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CHILDREN AT WORK.

Children at Work... PUBLISHED WEEKLY... Single Copies.

Sol for the Defense of the Gospel.—Philippian 1: 17.— MT. MORRIS, ILL., JANUARY 2, 1883.

VOL. VIII.

NO. 1.

THE HUMBLE PENITENT.

BY W. W. BARNES. Poor Mary knelt with quivering form... How when around thy throne she knelt...

and when the secret was revealed to them, Daniel praised the God of heaven, exalted His wisdom and power, and declared his faith in the providence of God. He ascribed to God the changes of time and seasons; the removal of kings, and the setting up of others...

THE DREAM OF GOD.

BY JAMES EVANS.

It was foretold through the prophet Daniel that the God of heaven would set up a kingdom, that would never be destroyed but would remain forever. Dan. 2: 44. The monarch of Babylon saw in a dream a great image standing before him, with a terrific form...

"Thou art this head of gold," said the prophet to the king. Thus the image was a symbol of a succession of universal monarchies, of which Babylon was the first, the golden head. No empire was so absolute as that of the Chaldean monarchy.

The history of Babylon is replete with instruction. In one of her monarchs we have pride humbled and power boasting punished. "Is not this great Babylon that I have built?" said the proud exultant king as he surveyed the wealth and greatness of the capital. He ascribed it all to himself and refused to honor God.

The free fall, the superb monarch is driven from his throne, and becomes as a head of the field, until he learned that the Most High God rules in the kingdom of men. Another of her kings, who knew all this, who knew that his grandfather was punished for his pride, because his heart was lifted up, and his mind hardened in pride. Dan. 6: 17-23, was not humbled in heart, and did not glorify the God in whose hand his breath was, and all his ways. He, too, was hurled from his lofty position and became the prey of death.

The golden Babylon illustrates the end of human greatness. The monarchs might have been a blessing to their numerous subjects. Had they reigned wisely, and exercised their vast power for the good of all, their names would have descended to the latest generations, covered with glory. But not one of them exercised their power for the public good. They regarded the masses as bonds of hell, only existing for themselves. They looked with pride and intolerance with universal empire they abused their trust, and were at last set aside as mere tyrants who lived for themselves.

Daniel informed the king that the golden head would be succeeded by an inferior kingdom of which silver was the symbol. Cyrus was the head of this kingdom. He was the grandson of Astyages a Median king, and the son of Cambyses a Persian prince. He received an excellent education in Persia, before that country was corrupted by the wealth of Babylon. He is the subject of prophecy, Isa. 44 and 45. He united the empire of Media and Persia, and conquered the famous Croesus, king of Lydia. He carried his arms to Babylon, which he took after a long siege. He invited the Hebrews for the return of Israel after seventy years of captivity, and died a peaceful death, according to Xenophon. This

silver kingdom continued until B. C. 330 when it was overthrown by Alexander the Great under Darius Codomanus, the last of its kings.

(To be continued.)

PLAIN DRESSING FOR MEETINGS.

The house of prayer is a poor place to exhibit beads, ribbons, ruffles, gossams and trinkets. The evils of such vanity and extravagance are many. It keeps people from meeting when they have not appeared as gorgeous as their neighbors. It loads the poor with burdens too heavy to be borne, to procure fashionable clothing. It leads many into temptation, debt, dishonesty and sin. It comes many a poor shop-girl to work nearly all Saturday night, that some customer's fine clothes may be ready for the Sunday show.

It keeps people at home in cloudy or stormy weather, when if they wore plain clothing they could defy clouds and storms. It consumes the morning hour, in dressing, combing, and fussing, keeping people away from worship, wasting time, exhausting strength, hindering the reading of the Scriptures, and making the day of rest a day of toil and folly. It makes the poor cautious, malicious, and envious; and sows many a bitter thought in the minds of children and others, when they see their neighbors decked in finery, often not paid for—and feel that people are respected, not for the value of their characters, but for the vanity of their clothes. It causes many a girl, a trifling maid to forget God and Christ and the Gospel, and spend the hour appointed for religious service in comparing garments, studying fashions, or arranging their own attire. It causes vanity in the rich, and mourning in the poor. It wastes the Lord's money that is needed for other uses and should be applied to more noble and important ends. It leads the young in the path of pride, gratifying the lusts of the eye, cultivating an extravagant taste, justifying the vilest vices in all their flaunting attire, and seducing to the paths of shame and ruin, many a poor girl who might have lived in honored and virtuous life, had she never known that she was beautiful, nor desired more finery than she could honestly earn, nor decked herself in such a way as would attract the attention of libertines and sinners. This style of dress degrades the taste of society toward the level of these Hottentots, wild Indians, and African savages, whose chief delights are war-paint, feathers, and bangles—things which are as repugnant to a refined and cultivated taste as they are contrary to the spirit and letter of the Holy Scriptures.

Let us dress plainly before the Lord, for economy's sake, for example's sake, for decency's sake—for Christ's sake.

CAPERNAUM.

BY A. S. MORRILL.

PLEASE explain why Capernaum was exalted to heaven? Matt. 11: 23. Through DUTY AND A JOEY FAVORABLE...

The verse referred to reads: "And thou Capernaum which art exalted unto heaven, shalt be brought down to hell: for if thou hast been down in Sion, it would have remained until this day." The term "exalt" means, "to lift high," "to exalt," "to magnify." To exalt ourselves, is sinful in the sight of God, and will sooner or later bring us low. Christ says, "for who swears earthily himself shall be cursed." Luke 11: 16. The causes for self-exaltation are various.

One exalts himself, or herself, through fashionable attire. Another exalts himself in riches. Another in a position, he may be elected, or appointed to fill. Whatever the sources of self-exaltation may be: when that spirit rules in the heart, there is little or no room for Christ. The Spirit of Christianity is diametrically opposed to self-exaltation. Christianity, means, first, deep self-abasement, then God will take hold of us, and exalt us in the time.

What is true of individuals, is equally true of cities. In cities people move in masses. And, as masses, judgment is often rendered. The masses of cities are frequently proud, or exalted over their city.

This was the case of Nebuchadnezzar, when he said, "Is not this great Babylon, that I have builded for the house of the kingdom, by the might of my power, and for the honor of my majesty?" "While the word was in the king's mouth, there fell a voice from heaven saying, O King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee." Daniel 4: 30-31.

Babylon was exalted unto heaven, and will be the glory of children, and the beauty of Chalko's exultation. But on account of its self-exaltation, it was thrust down to all Aegina. "How much she hath glorified herself, and lived deliciously, so much tormented and sorrow given her; so she will in her heart, I sit a queen, on no widow, and shall see no more. Therefore shall her plagues come in one day, death and mourning, and famine: and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev. 18: 7-8.

This was doubtless spoken in reference to ancient Rome, whose glory has long since departed.

Capernaum was situated on the sea of Tiberias, and in the days of Christ, was, doubtless, in the heights of its glory. It embraced natural and commercial advantages, and because of its prosperity and great advantages, its inhabitants felt much exalted. In addition to this it was, for a while, the home of our Savior. The Capernaum saw many of the mighty miracles wrought by Christ. They heard His sublime teaching, and in this respect were highly favored of heaven, far above other cities of Palestine. But with all this, it seems, that the Capernaum were disobedient to the heavenly message, and would not repent, and believe the Gospel. Like the Laodiceans, "They were rich, and increased in goods, and saw not that they were poor, and miserable, and blind, and naked," exalted themselves in the riches, magnificence, and prosperity of their city.

How true the prophecy! The once highly favored Capernaum is indeed brought down to hell, (the grave). Compared with its former glory it is dead. May the Lord ever keep us from self-exaltation.

THE ANGELS LOOKING.

THERE was a great stir in the heavenly world over Christ's coming to this world of ours, for the angels came along too. I suppose they would have tarried in this world with him, if the plan of redemption had permitted it; but they had to return. But as Richard Watson puts it, in discussing on the passage, "Which things the angels desire to look into," they looked over the dimensions of heaven to see, I suppose, what would be the outcome of their leaving him down here, his "son among lions." It was, indeed, as far as angel wisdom could discern, leaving the Father, "daring" among the lions. But such was their love, and his goodness to the children of men, that they burst forth in a chorus, "Glorious to do in the highest; on earth poor, good-will to men."





**Brethren of Work.**

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D. L. MILLER & JOSEPH AMICK,  
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J. H. MOORE Editor  
JOSEPH AMICK Business Manager

**SPECIAL CONTRIBUTORS.**  
A. W. Bates, D. P. Beubler,  
Eugene Barnes, S. S. McInnis, J. J. Borenberger,  
Donald Yarnum, J. E. DeWolfe, J. S. Southwick,  
J. S. Flory, S. C. Brownstein.

**YOUR PAPER.**  
The date after your name on paper shows to what time the paper is due. It is not a receipt and a receipt for payment. Thus if you have "10" above the paper has been paid for up to that time. "11" above the paper shows that the date will be the same.

**GREETING.**

As we enter upon our labors for the year 1883, we deem it but right and proper that we should say a few words to our numerous readers. During the year now closing, we have labored to the best of our ability to give you a good paper. We have well and faithfully carried out the agreement entered into with the subscribers of the BRETHREN AT WORK by our predecessor, to furnish them the paper for 1882. This was not done without pecuniary loss on our part. Our work on the paper during the past year has been cheerfully given, without compensation. Believing, as we did, that the best interests of the Church would be subserved by sustaining the paper, we took up the burden and have labored with the hope in our hearts that the day would come when we might look for a recompense for the sacrifice made and the work done. In order to improve the paper mechanically, we purchased at a considerable outlay of money, new type, and are also using a much better quality of paper. These much needed improvements have added greatly to the appearance of the paper. It has also had our constant aim to improve the contents of the B. AT W., to make it in every way worthy the name it bears. How well we have succeeded in this, our readers are left to judge for themselves.

Bro. D. L. Miller's time being principally occupied by his connection with the school, we have employed Bro. Moore as our editor. He needs no introduction from us. Our readers are acquainted with his work in the past, and may look for even better work in the future. Bro. Joseph Amick is Business Manager, and will have charge of all the business connected with the office. Bro. R. H. Miller's time, for which he was employed as an editor, expired with last volume. We part with regret. We have always admired his ability as a writer and speaker, believing him to be among the ablest expounders of the Scriptures in the Brotherhood. He has on his mind frequently, knowing that his writings on doctrinal questions and Scripture expositions are greatly appreciated by the Brotherhood.

We now enter upon the labors of the New Year, hopeful that all of our old subscribers will renew their subscriptions, and that they will use their influence, and labor with us to extend our circulation. By a little effort on the part of each one of our subscribers our list might easily be doubled. If each one will send us just one new subscriber, the above named result would be accomplished. With an increased list we can make further improvements in the paper, some of which we have under consideration. We do not wish to make promises for the future, but we shall aim to make the BRETHREN AT WORK better, if possible, than it has been before. We shall labo- to build up, rather than to tear down; to unite our beloved Zion in the bonds of love and union, rather than to sow the seeds of discord; in a word, to send to our readers the Gospel of Peace and good-will to all men.

In this work we ask the hearty co-operation of our correspondents. Without your help we shall fail. Come! Let us, as we stand on the threshold of the New Year, looking to Almighty God for guidance, resolve to make the year 1883 an epoch in the history of our church for the good deeds performed, for the love manifested, and for the kind, helpful words uttered. Let us put away evil speaking and everything that tends to lower Christian character, and the God of Israel will bless us in our labor of love.

D. L. MILLER,  
JOS. AMICK.

**A HAPPY NEW YEAR TO ALL.**

How have you resolved to spend the year 1883?

Bro. Silas Hoover has been preaching near Goshen, Ind.

THERE are over two million Baptists in the United States.

A FEW obituarities (three from Waterloo) were crowded out this week.

Did you not make some mistakes last year that you can not avoid this year?

T. J. ALLEN reports one lately added to the Eldorado Church, Cedar Co., Mo.

CAN we "love the Brotherhood," and at the same time hate the Brethren?

THE "Word" Gospel means "good news." French the Gospel—preach good news.

SOME one from Elkhart, Ind., writes for the B. AT W., but fails to give his name.

Two of those who withdrew from the church at Cerro Gordo have returned in good faith.

Bro. Amick preached a good sermon on conversion in the College Chapel, Sunday evening, Dec. 17th.

SORES, to each well, should not be probed too much. Healing oil is far better than the probing instrument.

WITH a little effort our list can be, more than doubled this year. Now is the time to strike while the iron is hot.

FOR the first time within living memory the Potomac is frozen solidly across from Washington to the Virginia shore.

THE world is full of covetous men, yet it is hard to find one of them. Nothing short of the judgment will find such people.

HAVE you been in the habit of having family worship? If not, New Year morning would be a good time to commence.

Bro. Enoch Eby has been preaching in the Brethren churches, Neb. We are pleased to learn that he is doing a good work.

S. H. HASTON is now preparing to enter the lecture field, and will make his debut in Pennsylvania the first week in February.

SINNER, will you please send just one letter preparing an answer to this question: "What if this should be my last year on earth?"

Bro. Sam'l Oblinger reports the Lake Branch Church, Mich., in union and harmony. Three have been baptized since September last.

If any mistakes should occur, or any fail to get the paper promptly, please notify us at once, that we may make the needed corrections.

NOW is the time to write some good, sound doctrinal articles. Let the doctrine of the Bible be fully defended and explained in all its parts.

Bro. N. C. Workman, who moved from the Maple Grove "dry" place, 11 O'-salem, Mo., has been sick ever since, and is now slowly recovering.

THE members of the Southern District of Indiana will please read "notice" on another page of this issue. It will require prompt work for them to get their belongings etc., ready by the appointed time. Do not fail to send us a report of the meeting.

Now is the time to do a good work by sending the BRETHREN AT WORK to one of your neighbors or friends. See Supplement in this number.

The South Beatrice Congregation, Neb., have their new meeting-house completed. Two young sisters were lately added to the church there.

An article, written on a card, was declined, because it was too closely written to be read with any satisfaction. Neither was there any room for corrections.

In a letter to us, Bro. D. L. Williams, of Mo., is anxious that the B. AT W. be used extensively in missionary fields. We hope thousands of others feel likewise.

NAMES sent us, not accompanied by the money, are always charged to the one sending them, and when the money is collected, he should send it to us and receive proper credit.

Sister Maggie Barkley, of the *Companion* office, was called to Lemark last week to attend the funeral of her brother, Harvey Barkley, who died Monday morning, Dec. 18th.

We go to press Saturday morning, Dec. 23rd. We are a little ahead of time, but our readers can have the pleasure of reading the paper, while the rest of us take a few days' vacation.

BRETHREN E. A. Orr and J. W. Gish, of the College, are spending their vacation in Woodford Co., this State. Bro. Gish's home. We hope the church at Booneville will put both of them to work.

We are in receipt of an excellent "Almanac and Annual Register" for 1883 by Bro. J. Kurtz, of Covington, Ohio. Price ten cents. It is put up in a neat form, and contains some very valuable matter.

Some think that the B. AT W. is a fine looking paper, good type, good print, and quite readable, but say they do not like its religion. We presume there is too much Gospel in it to suit the popular feeling.

ELKS David French, of Cerro Gordo, Ill. is traveling and preaching in Nebraska. He preached the dedicatory sermon in the South-Brethren Church, and also addressed a children's meeting entertainingly.

MR. DWIGHT L. MOORE, the revivalist, has been very busy with his friends, and George F. Furbush, of Brooklyn, that there is no foundation for the reports that he is suffering from nervous prostration. He is, he says, perfectly well.

A NUMBER of the Students left last week for their homes, expecting to spend the holidays with loved ones in the family circle. After a pleasant visit among friends and relatives, they will return to their studies with renewed energy and zeal.

It would be difficult to find a happier company of young people than the 400 students now attending the College at this place. They work hard, are as orderly, polite and gentle as can be found anywhere, and seem to enjoy life as larvae in the manor.

When the ten o'clock bell rings at the College, the students come together in one of the rooms, have a season of worship, and retire for the night. The time occupied in reading a portion of Scripture, prayer and singing a few hymns, is about ten minutes.

WRITERS who take extracts from the writings of others, and insert clauses of their own, just to get the reverse in meaning, are either dishonest or do not know any better. In either case they are unfit to be trusted with ideas of their own, or those belonging to others.

We've our lastly written notice, two weeks ago, failed to mention that the price of Bro. Eschelman's new monthly, the *Missouri Worker*, is ten cents, and that it may now be addressed at Washington, Kan. We further add, in this connection, that the paper is not only neatly put up, but is also quite interesting. We shall welcome it to our table, and will not fail to notify our contributors. We are pleased to learn that Bro. Harker, in the act of signing up for his new field of labor, and we certainly wish him prosperity, long life and good days during his sojourn in Kansas or elsewhere.

Bro. J. G. Royer, Prof. of the Morrisville, Ind., High School, and his wife, reached Mt. Morris last Friday morning. Bro. Royer preached for us in the College Chapel, Friday evening. From here he went to Nora, to remain till Dec. 30th, and will then return and preach for us again.

**CLUBBING RATES.**—THE BRETHREN AT WORK and *Primitive Christian*, to the same address, \$2.50. B. AT W., or *Primitive*, and *Young Disciple*, \$1.85; or the three papers, \$2.60. To get the benefit of these clubbing rates all the papers should be ordered from the same office.

SENDERS of our agents, when sending in their lists fail to place their own names among the subscribers, even when they send the papers. Hence they are sometimes raised when the names are put in type. If any of our agents should fail to get the paper after this number, they will please inform us of it immediately.

ACCORDING to the natural course of events there will be \$4,457,000 deaths in the world during the year 1883, equal to over two-thirds of the entire population of the United States. We are made to wonder how many of our readers will be with that number? Would it not be well for each one to ask, "Is it I?"

THE good work still goes on in the West. Another new church was lately organized at Prescott, Ariz. One minister and two deacons were elected, viz: T. J. Hickman, C. C. Davis and Luther Miller. The latter desecrated. Lemax Miller was advanced to the second degree of the ministry. There were also three baptized.

Two hours after our last paper was put to the press, we received a card from Bro. J. J. Emmert, stating that they would commence a series of meetings at the Arnold's Grove church, Dec. 21, to continue over Christmas. We hope they had a good meeting, though the notice reached us too late for publication.

We are glad to learn that Bro. I. D. Park is doing a good work among the churches where he is traveling and preaching. We are of the impression that Bro. Parker should be kept constantly in the field, holding series of meetings. It would be well to get him to work in some of the churches here in the West. His address is Ashland, Ohio. Send for him.

THE *Helping Hands*, Bro. D. Emmert, monthly, comes to our table this week improved. It is enlarged, and put up in a new pamphlet form, and also contains much interesting matter pertaining to the interests of *Orphan's Homes*, etc. We hope the enterprise is doing a good work. Price 75 cent per annum. He may be addressed at Huntington, Ia.

It times like these, members, especially young members, need to be careful about mixing with societies outside of the church. Societies that carry flags, wear ribbon badges, and have officers named after military style, should not be endorsed by members. The motives of such societies may be all right, but their military names and warlike discipline will do us no good. We have to do. Let us learn to avoid that which is evil, even in appearance.

A LITTLE lad in a large gathering heard a jaded speaker boast of his freedom from all fears with regard to the future. "Yes," he remarked, "though a leader among those who espouse infidel doctrines, I can proudly exclaim, I fear no evil." At this point a clerk's child's voice cried out, "But, sir, you have never been in the valley of the shadow of death." The speaker was silenced by the blisses of the audience, and the Bible defender of the faith cheered and honored.

A ROMAN Catholic priest in Belgium recently banked a young woman and her brother, by telling them that "bad book," pointing to the Bible. Mr. Priest," she replied, "a little while ago my mother was an iller, a gambler, a drunkard, and made such a noise in the house that no one could stay in it. Since he began to read the Bible, his works with his spirit, goes no longer to the tavern, no longer gambles, and his heart has turned to God. He will not do another such, nor live as he is now, and thatful. How comes it, Mr. Priest, that a bad book practices such good fruits?"







From Gaschen, Ind.—Dec. 15th.

Dear Brethren—

Bro. Silas Hoover is in the Northern Indiana and preached Dec. 14th, at the first of a number of discourses in Pleasant Hill church, Elkhart Co. He can make the water of life flow like rivers of oil for the healing of the nations. JAS. A. RILEY.

From Maclean, Marion Co., Ore.—Dec. 4th.

Dear Brethren—

At my last writing for B. A. W. I was at Moscow, Nev. At. Held our last meeting in the hall at Moscow that night with my good congregation. Bro. Allen and the brethren and friends the next morning, and in company with Bro. Nathan and sister West, we started for Garfield Co. W. T. Held four meetings in said county; thence North to Spokane Co., on Hangema Creek. Held five meetings there, in the neighborhood of the brethren at Hoffman, thence to Cheney, the city of Spangue Co., held two sister meetings there. Bro. David and sister Kessler reside in Cheney. Thence to Medical Lake, nine or ten miles Northwest of Cheney; held three meetings there. Bro. J. S. Basler, one of our dearest brethren, resides at the lake. The waters of this lake are said to have very good medical properties, and said to be very good for many diseases. The lake is about one and a quarter miles in length North and South, and about a quarter of a mile wide, and from twenty-five to forty feet deep. Here ended my week labors in the Territories. Reached the train at Cheney the 21st of Nov. at 10:30 A. M. and arrived at Portland the next morning about 10 o'clock A. M. Thence east of Portland, en route to Bro. Joseph Heiney's, at which place we were permitted to attend several meetings. We held a small Convension meeting and held a very good meeting. Ministers present, Elders M. M. Bashor, Allen Ives and myself; ministers in 24 degree, Bro. A. H. Baltimore and G. W. Crawley. To us we held five meetings in said neighborhood. Arrived Monday morning, Nov. 27th, found all in usual health. Upon the whole I had a very pleasant trip; was kindly received and well treated, for which I thank the Lord and the Brethren for the kindness and blessing received. On Thursday, the 30th, we held our meeting of Thanksgiving at our school-house. It being a very rainy day, our meeting was small. Saturday, Dec. 2d, we held our quarterly council meeting, everything passed off very pleasantly. Yesterday we held meeting (our regular meeting day) when, to our surprise, Bro. Joel Sherkey, of East Tennessee, arrived at my house, in company with Bro. M. M. Bashor, of Brooks, this county, just in time for our meeting. We had our regular meetings held two meetings yesterday, having Bro. Joel Sherkey to lead in preaching at both meetings. He preached two telling sermons to us, which, we hope, will result in much good. Health generally good, both here I have been travelling and in the States. I have been to Hill somewhat afflicted but it is unobtrusive. With kind regards and brotherly love to all the faithful, I will close. DAVID BOWSER.

From Chicago, Ill.

Dear Brethren—

In a recent trip through Iowa, supplying the merchants with Brethren's clothing, I visited many churches, and found the Brethren firm in their love for our brethren. To Eastern Brethren, who are living on small farms, or raising and anticipating emigrating West, I would say, I have had experience in tilling the Western soil, and as far as my judgment goes, I am surprised at the soil and development of Iowa. I find Central Iowa, very uniform in soil, and well adapted enough for farm work, and at several places I find large churches of the Brethren, well located in a desirable county, and as can be found in the West. For information you can confer with the speakers of these churches: Panama, Guthrie Co., Dallas Center, Dallas Co., State Center, Marshall Co., Grandy Center, Grandy Co. I saw many other good locations, but those few seemed to be the most favorable to my mind. At those places mentioned, improved farms range in price from \$25 to \$50 per acre, unimproved \$15 to \$25. Apples do well. All

kinds of timber grow very rapidly; nearly every farmer has a grove West and North of his farm. Corn, oats and spring wheat are their main crops. Winter wheat does not succeed there. It is a great place for clover and timothy. B. A. HADSELL.

From Galesville, Ill.—Dec. 18th.

Dear Brethren—

While waiting for the train I thought I would write a few lines to tell you that we are still in the service of our Master. Have been holding meetings in Galesville. This is a new place and a good opening for the Brethren. Good attendance and good interest. Three numbers being one mile West of the village. I would say to traveling Brethren, do stop at such places and preach to isolated members and many good people who would like to hear and obey the Gospel. J. BAERNHAUT.

Notice.

To the Brethren of the Southern District of Indiana.

The committee appointed by the District Meeting to locate and purchase a farm for a home of the poor members and orphan children of the district, has purchased the farm, and we get possession of it the first of March, next, and having done so about all the District Meeting authorized us to do; the committee thought it would be advisable for the district to take charge of the farm, and make further arrangements for the management of the same. The committee have conferred with the elders of the different congregations as much as they could in regard to the purchase of this District Meeting, and so that the further arrangement of the home can be attended to in proper time. So, by the consent of the elders, the time of the next District Meeting will be changed to Wednesday, January 31st, 1885, where all the regular business of the district will be brought up, as well as the business of the Orphan's Home. The meeting will be held in the Beach Creek church, between Newcastle and Manicou, on the Fort Wayne, Cincinnati & Louisville railroad. The Brethren will get off the train at Oakville, which is about three-quarters of a mile from the meeting-house, and they will have to come to place of meeting. Thursday, the 30th, is there is but one train daily, and on this train we will leave runs North from Newcastle about noon, and one runs South, leaving Manicou about one o'clock P. M. The Brethren had better to get to Newcastle or Manicou on morning train in order to make connections.

By Order of Committee,

ABRAHAM BOYMAN.

From Nevada, Mo.—Dec. 17th.

Dear Brethren—

In sending in my list of subscribers, I thought I would add a little church news: let you know that the Nevada church is still alive and trying to labor in the Master's cause. Baptized one on First Lord's day in December, a man about forty years of age, who came here a confined invalid. Some time in August, I was in St. Louis, and ordered a cut of cloth for a man named "Harold". He being a cooper, I engaged him to make my barrels, which took him about three months. In this time he went to meeting several times. Several times he stated that I myself was a very smart man, and I began to think he was one of Ingwersoll's disciples. I gave him a good talking in St. Louis, and he said that we were sitting at the table, ready, he abruptly stopped and said, "If you wished to hire a hand, and a man was to make application and you knew he was an invalid, would you hire him?" I said, I did not know; I might convert him. Christ said he did not come to call the righteous, but sinners to repentance. "What a sad condition he was in a confined invalid, but his mind has been entirely changed." I asked him how he became an invalid, and he said he had belonged to the Methodist church for twenty years, and it was the unfaithfulness of the members of that church, and others, that caused him to leave and come to St. Louis, and he had the only belief that it is the best temple of professors generally, that cause people to lose their spiritual equilibrium. Then, dear brethren and sisters, let us ever let our light shine, that the poor shipwrecked brother or sister may recover themselves out

of the depths of infidelity, and this encourages sinners to forsake sin and turn with the overtures of bleeding mercy. The brother's name is O. K. Daddler, he is a good cooper, and any of the Brethren engaged in sailing, or anything else needing barrels, can have his services after he gets through with a job of work at Galesville. He prefers to be with Brethren, but will return to St. Louis, if not otherwise engaged. S. CLARK.

Companion.

I AGREE with the arguments that have been written for the B. A. W. in favor of the temperance question; the demon can scarcely be pictured as ugly. Oh, that all sinners might be exceeding sinful, and we made more alive to a sense of our duty. But drunkards are but one of the many classes which are disinherited of the kingdom of God, mentioned in 1 Cor. 6: 9, 10. I was well pleased with Bro. C. H. Balough's article in the B. A. W., Vol. 7, No. 47, until I came to the closing paragraph, upon which I desire to cast a few questions, and comment a little. Where do you get your Gospel authority for your conclusions? Where in the Gospel do Christians get the right to suppress a wrong by force or compulsion? I do not see any authority in the Bible, but all things are not expedient. Would we not be using a privilege which the Gospel does not grant, and is contrary to the teachings of the Spirit of Christ? If we have not the Spirit of Christ, we are none of his. Are we greater than our Master, who could have presently called twelve legions of angels to put up his carnal weapon? Our weapons are not carnal, but mighty through God, to the pulling down of strongholds. God placed us before us free moral agents, placing life and death before us, we can either choose or refuse. He will not do the death of one, but would that all men turn into Him and live. But he uses no compulsion. "At what is the law of Noah, so shall it be in the coming of Christ." Noah was a preacher of righteousness, and I don't know as we have any record that he converted one soul outside of his own family. Neither did he compel them to go into the ark that they might be saved. Compulsion seems to be contrary to the whole tenor of the Gospel. I fully know of one passage in the New Testament where the word compulsion is used, and that is in a parable. Some say they like the German translation better, which reads "compelledly enter". But I am willing to let the word "compel" stand there as it is, for I believe that it is prophetic language yet to be fulfilled. For the time will come when men and nations will be judged, and then we will account for the desec due in the body, whether they be good or evil; and we see into those who have not made their peace with God, and have not on the wedding garment. Paul says, "Knowing, therefore, the terror of the Lord, we persuade men." He does not say compel them. The Christian loves all men and cannot be repelled or opposed; let that which is required of men is to repent and obey the Gospel, which is a perfect law of liberty, and is the power of God unto salvation. Then if the Gospel means do not touch them, that they now let them, will let them the other is taken out of the way. 2 Thess. 2: 7. For vengeance is mine and I will repay, said the Lord. JOHN S. SUFFRAN.

Adel, Tex. From Breestice, Neb.—Dec. 19th.

Dear Brethren—

Bro. Enoch Ely, has been in our midst here in the North Breestice church, looking forth the Word of Life with power. We have had good attendance and good attention. We think some good impressions have been made, and hope to have long to see the fruits of his labors. His evening lecture is to speak in the Christian church, in Breestice; thence he is to go to the South Breestice church. We are sorry to have him leave so soon, but it seems that his time is limited. May God's blessing attend all his labors. H. C. MARTIN.

From Glasgow, D. C.—Dec. 19th.

Dear Brethren—

We are just in the midst of a glorious protracted effort. One dear brother restored yesterday, and another to be baptized to-day, more seem to be coming; the cost. Bro.

I. D. Parker, of Ashtab, O., is with us, we are heartily recommending him as the most efficient worker. Pray for us. R. MILLER.

District Meeting.

NOTICE is hereby given to the churches of the Middle District of Indiana, that the District Meeting for said district will be held with the brethren of the Bachelor Bible Church, in the city of Columbus, on Friday, 1885. Persons coming by rail will arrive at Flora station, where they will be met by Brethren. It is hoped that all the churches will be represented by delegates or letters.

JOSKYL REED, Moderator.

J. G. ROYER, Clerk. (Private Christian please copy).

The Family Companion.

THE FAMILY COMPANION is published monthly, and is size is the same as the BRETHREN AT WORK. We believe that contains more carefully selected matter than any other paper in America. It is published from the press of the best paper publishers, hence we call it the "Crown of America Papers." Some of our readers write that they would not be without it, if they had to pay double the subscription price. Subscribers send in quite large lists, some as high as thirty names. One agent, who sent us thirty-two subscribers last year, says, "I should make here fifty this year." Our list is increasing by thousands. Prices only 20 cents per annum. Anyone sending six months will receive an extra copy free. Agent wanted in every locality; outfits free on application by mail. Address, J. B. Morris, Ogle Co., Ill.

Empty Church Pew.

THE absence of men from public worship said the reverend speaker, is attracting our attention, both in this country and Europe. S. Baring Gould, in his work on Germany, states that only four persons out of 100 attend any religious service in that land. In the city of Berlin, 80,000 inhabitants have abandoned formal church communitations for only 25,000 souls. It is but one church regularly open, the congregation of which contains about 200 men and twenty-three men. Dr. Schwaerz says that in the large cities on the Continent, two per cent of the male population attend church. In Russia, the secret apostasy of the nihilists has been classified for the general congregation of worshippers. France the churches are attended almostly by women, and in Italy by women and beggars. Although it is not quite as bad in this country, still, said Mr. Johnson, would not exaggerate when he affirmed that fully three-fourths of the church congregations were females. Baltimore Church Report.

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That the Free Willing is taught in John 8, and is commanded to be observed in the church.

That the Lord's Supper is a real meal, and is to be observed in the church.

That the Sabbath of the Holy Day is kept in the church, and is to be observed in the church.

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NO. 2.

### SANKEY'S SONG.

#### THE NINETY AND NINE.

There were ninety and nine that went  
 into the shelter of the fold,  
 But one was lost on the hill-side,  
 For the devil got the gates of gold—  
 Away on the countries wild and lone,  
 Away from the tender Shepherd's care.

And, thus had been the ninety and nine;  
 He sought them day and night,  
 He wandered weary from home,  
 And although the road he rough and steep,  
 For the devil got the gates of gold—  
 Away on the countries wild and lone,  
 Away from the tender Shepherd's care.

But now had been the ninety and nine;  
 He sought them day and night,  
 He wandered weary from home,  
 And although the road he rough and steep,  
 For the devil got the gates of gold—  
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### MISSIONARY WORK.

#### BY HENRY C. EARLE.

"Go ye therefore and teach all nations."—Matt. 28:19.

The present attitude of our sacred and time-honored church in relation to the great question of evangelism, her revenue for that purpose, and the pressing and promising demand of the field (The harvest truly is plentiful, but the laborers are few. Matt. 9:37), make a frequent discussion of the above and kindred texts of the most momentous importance.

There are four important facts to be kept prominent in the consideration of this question:

- First, we are the party to whom this language is solemnly and responsibly addressed.
- Second, Among all the duties there is none more centrally based upon God's unbounded power, with a deeper significance of His own name and Spirit, and given in language of a more unconditional and imperative character than this one.
- Third, it is an exponent of Christian character and spirit equally reliable as that of honest and devout prayer, giving to the poor, etc. Doubtless it is the foremost and most reliable of all.
- Fourth, we cannot and do not endorse every scheme (Christianity that moves under her shining name. If so, we could better refuse to take out our name as we were doing) and let others make the sacrifices and do the work. But as it is, we become daily responsible for our present indifference to this question.

In the first place, the disciples were commissioned to "go rather to the lost sheep of the house of Israel." But now it is not so. "God is no respecter of persons." Acts 10:34. The Gospel was brought here by the stretching of humanity, and accordingly it must be the same in utterance purport of the earth. The remarkable person to whom "all power is given," says, "go" is the fullest and broadest, and that to "all nations." The time is here when all tribes and nations are entitled to hear the Gospel preached which is by Jesus Christ. Nationality no longer prescribes the limit of our exertions. The church is the appointed agent to perform this great work; and we are responsible to God for the discharge of this obligation in exact proportion to our financial, intellectual and moral capabilities.

It is necessary now that new steps be taken, greater energies be manifested, and heav-

ier sacrifices be made for the dissemination of the Gospel. The energies of A. M., I think, ought to be brought to bear more especially upon this part of our work. The capacity of our present system (rather absence of system) is by no means adequate to the field. The supply is not equal to the demand. There are thousands famishing now, and their blood will be required at our hands according to our facilities. What excuse will we offer then? What can we offer? What is the greatest want of the present in our work of evangelism? Why is not the demand supplied? Have we not the men? Our membership comprises many of the best missionaries. And at present there are surplus preachers enough to largely occupy the waste places of the United States. Have we not the money? The Brethren own much of the finest and best property in the country. It is not a want of money; but it is a want of disposition upon the part of our members to make appropriations to this end. This is the great want. We have the money, but will not give it. We would rather build extravagant houses, and buy large farms. The fact is we love money more than souls. Suppose God had dealt with us that way. What if he had reckoned the cost of our redemption? "It may not have been the Spirit of Christ, but in a case of his." We will not give money, much less life. He gave all. Our present aggregate number is approximately 50,000. Our contributions for missionary purposes within last fiscal year aggregate approximately \$3,000, averaging five cents to the member. Brethren, can we maintain our contentment in the face of such a report? Do our hearts not burn here? And this collection was given by a few comparatively. Next to money we need system, so that all will give something toward this fund. The whole matter ought to be systematized. There are many who would give cheerfully; but as it now is, there is apparently no opportunity; and it is not sought with a very burning desire. As a rule if you let them alone, they will let you alone. Our list of the sublimest utterances of God is the list of the people of the lost sheep. "Luke 15: 4, 7. It is the very climax of the grace which is by Jesus Christ and discloses the central and strongest feature of his being. What an exclamation: "Rejoice with me, for I have found my sheep which was lost." God has indeed the flesh with a spark like this. Fathers and mothers have a shallow taste of this sort of joy when one of their wandering "prodigals" returns. Under such circumstances, if our appreciation existed in the same proportion as in God, we could know of the touching and thrilling joy in the presence of the angels of God over one sinner that repenteth.

What a jubilee there must be among the Holy Ones of the celestial regions when even only one poor, sin-ridden stranger comes in! Do you not feel the very Holy Ghost seize hold upon you with an impelling shock, as you read this sublime little parable of the lost sheep?

Missionary work is the very out-gushing of the Spirit of Christ. And according to the nature of the subject and the revealed obligations of duty, it is the great business. It is not enough that we ourselves be Christians. It is one of our deepest duties and highest privileges that we induce and help others to be Christians also. This is what is meant by "Go ye therefore, and teach all nations." Can we realize the intense Christian character of this text? How can Christ reign in the heart of a man without his having a moving and impugnable thirst for the salvation of sinners? If we are Christians, are we not like him? Will we not do as he did? Can we shut our eyes upon the bottom of the church without doing

anything for the rescue of others? And is not this one of the foremost things to put us down for Christ? Yet it is passing strange that the spirit can dwell in us so richly, and we do so little for the spread of the Gospel and the salvation of the world. How can we stand amid the dying without lending a helping hand? There is an awful responsibility attached to this question.

It is true that none of us get far from home before finding demand for missionary appropriations; but a perusal of the "Record of the Faithful" will show where missionary work is most needed. Pennsylvania, Ohio, Maryland, Virginia, Illinois, Indiana and Iowa constitute the home of the German Baptists. These States have nearly 51,000 of our membership. We are comparatively scattered elsewhere. The five New England States are without a single member to the knowledge of the "Record." This does not speak very flatteringly of our Eastern Brethren. Then, there is the vast South almost totally unexplored, and extensive regions West and North in which we are unknown. And what shall we say about the Old World, the long established and deep seat of idolatry, in which China perhaps appears most conspicuous? Shall we postulate these strongholds and formidable centers with the uncorrected truth of God?

Wagesboro, Va.

### CHILDREN OR GRANDCHILDREN.

How explain I Tim. 2: 4. "But of God's willow here children or infants, let them learn first to show piety (see Yonkers) at home, and to respect their parents, etc." How far are the relations indicated? The reasons were, one way, "children or nephews," while the New Version and other versions say, "children and grand-children." Please tell us which is right?

Well, we have looked the matter up, and concluded that the New Version is right. It should be "grandchildren," *tekno* means a child, *metekno* children, while *kyonno* means offspring, descendants, or posterity, such as grandchildren.

This view of the matter can be gathered from the Old Version; the children, etc., are required to requite their parents (progenitors). Children, and nephews are not the descendants of the same progenitors, hence the line of direct offspring includes only children, grand, great and great-grand-children, etc.

J. F. ENDRISOLE.

### TRINITARIAN AND UNITARIAN.

BY JAMES EVANS.

All schools of Trinitarian hold to the existence of three Persons or Powers in the one inconprehensible substance or divine hypothesis. They hold that the Eternal Father is one and indivisible, of which the Father the Son and the Holy Spirit are equally partakers. The Son is his divine nature is co-substantial or of like substance with the Father. In the oneness of the Godhead, there is plurality, and this plurality of persons or powers is manifested in redemption, so much so that the divine manifestations would be utterly inexplicable without it.

Trinitarianism is not to be confounded with human attempts to explain or illustrate it. These explanations vary.

Unitarianism claims that God is not only one in substance, but also in personality. The Father is only the true Deity. The Son is a creation of the Father, and as such had a beginning. The Holy Spirit is the almighty, breath, or what proceeds from the Father. His personality is only figurative.

There are different schools of Unitarians. The 3d Millenniumists who are strict Monotheists, believe in a plurality in the Deity in a species of identity.

2. The Arins, who supposed that Christ existed centuries ages before man, but there was a time when he was not. There are numerous Arins, but under other names.

3. Those who believe that the operation of the Holy Spirit on Mary was the origin of the Savior. He is divine but not eternal.

4. Those who believe that Jesus was the son of Joseph, but became the Son of God by adoption and resurrection.

5. Those who distinguish between Jesus and Christ. Jesus is the man born of Mary, but becomes the Christ, by being anointed with the Eternal Spirit. The Christ is the eternal power of God and is from everlasting. This power rested on Jesus.

### CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANMAN.

"What doth hinder me to be baptized?" Acts 8: 36. Please stop to think a little and you can perhaps tell. You have faith in Christ. You know you are a sinner. You are tired of keeping your sins with you. You know you ought to be baptized into Christ and walk in newness of life. You even at times desire to be baptized. What doth hinder you? Have you had to consider that if you are out of the church you will be lost, for Jesus says, "Except a man be born of water and of the spirit he cannot enter the kingdom of God." You are not too young, for you know your father and "he that knoweth to do good and doeth it, not to him it is sin." You are not too old, nor too great a sinner; for Jesus said "him that would come unto me, I will in no wise cast out." You have heard Jesus knocking more than once at the door of your heart, and been impressed with the necessity of submitting to the calls of the Spirit. You are unhappy out of the church and you will not come in. What is it that doth hinder you? Perhaps it is only a lack of courage. You must have courage enough to make your wants known. Just tell some brother or sister that you want to be baptized and all your hindrances will vanish like the dew of the morning. You ought not any longer. The church needs you to help in the greatest work on earth, the work of saving souls and glorifying God. You need the church to help you in the divine life. There is too much to be done for you to stand idle any longer. What hinders you to be baptized? Can you tell? Perhaps it is just because you won't. Come now, you have already waited too long. You can't make anything by waiting on-her year, but you may lose your soul by it. Please describe now what hinders you and see if the hindrance cannot be removed, and you will be numbered with the saints.

Verden, Ill.

### PLUCK.

We admire the persevering labor of the lay preacher in the Reformed Episcopal church who was sent to Daniel's Island, S. C. His first opened a Sabbath-school into which he gathered twenty-five scholars. At length he received one church member. Then, as he tells the story in the *Episcopal Record*: "I taught my scholars and that our member for eleven months, then I join two members more, which makes me then three members and twenty-five scholars. Pleased for these three members seven months more. On the 6th of July last, 1881, I took in five more on one Sunday. Then I had North's number in the ark. Now today we are fifty from numbers strong, and have forty scholars. Then I was glad that I did not dig in the earth and hide my Lord's money."

Religious Essays.

NOTE.—We write these and other things just as they come to us, with or without a pencil, and do not profess to be original.

TO MISS B. — HASTINGS, NEIL.

BY MABELLA SCOTT.

Dearest friend, do aught I'm thinking  
Of the happy days gone by,  
Of the presence of thy father,  
Of the hours beyond the sky.  
I'm thinking of my mother,  
In her angel home so bright,  
I'm thinking of my father,  
Who I think lacks thee to-night.  
Yes, I love thy spot in Heaven,  
Where the pure in heart shall go,  
Do they know their one loved daughter  
I'm a simple love below?

Do they know what's in and sorrow,  
I have only had to be,  
But I have seen there'll be no more,  
For there'll be no comfort there.

I'm thinking of my brother,  
Of our home they were the light;  
Thinking of my young brother,  
Oh! where that boy is to-night?

He is wandering 'er the wide world,  
Homeless, homeless, and alone;  
If he ever knew what I was here,  
I'm sure he would be glad to see me.

Thinking of my eldest brother,  
Who'll be holding for the light;  
And I almost think I see him,  
In the uniform so bright.

Thinking of a little boy gone,  
"Neath the Texas oak-tree,  
Thinking of the loved one sleeping  
In that lonely grave so bright.

And those little brothers and sisters  
Who are so early worn and homesick,  
But it is I'm so sure to see,  
"Let the little children come."

I'm thinking of the angels  
Of our Heavenly Father, dear  
Who I'm sure he would be glad to see,  
Without her, life had been drear.

I'm thinking of my school-days,  
And my school-mates, full of glee;  
Oh! how silly I have been then,  
For they sometimes think of me!

Yes, although my love is here,  
I will love to high Heaven's wall,  
Dearest friend, do aught I'm saying,  
I will love and trust Him still.

REFLECTIONS UPON THE TRUTHS OF SCRIPTURE.

BY JAMES WERT.

The human mind is so constituted that it will not readily accept new truths, especially when they are of some magnitude, and are presented in rapid succession; but after having time to consider them, their beauty appears, and also their harmony with other known truths, and then we can appreciate, even though we are unable to grasp their full import. But this only shows how frail and weak we are when unassisted to dwell upon the majesty and grandeur of the divine record, and those glorious truths revealed in that blessed volume.

Mankind is so constituted at present that it needs counsel and instruction, and desires what is more to be given to us, and we are better supplied than from the pages of God's inspired Book. They are there with in his reach if he will only search for them as for hidden treasures.

A willingness to communicate the heavenly truths which are brought to view by a close study of the Bible is owing to every child of grace; and this only the more we are enabled to be approved of God, and be enabled to rightly divide the Word of Truth.

The truths of Scripture, like all other truths, must be learned, and before they can become familiar to us, and easy of application, we should be thoroughly acquainted with their import and value. It is necessary that we should be made to make us holy and happy, if we in truth and sincerity eye from the heart, all those precious precepts handed down to us by Christ and his Apostles. Meditating upon the truths of the Bible is acting in harmony with the import of the eminent saint to whom the inspiration of the Gospel was given as a young minister of the Gospel, who was a reason for doing so, that the abundance might be permitted to make in the divine life would become apparent to others.

The teachings of the New Testament inspire the devout Christian with such holy aspirations for these greater and more excellent gifts that he is not yet satisfied, that he becomes not only willing, but anxious to be

the necessary sacrifices and noble endeavors requisite, in order to obtain them; and every step in this spiritual progress, toward his ideal of perfection, only acts as a stimulus for greater exertions, and there is no point in the Scriptures of excellence or attainment which he may, with safety, rest satisfied, until he is permitted to awake in the likeness of his blessed Redeemer.

A prayerful study of the Holy Bible will gradually unfold to the believer in Christ, those final developments of the church militant, preparatory to her entering upon the heavenly rest and triumph, when she will be fully clothed in the robes of the Savior's own purchasing, which he purchased for her by shedding his precious blood.

Saints of all ages have been noted for their intimate knowledge of the truths of the Scripture, and also their ability to readily expound them, and their writings are yet preserved, not doubt for the benefit of the children of God. In the Gospel we find the perfect plan of salvation, and how it cheers the true disciple of Jesus to turn to this inspired book and learn of Him "who is in the way, the truth and the life," that all those who seek for glory, honor, immortality and eternal life have the hope of enjoying those precious promises contained therein, and can confidently expect all those prophetic truths relating to our future prospects to reach their complete fulfillment in the kingdom of God, when the purposes for which they were given have been accomplished.

PLAGIARISM, OR LITERARY STEALING.

Dr. Talmage has become aroused over the amount of literary stealing that is practiced in this country, not only by writers, but by public speakers also. Especially is he concerned about the way his sermons are appropriated by others. He recently preached a sermon on the subject, from which we make the following extract, thinking that it may be of interest to many of our readers:

For years, without a word of objection, and contrary to the advice of my friends, I have submitted to an amount of wrong done me that I propose to submit to no longer. I speak without any acerbity, and in all Christian kindness I make protest. In justice to myself, and as a practical lesson to all Christian workers, I give you three or four incidents out of fifty. On Friday a week I lectured in Detroit, Mich. On Saturday night after I had gone on the platform of a neighboring city, I received a telegram from Detroit, saying in substance: "How is this? What you said here last night was identical with a lecture delivered by another person in Chicago, two days before." Editorials appear in this and the other side of the sea. I will not take the responsibility of saying that the lecturer in Chicago plagiarized mine, but had I not been able by 10,000 witnesses to establish the priority of my lecture, it would have been a vast damage to me.

Another illustration of the wrong done me just after coming to Brooklyn, thirteen years ago, and I will not say that I was a plagiarist on "Hagar in the wilderness." My sermon was stenographed and went into circulation ten years after, a member of my church expressed a desire that I reproduce that discourse, as it had done him some good. I read over the stenographic report and reproduced it as easily as could. Before that week was over, responses were sent to me from Pittsburgh, another from Chicago, another from Louisville, and another from Boston, all in substance saying, "How is this? Our Monday morning papers had the sermon from you, preached the day before in Brooklyn Tabernacle on 'Hagar in the Wilderness.'" I was made up by the minister or evangelist in our neighborhood, and in two or three months ago. They were exactly alike. Did they take it from you or did you take it from them? These letters were not answered because I saw the plight in which these plagiarists would be put had I referred my correspondents to papers which ten years before had printed that sermon. I did wrong in

condoning the fault. I shall never again, let such thieves escape. I say now, as I said before, if any persons have a desire to employ the sermons here preached, as in case of no pastor, and they are read by Christian workers, school-houses in churches, halls, and most liberally is given to do so. I believe what I preach to be the truth, and the wider it goes the better I am pleased. It is well understood among the officers of this church, that whoever else are crowded, the gentlemen of the press must not be crowded. In answer to my prayer years ago, God has opened the way through the press, as well as the religious press here and abroad, to the full publication of my sermons in all the cities of Christendom, and I am grateful for God's aid to journalists and reporters for this privilege. But this opportunity ought not to be taken advantage of to put me in a wrong light.

The extracts published upon me in this direction have been numerous. Another illustration: I received a letter from the President of a Wesleyan conference in Australia, saying in substance: "Yesterday we suspended a man from the ministry, not exactly for preaching your sermon, but for persistence in declaring that one of your sermons was his." The subject was the mutilation of the Scriptures, which was in the 23rd. "And came to pass that when I had said these three or four lines, he cut it with the pen-knife." The President of the Australian Conference went on to inform me that the clergyman spoken of had been preaching in several of the Australian and New Zealand cities on that text, and was announced to preach the next day in Melbourne. A few days before that, a gentleman from London had bought one of my sermons, containing the text, the one in question. The gentleman carried the book to church with him, and as the stranger arose in the pulpit to preach, his inquisitive auditor opened the for said book of sermons in the past, and the preacher, without notes, recited the sermon without a change from the original text. Arranged before the Ecclesiastical court to find the plagiarist, for the minister who still will lie. "In his presence, immediate suspension from the ministry followed. A more striking illustration: On the 25th of last month the Pittsburgh Dispatch, one of the most prominent newspapers of the country, published the following reporter's statement: "In an unfrivolous letter to me, for I personally know the editor, the reporter had interviewed some one who calls an 'eminent divine' of Pittsburgh, and the eminent divine had said: 'The sermons of Talmage are frequently stolen by rural ministers, yet I once heard of a case where he was caught in the act himself. On the occasion referred to, he preached an unusually excellent sermon, and was warmly applauded by his own.' On the following Sunday, the Methodist minister of Brooklyn preached the same. A friend asked him why he had preached Talmage's sermon so soon after he had delivered it himself. He denied the imputation indignantly, and being pressed on the point, produced an English newspaper containing the sermon, then exhibiting his own gulf, but pulling Talmage's sermon out of the pocket at the same time." Now that eminent divine owes me an apology, for he who peddles a falsehood is as unrighteous as he who originates it. If that eminent divine will originate what he says about a minister in Brooklyn preaching a sermon identical with mine, and I can prove it, I will give him \$10,000 in distribution among the poor of Pittsburgh in the hands of the editor of the Pittsburgh Dispatch, the pastors of the churches of Pittsburgh to be the jury in the matter. A thousand dollars will buy a winter's shoes for the poor in this cold Winter. I pronounce that eminent divine a plagiarist.

Now, these are only specimens, and it seems to me that that is my own case. When persons are caught they sometimes set up the plea of "unconscious appropriation," and "unwitting absorption." They say they read it and it stuck to them, and they did not recollect it. False! When a man purloins the ink of a noble, a noble, he knows it. No man makes a mistake to do that kind of work into your cash-box. "Unconscious appropriation," indeed! In my early country patch, I had great interest in raising a flock of fine geese. I went out two or three times a day to admire them. One morning I went to the

lensery to look at my pets and they were all gone. I used to think that the man who took them was a criminal. If any have been only a case of unconscious absorption. He just walked through and they stuck fast to us. I educated men, with all their illimitable resources, plagiarism is inexhaustible. But while I say some things is just to myself, I say that workers here and elsewhere. Be your self and to one else. All for Christ and the world's improvement will be with your own works. You have enough faculties of your own to do all that God asks you to do. Use all books, and all intellectual help, only as a whetstone to sharpen your own blade, which is in your own way, will be more useful than any other help you would have 50 per cent. more infinitely. Quote everything you use quote to help you in your work, but do not defraud an author, even though death, centuries ago, snatched his pen away from him. Honesty of quotation is a compliment to your breadth of reading. David never allowed under Saul's armor, but as a shepherd he having been accustomed to the sling, he takes five months' preparation from the brook and has five times more ammunition than is necessary to slay the giant for it took only one pebble skillfully hurled to break like an egg-shell, Goliath's cranial. Above all, saturate yourself with Scriptural knowledge and Scriptural style. No copy righted book or Book Books. Daniel Webster said that if he had reached any preparation of style, he got it from the life-long pursuit of the Bible. When Rufus Choate had wrought up judge, and jury, and court-room to the highest pitch of enthusiasm, he welcomed them with Scriptural peroration. Do you want history? Quote Moses. Do you want the spectral? Quote Ezekiel. Do you want the post-mortem? Quote Ruth. Do you want a battle-search? Quote Joshua. Do you want argument? Quote Paul. Do you want pathos? Quote John. Do you want tenderness, and omnipotence, and all things mighty and good? Quote Christ. Equip yourself with every valuable source. Read the good books and newspapers. Examine all pictures. Attend all oratories. Study the history, and geology, and astronomy, and history, and archeology. Think, digest, plan, and work! Take mass all your troops for one Gospel campaign, and remember that the battle closes at sundown.

HOME.

BY SUSIE S. MISHLER.

Ever since man was first placed in the Garden of Eden, he has had some spot upon the earth's surface which he has called "home." Some particular place of abode which affords him rest, in times of adversity, from the storms of a cold and unpropitious world.

The Creator saw fit to plant firmly in the heart of man, a love for home. This attachment has followed man down through all the ages, to the present time. There is not a word in his entire vocabulary, which has more meaning to him, than the word "home." Connected with it, which contains more of love and trust, which has more to do with his success or failure in life, than this simple word—home. It will bring before him visions of the past, faces of those whom he loves, and scenes of his childhood. Destiny may hold many changes in store for him, but he will, at all times, carry with him the recollections of the home circle, that will be like "echoes that start when memory plays no old tune upon the heart." How necessary that home should be made pleasant. It has been said that the best part of life is the remembrance of a happy home in childhood. It is the duty of every Christian to make his home attractive.

"It there are things to be loved,  
Then there are men, and then  
Here a home that is a home.

The absence of good literature in many homes is a deplorable fact. Especially is this true in country homes. It is not the place of abode, so much as the manner in which we spend our time, that makes us what we are. "Oh!" says one, "I cannot read." I subscribe for both books and papers. That may be true, but are those books and papers suited to the minds and tastes of your children? Let us examine them. We find here four journals, political papers, and pe-



Brethren of Work.

Published Weekly.

D. L. MILLER & JOSEPH AMICK,

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Joseph Bates, A. W. Bruce, D. E. Pender,
Joseph Keiser, F. W. Miller, L. E. Rasmussen,
Daniel Hanna, C. O. Robinson, Z. W. Southard,
D. M. Tracy, S. T. Swanson.

OUR PAPER.

Read this paper on your paper shelves to what time you can find it. It is a help to you and a help to your neighbor. It is a help to you and a help to your neighbor. It is a help to you and a help to your neighbor.

There are 108 students enrolled at the College this week.

Bro. Frank McCune, of Shannon, gave us a short call last week.

A. M. Dickey spent the holidays holding meetings in Cedar Co., Iowa.

Five were lately added to the Tuscarawas church, Ohio, with prospects of more.

Those wanting the Theological Journal can get it from this office. Price \$2.00.

Bro. J. S. Mohler of La Due, Mo., promises to let our readers hear from him frequently.

Bro. G. W. Cripe reports six additions to the Yellow Creek church, Elkhart Co., Ind.

We learn that Ed. D. R. Ely, of Leno, Ill., is holding a series of meetings at Leno, Ark.

All orders for almanacs have now been filled. We are also prepared to fill other orders.

A young sister desires an explanation of Matt. 2: 16. A good subject for some one to write on.

Many are reporting with the church this winter. It is gratifying in this respect our quiet encouraging.

Some of the idols worshipped by the heathen, in other countries, are manufactured in New England.

We think Dr. Talmage's sermon on plagiarism is worth reading and hearing. See second page of this issue.

Jay Gould says that it would take a rapid writer eight hours a day to answer the begging letters he receives.

It is estimated that there are 311,000 blind persons in Europe, who are maintained at a cost of about \$200,000,000 a year.

Bro. Estelsum is expected in Northern Ill. this month. He is also looked for a series of meetings in Woodstock, Wis.

Bro. Geo. D. Zollers spent the holidays preaching in Linn Co., Ia. From there he will go to Cedar Co., Mo. My success at his work.

All business communications, intended for the Brethren at Work should be addressed Miller & Amick, Mt. Morris, Ogle County, Ill.

Brethren kept the good work moving. Every church ought to have a series of meetings, and every minister should do some missionary work.

Bro. Fabray, of Chicago, has been quite sick, unable to see after his business. He reports his business last season better than it has been for over twenty years.

North Carolina is to become a colony of the industrious, frugal, peace-loving Methodists from Russia, a tract of 60,000 acres having been bought for their settlement.

Bro. Latham, of Marshalltown, Ia., reports that Ed. John Murray, of Iowa River Church, has been lying very sick for two weeks past. He now has some hopes of his recovery.

Mr. Barnes, calling himself the "Mountain Evangelist of Kentucky," who claims to have converted 30,000 souls in the West, has gone to New York to work in that bright city.

Sickness prevented Bro. Harrison from carrying out his published programme fully.

The New Jersey Legislature will be asked this Winter, to forbid the sale of tobacco to minors.

It is reported that Ed. John Wise intends to move into Kansas next Spring; perhaps into Sumner Co.

Eliza Miers, of Berry, Pike Co., Ill., wants to know where to send the money for the Orphan's Home.

The native Christians of Madagascar, have given a million dollars, during the last few years, for the spread of the Gospel.

Brethren Orr and Gish returned from Woodford Co., Ill., last week. They report good meetings and zealous members.

Bro. J. D. Houghton reports an interesting series of meetings in Jasper Co., Iowa, conducted by brethren Motts, Brown and others.

Men good church news crowded out this week. Will make room for these good reports next week, if they take up half the paper. Let the "glad tidings" come.

There is a special call for preaching at Hillsburg, Ind. See page seven. On the same page is another call, from Lewis Co., Mo. We hope these calls may be attended to.

The Christmas Love-feast, at Cerro Gordo, Ill., was a very enjoyable occasion. It has been the custom of that congregation, for some years, to have a Love-feast on Christmas.

The culture of the grape for grape-wine is increasing in Southern Indiana. Large plots of waste ground near Indianapolis have been laid out in vineyards, olive-yards, and fig-gardens.

Do not delay church news. Send it in as early as possible. We are just now in receipt of a communication concerning a Feast in September. The notice is too late to be of interest.

No. 1, of this year, is already exhausted, though we printed several hundred extra, in order to supply new subscribers. If any should fail to receive that No., they will know the reason.

We learn that Bro. Sidney Hodgden, of Galesburg, Kan., is now on his way to Huntington, Ind., where he has a son living, expecting also, to do some preaching during his travels.

We have so much good church news this week that we are compelled to cut out earlier material department short. This we do cheerfully, knowing that our readers appreciate good news fresh from the field.

Bro. Paul Westel left Grandy Center, Iowa, last week for the Miami Valley, where he expects to spend some time preaching. At present his address is Paulker Creek, Darke Co., Ohio, care of Tobias Kreider.

Bro. S. S. Urey, of North Manchester, Ind., writes that the star at the left of his name in the Brethren's Almanac, is "a big mistake." We are glad to hear it, and will cheerfully correct any others that may be reported.

It is encouraging to receive so many reports from ministers now at work in the Master's field. Every minister in the Brotherhood ought to spend at least a few weeks at missionary work this Winter. Let us have a report of every series of meetings held.

Some weeks ago we called attention to Bro. Evans' pamphlet, "The Kingdom of God." We now send, through the publishers, a copy for it. It will be found both interesting and instructive. Bro. Evans is a poor man, and by purchasing the pamphlet you will also aid him. Price 10 cents; three copies 25 cents; 13 copies for \$1.00. Address this office.

Our young crippled sisters have some peculiar ability about them that should be carefully cultivated. Her competition on page seven, this week, though by no means faultless, is quite touching, and shows a decided taste for poetry. A knowledge of grammar and the rules of prosody, with a careful course of writing in standard poetic works, would greatly aid her.

Those fond of church news will find much of that kind of reading matter in this issue. We have not yet heard from half the good meetings that are being held in various parts of the Brotherhood, but enough is here given to indicate that our ministers are by no means idle.

Bro. D. M. Miller, of Milledgeville, Ill., expects to spend some weeks preaching in Wisconsin, this month. He wishes he could spend more of his time in the mission-field. There is not a better doctrinal preacher, among our people, in the State. This is said in harmony with "honor to whom honor is due."

Bro. H. G. Breese has sold his farm in Marshall Co., Ill., and bought one near Law's Grove, Kan. Bro. Breese will be right where his work is needed at the time of the next A. M. One more has been added to the church at Low Point, Ill., as the result of brethren J. R. Gish and C. S. Holsinger's series of meetings.

We are thankful to our contributors for much excellent copy that we are receiving just now. We hope they will continue their efforts, for during the long Winter evenings is an excellent time to study and write. Take your time to it, and do your best. Make your points plain but brief. Short articles, brimful of information, are in demand everywhere.

Bro. J. G. Rivers reports a good meeting at Nora, Ill., during the holidays. He remained with us at Mt. Morris, over three meetings, preaching twice in the Chapel, and once at Silver Creek. He expressed himself very much pleased with his trip to this State, and enjoyed his visit among the members very much. He also spoke very highly of the College. He has two daughters attending school here.

A poor woman, who has been a cripple for thirteen years, and had now sunk her living by sewing, says: "I sometimes think that I cannot take my paper any longer, not knowing where the money will come from to pay for it, and then again, I think that I cannot do without it. It is worth more than what we have to pay for it, bringing us much good news. I cannot attend church; have been lame for thirteen years; and have to make my living by sewing."

Toronto claims the distinction of keeping a more quiet Sunday than any other city on the continent. The street cars do not run, the boot-blacks are all inactive, all the telegraph offices are closed except the central office, where one man remains to attend to important messages. The cab stands are deserted, the drug-stores are open at certain hours for the sale of medicine only, and the liquor saloons are closed from 7 o'clock Saturday evening, until 5 o'clock Monday morning.

During the last years of his life, Thielow Wood took much interest in the controversies over the supposed conflict between science and religion. Shortly before his final illness he left this record of the result of his meditations upon the subject of a future life: "I cannot believe, and cannot be brought to believe, that the purpose of our creation is fulfilled by our short existence here. To me, the evidence of a future life is a necessary sup-plement of this, to adjust its inequalities, and place it with moral significance."

Henry W. Beecher lately testified before the New York State Committee on Grain Corners, giving the opinion that the gambling carried on by the merchants, is far less injurious to public morals than the effect produced by church fairs and religious lotteries. It will be for those who embrace those "church fairs and religious lotteries" to explain to the rest of mankind why they persist in permitting, in their churches, things as evil in their tendencies as gambling carried on by speculators.

DEBILS, with over 1,600,000 population, has only 15 places of worship, and scarcely 60 ministers of the Gospel. An evangelistic mission and conference-house has been opened in its northern suburb, which has a population of 20,000, mostly working people, and only one church, accommodating 120. Here for a year and a half, there have been regular preaching services, Bible-classes, Sunday-schools, prayer-meetings and meetings for ladies and young men and women, in which there is an increasing interest.

This number will be sent to some who have not yet answered, for our mailing clerk has been too busy to get the list fully corrected, but it will be the last one sent out unless the parties return. Look at the date to the right of your name, and see when your time expires. If your time is up, and you wish the paper continued at once, either by your name or by your last name. If your name should be removed by mistake, notify us at once.

There are different ways of spelling the effect of a good blessing. One is, to sleep while it is being bestowed. The other is, to spend time "hearing testimony," when it further testimony is needed. When a minister preaches a good sermon, please do not spoil it by trying to preach it over again; if you have a sermon to deliver, wait till your time comes. The Scriptures teach that you should speak and the rest judge. It is not wisdom for a judge to say much at such a time.

CHARLES F. FREEMAN, who sacrificed his child in a religious frenzy, three years ago at Powersport, Mo., and is now in a sanitarium in London, is regarded as having recovered his reason, and is likely soon to be restored. He says, "the child's life was lost through ignorance and superstition. Knowledge and science have saved mine and restored my reason. I intend to be guided by reason through out the rest of my life."

It seems that the sisters of the Washington Creek Church, Kan., did not forget Miss Martha E. Stetsman, of Ohio, while her husband was away, preaching. That was right, sisters. Do not forget the preacher's wife and children. People in this world may say that they "give" against such acts of charity, but we were very much more joy in her husband, among the angels, because of his labors, than there would have been had some rich brother deposited nine hundred ninety-nine dollars in the best bank in America.

Bro. A. Hubbell and wife, of Chicago, called on us last week, having here the sale of our merchants a full supply of brethren's clothing. He also left an order for quite a lot of printing, showing that he means to push his enterprise. His method is, apply the merchants with clothing, so the Brethren can purchase their clothing of them as cheaply as our own ready-made clothing. He is visiting in several different points in Northern Illinois and Iowa. His place of business is located at Nos. 164 & 166 Market St., Chicago, Ill.

Should any of our readers not receive the paper as subscribed for, they will please let us know immediately. More or less mistakes will occur at this season of the year, and we are always anxious to correct them when pointed out. Some who write, fail to give their names, and do not mention their post-office or State, others write their names very carelessly, and our mailing clerk, though expert at his business, is not yet infallible, so, taking things as they are, there are many chances for mistakes, and it would be a miracle if some did not occur.

Bro. John Zuck's appointments in Northern Ill. are as follows: He expects to reach Franklin Grove, Jan. 4 and remain till the 25th. Mt. Morris, " 8 " " 12th. Lankford, " 12 " " 16th. Shiloh, " 18 " " 22nd. Cherry Grove, " 20 " " 24th.

His card, containing the above did not reach us after the last issue was mailed. We regret this very much, as some of the meetings will be over before this issue is mailed. We also regret that Bro. Zuck is making his stay so short among us.

A VISIT TO LANKFORD.

Our vacation was spent at Lankford this season. Soon after the last issue was put on the press, Saturday morning, December 23, 24, we left Mt. Morris, accompanied by our family, 8 or 9, Sharp and wife, and several others, students of the College. Saturday is always a busy day in Lankford, hence we found the streets literally crowded with teams and people.

The next day, Sunday, Bro. Sharp preached at the Millidgeville church, ten miles south of Lankford, where we preached at Cherry Grove, three miles north. The congregation was quite large, and the interest good. (Con-

There is noted for its large congregations, and its good behavior always manifested in the high state of morals in all classes. In the evening Bro. John King, who is attending school at the M. C. College, preached an excellent sermon very large, attentive audience in Lanark. These were "feed my sheep," a theme worthy the attention of all ministers, and especially housekeepers. The next evening, the late Ely, who graduated from the M. C. College, preached on the subject of "Spirit and the World." We commenced the coming summer that these young ministers will be in their preaching. Their whole life is their subject, leaving self unnoticed to return to preach on Tuesday evening the next evening Bro. Sharp addressed a very good assembly.

Our points, who are growing quite old, are still living at Lanark. We spent a pleasant time together. We always enjoy a visit with the people and around Lanark; their homes neat, industrious habits and high moral culture have always impressed us favorably.

**ED. MICHAEL EMMERT'S DEATH.**

After becoming ill, we received the sad and unexpected intelligence of the death of Ed. Michael Emmert, of this congregation, who died last Tuesday evening, at the residence of his son, in Reno Co., Kan., to which he had just gone on a visit. His remains were brought here, and interred in the cemetery's burying ground at Silver Creek. His funeral was widely known in this part of Illinois. The news of his death will be received with general sadness by his many friends and numerous relatives. He was well advanced in years, having long since passed the meridian of life. He sought the climate of Kansas, but the Great Shepherd called him to a still better climate.

"Where his stars were come,  
And the long Summer's given."

**A GRAND OPENING.**

Written to the *Christian Standard*, a correspondence.

I have just read Bro. Ernest's editorial item in the No. 10 of the *Standard* of the 29th inst. I am much pleased to know that the brethren in one of our large cities subscribed for 500 copies of the *Standard* weekly, for one year, to be circulated gratuitously along with "Our Position." This just as it should be, and I wish we thought more of such a manner of preaching the Gospel. There is not one way in which I destroy one of our papers; sometimes a copy contains such good scrap-book matter that I am compelled to take its life. Those I do not so mutilate I save till I get a score or more, and then I put the Christian Sower Tract Fund's stamp upon them and send them out to preach. Sometimes I give them to the families I visit; sometimes I put them to our needs and will receive instruction; and then through the mail. In this way I use as many as I can get.

Bro. Kibbey's note in the *Standard* of the 13th ult. has been one of our large cities subscribed for 500 copies of the *Standard* weekly, for one year, to be circulated gratuitously along with "Our Position." This just as it should be, and I wish we thought more of such a manner of preaching the Gospel. There is not one way in which I destroy one of our papers; sometimes a copy contains such good scrap-book matter that I am compelled to take its life. Those I do not so mutilate I save till I get a score or more, and then I put the Christian Sower Tract Fund's stamp upon them and send them out to preach. Sometimes I give them to the families I visit; sometimes I put them to our needs and will receive instruction; and then through the mail. In this way I use as many as I can get.

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**Additional Correspondence.**

**From Sarah A. Miller.**

Another year has passed, and I have read the B. at W. with pleasure. I do esteem the paper very highly. I hope you will give us as good a paper the coming year, as you did in the past. I think we can ask nothing better. Success to all. May God be with you.

*Lewistown, Ohio.*

**From Spring Hill Church, Ill.**

Bro. A. S. Lear, of Christiani County, was with us a few days and preached the Word with power. Sinners were encouraged and sinners warned. One was made willing to come out on the Lord's side, and he received into the church. Brethren, pray for us that we may continue faithful.

*John Potts.*

**From Lima Co., Ia., Dec. 20.**

Eld. Geo. D. Zellars is with us, holding a series of meetings in the Dry Creek church, Lima Co., Iowa. Attendance good, attention good, and preaching very good. The roads good, good sleighing, weather moderate, health good. Our meetings will close the last evening in this year. Bro. Zellars leaves us on the first day of the new year, for Cedar Co., Iowa, to hold a series of meetings. May the Lord bless his labors for good.

*T. G. Snyder.*  
*Osella Rapids, Iowa.*

**From Roubidoux, Ill.**

Brethren Orr and Gish, students of Mt. Morris College, spent the holidays with the Brethren in Woodford Co., and while here held them at work. Bro. Orr preached several good discourses, which were listened to by many attentive hearers, and I think all were edified and built up in the faith. We miss Bro. Gish very much, but while he is absent from us, we are happy to learn that he is pleased with his studies, and likes the school at Mt. Morris.

*J. L. Brown.*

**From Danville, O., Jan. 2.**

HAVING failed to get foreign help to hold a series of meetings for us, we therefore went the word and proceeded to the scene of action, to Pleasant Ridge, our lower church. Labored with the church for eight days, and with the help of my co-laborers and the power of God, we succeeded in having a very pleasant meeting. Result, church much revived. One soul reclaimed and brought back to the fold. Two baptized and one applicant for baptism in the near future. Large attendance and best order preserved. To God be the praise.

*R. T. Boswell.*

**From Covington, O., Jan. 2.**

Last Sunday at our meeting, at the Grove meeting-house, the funeral of a young sister was preached by Eld. Samuel Mohler, assisted by Bro. David Wine. After the corpse was conveyed to its resting place, the members met in council, and made the usual arrangements for baptism. They then returned to the pure water-side, and there attended to the sacred duty of baptism.

A beloved young brother and sister, who had lately started out in this life, as husband and wife, had decided to choose that good part, which Jesus says, shall never be taken from them.

*Isaac Haver.*

**From Pleasant Hill Church, Ill., Dec. 30.**

This church was lately favored by the visit of a few ministers from a distance, who were willing to hold forth the Word of Life, as taught us in the Gospel. H. W. Strickler, from Lorain, Ill., arrived amongst us Dec. 29th, and preached six interesting sermons, when he left this part of Gish's usual vineyard. The meetings continued and were conducted by Bro. Daniel Vaniman, assisted by others, till the 29th, when Bro. Isaac Brinkler and I. H. Crist, from Olathe, Kansas, two young and much devoted servants in the cause of Christ, arrived and dismounted upon

the merchandise riches of Christ, and the near, prospective inheritance of the saints.— The meetings continued over Sunday and closed on Christmas Day by a very appropriate sermon by Bro. John Harshberger. May the Lord bless the faithful labors of the Brethren here with us, to our mutual profit and his glory.

*JAMES WYATT.*

**From Road River Church, Minn., Jan. 1.**

BRETHREN from Chaska and Co., Pa., came to us and remained about a week; preached several very good sermons. They shunned not to declare the whole Truth. Hope that each one may take their share and profit thereby, and that love may be more manifest among thy people. I fear our faith is failing; but that may be, lest we sink before we reach the promised Land. And as this is the beginning of another New Year, let us live never to Christ, as he has been merciful to us. Though we know not whether we shall see another bright New Year morning like this, there is a far brighter morning awaiting us if we are only faithful.

*SAVAN BETHUNA.*

**From Southview Illinois.**

LEFT home Dec. 28th for Crawford Co., Ill., where we met with the Brethren, remaining one week. We have meeting every evening; one was added to their number by baptism.— Others said, we will wait the cost. We then met with the Brethren from Clark and Cumberland counties, where Joseph Cripe formerly lived. Matters here were in a very unsettled condition. After explaining things fully, the members seemed satisfied. There are now sixteen in this church. They made choice of David Trovel for their housekeeper. This committee was authorized by the district-meeting.

*MICHAEL FORSTER.*  
*MEXICO S. OXFORD.*  
*DAVID TROVEL.*

**From Hudson, Ill., Jan. 1.**

We had a series of meetings, commencing Dec. 17th, and closed on the 25th in the evening. Had ten meetings in all. Bro. P. A. Moore, of Roubidoux, Ill., did the preaching. Bro. Philip presented the Truth in various forms, doctrinally. Hope the many truths that were presented, may sink deep into every heart, and that we may live them out in our lives, is my prayer. We had expected to meet longer, but the weather was somewhat unfavorable. Some thought, we ought to have continued longer, even if it was mainly, as since it has grown colder, and the roads are more favorable; but if we diggest well as we heard, we will be amply repaid for the efforts. God bless the Brethren everywhere who travel to sow peace and good-will among the churches. Amen.

*T. D. LYON.*

**From Mill Creek Church, Ill., Dec. 30.**

IN compliance with a call from the church, brethren James Gibson and Cullen Gibson, of Macopa Co., Ill., commenced a series of meetings here on Dec. 23rd. On account of bad roads, exhibitions and festivals going on in other sections in our town, our meetings were not so well attended in numbers, but we had good order, and the Brethren preached effectual discourses, and good results followed. The conviction of the sinner was portrayed in such a manner that he could not help but see his condition. On the 25th Bro. Callen left for his home, and Bro. James continued the meetings.

On the 29th a young lady made application for baptism, which was attended by the same lady. She was here on a visit to her parents. She lives about a hundred miles from here, has delicate health and considerable anxiety was manifested in her behalf, as the lady had to be out and the water was very cold. She was strong in the faith, and no ill effects followed, and she expressed herself refreshed in body and spirit.

On Wednesday evening the 27th, we concluded to discontinue our meetings on account of the bad roads and disagreeable weather. Two more made application for baptism on

the 26th. Again the ice had to be cut. But they were strong in the faith, and willing to follow in the foot-prints of their Savior in all his ways (they were husband and wife).— There was also one reclaimed, and we feel well repaid for the effort made in the Minister's cause.

We have opened our house and made it comfortable, and invited sinner and sinner to meet with us. Whatmore can we do? We would like to do our duty in the Minister's cause, to be enabled to stand when we have to appear before the Great White Throne of God and the Lamb. Our labors, as a church, for the year 1882 are ended. Hope all may meet the approbation of God. We received by baptism eight souls and reclaimed two.

*S. S. HANNA.*

**From Peter Brower.**

I DO not expect to make any profit on the paper, even pay for six paper. I help the poor and outsiders to pay for their paper. I rarely give my time and trouble. There are still some that think of taking the paper; that are not really poor, but are scarce of money this season. I will use them again. This neighbor-hood cannot support near as many papers this year as our fathers. B. at W. has held its own well, by the side of others. If money gets plentiful, I can increase the list considerably. We all love its mild tone at present. May our Father bless us all and keep us near him.

*South English, Iowa.*

**From Florida.**

WRITING to the *Presiding W. of Ill.* from Manatee, Florida, sister Effie C. Woodard says:

I cannot really say I do not like Florida, but it is not too much like nowhere, there is so little milk and good butter, and but very few houses that would be considered habitable in Iowa by any one who cared how they lived. There is but one lathered and plastered house in this vicinity, they are fine. Some are well up, and the most of them are mere shacks, no ceiling, no plaster, and in some cases only a good newly get your head between the logs. I can get pretty near used to it, but I am afraid I can never get used to the roaches running over the victuals, as they do in some of our cities, they are very large, about the size of our cats, and they are in every house I guess. The sun-dries and the gusts bother me worse now, but I came here with the intention of liking it, and I guess I will when I get to keeping house, as I will have things to suit me and it will be more home-like than a hotel. The weather has been quite cool to-day. We have a market in the market here, and tomato plants just set out in the garden, and sweet-corn just out of the ground.

**From Peoria City, Iowa., Dec. 20.**

Last evening we closed a very interesting meeting. Bro. H. Thomas came among us on the 22nd. Bro. Thomas preached five able discourses.— He then left, and the home ministers continued the meetings. Although none were added to the church, many came out to hear the Word preached, and paid great attention. We trust that the good seed sown, will eventually spring up and bring forth fruit. Just before we closed our meeting, we met with a sick man, to have a season of worship,— poor man, how it saddens my heart to think of his condition. He is no professor of religion. He has been an able physician in his time, and has labored much for suffering humanity, but now he has come to be a helpless creature. He is even speechless. We would not converse much with him, yet when we asked him if he enjoyed the meeting, he wept like a child. I then he left the neck was given to him. This should be a warning to all who are away from Christ. Do not put it off until you come to your dying-bed, but turn now, while you are enjoying health and strength, so you may be prepared to say when death shall come, "I have fought a good fight, I have kept the faith." LEAH HIGHLAND.

Be SHUN this issue to your neighbors.



Correspondence.

...They say that toward the Lord made often on me an...
...I was written before him for those that found...
...I feel, no that thought upon his name.—MILLER, Jr.

From Kearney, Neb.—Dec. 17.

Dear Brethren:—

On the 27th of November, Eld. Jacob...
...I met with the church of the...
...at Colby, Kan., in council. Had...
...very pleasant meeting, and after a day and...
...and session, the troubles that were hanging...
...a part of this church, were all satisfactorily...
...settled, and much joy and love was...
...manifested. The whole meeting was character-...
...ized with much Christian fellowship, but...
...especially was filled with emotions of joy...
...that were expressed freely in words and...
...deeds.

On the 29th we met in council at the house...
...of Geo. C. Davison, with the Brethren of Euro...
...and Hallen counties, Nebraska, for the...
...purpose of organizing them into a church.—...
...I found some twenty members already...
...organized. The name of this church is...
...the First Christian Church, Furnas Co., Neb. A...
...meeting was held for one minister and two dea...
...cons. The lot fell on Bro. T. J. Hickman...
...minister, and Christopher Davison and...
...Miller for deacons. Bro. Lomas Mil...
...was advanced to the second degree. My...
...gift to them gave me the privilege of the duties...
...of a minister. Bro. Hickman is a young...
...man, and has been a minister in the New...
...Jersey church. It is said he turned from his...
...own faith, and was baptized in the Breth...
...ren church, before he heard the first ser...
...mon preached by the Brethren. Here we...
...had a number of young Brethren, mostly...
...from Somerset Co., Pa. We continued our...
...services for four evenings, and these were...
...held on the first of December, and added to...
...the Sappy church. The prospects are good...
...everywhere. Ministers visiting invited church...
...should remember the Sappy church. Our...
...congregation with Lomas Miller, Precept, Fur...
...nass Co., Neb., or J. F. Nofziger, Orleans, Har...
...rison Co., Neb.

The Brethren in the Wood River church...
...at Buffalo Co., Neb., will commence a series of...
...meetings, the Lord willing, three miles north...
...of Kearney, Jan. 7, 1883, to continue ten days...
...two weeks. A hearty invitation to brethren...
...and ministers to be with us through...
...all our meetings. Brethren desiring to locate...
...in the West, will do well to come and look...
...at our country scene. There are some choice...
...places for sale here at present. Land is...
...cheap. Markets and conveniences are...
...good here. S. M. FORNEY.

From Geo. Long.—Dec. 18, 1882.

Dear Brethren:—

I AM in Clarksville, four miles on my...
...way for Sanford church, Eaton Co., Mich., to...
...attend their next meeting and dedication of...
...their new meeting-house. We are in usual...
...health. Dec. 18th, mercury 7 degrees below...
...zero. Our Michigan is more mild than oth...
...er parts. Geo. LONO.

From Cottage Hill, Neb.

Dear Brethren:—

Our church here, (South Destrerie) is...
...in love and union. Our Love-feast is past...
...and a good turn-out. Bro. Franz from Illi...
...nois did most of the preaching, and also...
...divined the most of the words in our...
...meeting-house a few weeks ago.—...
...Heads up by baptism the day before the...
...Communion. The church is fast increasing...
...in addition by letter. We like to see the...
...Brethren come; especially good workers;...
...these are useless in God's Will. W. H. MILLER.

From Williamson, W. Va., Dec. 23, 1882.

Dear Brethren:—

We live in Clark Co., Mo., close to the...
...head Lewis Co. We had not seen...
...thirty signed crops considerably. Small...
...rain was a fair crop; corn was cut short;...
...wheat only one raised enough to do them...
...with any good, for which we ought to be...
...thankful. I wish I could send you some...
...such news. The few people I can remember...
...to have said they would like to hear the...
...Brethren say the same way, a church could...
...be had in Williamson, if a preacher would...
...come. No one knows how much good could

be done, if a brother would come and stay a...
...week. All I can say is, "Come and stay."...
...The Lord said to his disciples: "Go, preach."...
...in no respect of persons; he has a people...
...here, if his servants will search for them...
...among the "highways and hedges." Now, if...
...any one thinks of coming, drop a line to me...
...and we will look for a house, and meet you...
...at Williamson. Or come by way of Keokuk...
...on the Wabash railroad to Kinkaid, then take...
...the boat to the head of the school house, and we...
...will meet you there. Brethren, remember...
...the "lost sheep" of your father's flock. MARY E. ROSE.

From Daniel Hays.—Dec. 18, 1882.

Dear Brethren:—

I HAVE secured a number of subscribers...
...for 1883, and expect to complete and send...
...you a list soon. I will hardly secure all I...
...wish till New Year.

I witnessed the transit of Venus on the...
...6th inst., about 12 meridian. There were...
...but few clouds, with a clear atmosphere,—...
...and after gazing intently at the sun's disk...
...and the black spot on the sun's disk, appar...
...ently the size of a black pea, only this and...
...nothing more. God will take care of the...
...planets, the comets, etc. Could we run the...
...orbit of our day as truly as the spheres...
...above us thread their course, there would be...
...harmony in the Christian system, with Christ...
...as man's Saviour. T. A. MOORE'S NEWS, Va.

From Gravelton, Ind.—Dec. 20, 1882.

Dear Brethren:—

The Brethren at Gravelton have closed...
...a series of meetings conducted by the local...
...ministers, except that one evening Daniel Shi...
...gley entertained the people from the text, "If...
...thou that these heavens bekened unto my com...
...mandments; then thy peace would have been as...
...a river, and thy righteousness as the waves of...
...the sea." On Christmas day two were bap...
...tized, we hope, to walk in newness of life. The...
...parities happened later in a school. Mr. Mer...
...rell's charge, hope such news will be joyfully...
...received. Many more near the kingdom. J. H. MILLER.

From Cerro Gordo, Ill.

STEPHEN Edmondth Ely died the 18th ult.,...
...at 8 o'clock A. M. It may be interesting to...
...his children and many friends who are living...
...in different States, to know she has been a...
...member of the Cerro Gordo church for many...
...years and a consistent member. Her seed in...
...the meeting-house was hardly ever vacant, as...
...long as she could go. O. C. also was in the...
...meeting-house for a time and in all of her...
...offering here it patiently as a Christian....
...Bro. before her death she called for the chil...
...dren of the church, and was anointed with...
...oil in the name of the Lord. She had her home...
...with her son Joel and was well cared for...
...by her son and his wife. They did all that...
...could be done to supply her wants. She was...
...a member of the Brethren church over 40...
...years. Six of her sons and three of her...
...daughters are yet living, and four of them...
...are members. She was buried the 19th. Fi...
...nal attended by many friends. JOHN METZGER.

From Cerro Gordo, Ill.—Dec. 27, 1882.

Dear Brethren:—

Our Communion is now advanced with...
...the things of the past. While on Christmas...
...there were many gatherings, (and we fear...
...some not to the glory of God) a goodly...
...number of brethren and sisters, who were...
...Cerro Gordo church to celebrate the death...
...and sufferings of a dear Savior. Such a soul...
...cheering, soul-refreshing feast we are glad to...
...chronicle. We think we are safe in saying...
...that all the communicants enjoyed the feast...
...and were built up in the inner man. God...
...forbid that it should be otherwise. Where...
...is a brother or sister that can surround the...
...table of the Lord, and not have his mind...
...directed heavenward? Our thoughts should...
...be directed with the most profound emotions...
...to the bleeding Lamb. I think our brethren...
...were all in possession of this holy aspiration. I...
...must not forget the good depiction of our...
...expectations, which are now engaged in our...
...living impressions were made on the minds...
...of many. Brethren from a distance were...
...Vaniman, McChure, Kimmel and Shouber. This...
/>

yearly church on Christmas, which has been...
...an custom for some time. It is Grandpa...
/>

From Nappanee, Ind.—Dec. 26, 1882.

Dear Brethren:—

"The Bread of Life has been offered to...
...the dying people at Gravelton in a very en...
...ticing manner for the past week. Thank God...
...two were persuaded to accept salvation and...
...live. The "Gospel alone" doctrine was preach...
...ed. May God help all to live it out. GUYTON LESLIE.

From Hillsburg, Ind.

Dear Brethren:—

We invite traveling ministers to stop off...
...at Hillsburg and preach for some of us. We...
...have lately organized a church in here, call...
...ing it the Hillsburg church. We have one young...
...minister and two deacons. The church is in...
...a good working condition. Bro. Daniel Cook...
...came and preached for us this Winter. He...
/>

From Monroe Co., Iowa.—Dec. 20, 1882.

Dear Brethren:—

IN No. 47, Vol. 7 and Page 7, is an arti...
...cle over the signature of O. W. Hartness, writ...
/>

From Tuscarawas Church, O.—Dec. 28, '82

Dear Brethren:—

Our meeting with the Richmond church...
...at Richmond Co., O., closed Dec. 24th. Had...
/>

From John Waco.

Dear Brethren:—

I CLOSED my labors in Sumner Co.,...
...Kan., Dec. 3rd, and on the 5th boarded the...
/>

Dear Brethren:—

We stopped over night with our seasonal...
...friendship in to Colby, Mo. Bro. J. Wesley...
/>

kind care and fatherly protection, while ab...
...scent. Last night closed our Christmas meet...
...ing at our meeting-house at home. Delivered...
/>

From Michael J. Good.—Dec. 20, 1882.

Dear Brethren:—

I CANNOT think of being without the...
...BRETHREN AT WORK. Brethren, you are en...
/>

From Geo. W. Cripe.—Dec. 21, 1882.

Dear Brethren:—

I HAVE just closed a meeting at Wood...
...Creek, Elkhart Co., Ind. Preached seventeen...
/>

From Woodstock, Richmond Co., Wis.—Dec. 24, 1882.

Dear Brethren:—

We, the little band of believers at Wood...
...stock intend holding a series of meetings...
/>

From Woodstock, Richmond Co., Wis.—Dec. 24, 1882.

Dear Brethren:—

Our meetings will begin in the first mo...
...of the New Year,—a good time to make im...
/>

A Visit to Kansas.

Dear Brethren:—

We boarded the train at Arcanum, O.,...
...on the morning of Nov. 14th, and landed at...
/>





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# BRETHREN AT WORK.

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80 10  
Per Annum.)

Set for the Defens of the Gospel! — Philippians 1: 17.

VOL. VIII.

MT. MORRIS, ILL., JANUARY 16, 1883.

NO. 3.

## TO THE DEPARTED YEAR.

BY JAMES EVANS.  
O' my love, I have thy treasure hid,  
In the days thou never canst recall.  
Oh how swift went the months like fleeth,  
Like yesterday we see them all.  
And yet I though I thought I knew thee,  
I have not seen thee to this day.  
May have loved thee a treasure hid,  
And left the stores of good and ill.  
The flood, the storm and dark cyclone  
Have left behind the wreck and ruin,  
Have blown away houses and burning hearts,  
Who now their sorrows can express.  
But hushed homes have made desolate,  
After that still creation grows,  
The elements are yet the use of man,  
And still we wait to his house.  
The storm winds have raved the deep,  
And ships have sunk beneath its power,  
Engulfed beneath its billows vast,  
Have blown aloft in that dark hour  
That still the months of Summer past,  
Have blown the laborer's part,  
Plenty stores for his savings sold,  
But 'tis to us has been the spoil.  
But the record of grief and joy,  
To my effect can be of no avail,  
The good or all that we have done,  
Remains and some can't efface.  
With joy we will recover good,  
And pray for wisdom from above,  
To say that we might have done,  
We still may trust in Heaven's love.

## "TRY THE SPIRITS."

BY ALEX. W. BEENE.  
PART I.  
Some years ago the public mind was startled by the anomalous, and seemingly, supernatural phenomena, elicited by two brilliant young females, in the city of Rochester, N. Y., by the name of Fox.  
Mystical, strange, inexplicable sights and sounds—unaccountable, both in their origin and character, under any known scientific laws—were produced in the presence, and subjected to the most rigid investigation, of many curious, inquiring, and highly intelligent and respectable people. The phenomena themselves could not be denied; but their satisfactory solution defied all scientific ingenuity, and scientific skill.  
The Misses Fox claimed for those performances the intervention of supernatural agencies, and that they were revelations from the spirit world.  
Imposture was suspected, and indeed boldly charged upon those women, by many intelligent men, who denied the possibility of their claims. But scientific opposition and investigation failed to unravel the mystery to the satisfaction of an aroused and eager public, seeking to know the truth. Scientists—admitting the anomalous character of the phenomena—denied their supernatural origin, and asserted that they were due to electrical influences, or possibly, to some, as yet, unknown cause force in nature.  
But, plausible as this theory was, there was an eager multitude ready to accept the claims of the Misses Fox, as to the supernatural character of the wonderful and startling phenomena, produced in the presence of many witnesses. There seems to be, inherent in the human mind, an element of superstition. Perhaps the most cultivated are not wholly free from this weakness.  
That thing, claiming to be supernatural, and that persistently and triumphantly, defies explanation, is easily admitted on its own explanation. So it proved in the Rochester case. Credulous and superstitious people were converted by the score; while those of a less susceptible, and more investigating type of mind, were puzzled and bewildered in their vain attempts to solve the problem. Remained the delusion hourly grew, and

fastened conviction upon the minds of its disciples "with hooks of steel." We have no means of estimating the number of the early converts to Spiritualism, nor here we any statistics by which we can determine their present force, but we are fully convinced that "their name is legion."  
From the beginning of modern Spiritualism, under the Misses Fox, down to the present time, great numbers of people have been inoculated with spiritualistic ideas. And it is a striking and suggestive fact, that the mark of Spiritualism has gone hand in hand with that of materialistic science, and with infidelity itself. In fact, all these, with perhaps, more minor shades of difference, are homogeneous in sentiment and thought.

Spiritualism and infidelity are synonymous terms. I have never met a Spiritualist who was a believer in the Bible, or endorsed the religion of Christ. Indeed, I might say, that the most of them are open, bold and shameless blasphemers of the name of Jesus. What, then, must be the moral influences of Spiritualism? Surely, "it needs no ghost come from the grave, to tell us this!" We have but to consult the pages of history to see what infidelity has done for mankind. Under whatever name, or disguise it has assumed, infidelity stamps upon society a blighting, demoralizing desolation. The end is individual corruption, national decay, and final ruin.  
Tested in the unerring light of God's Word (See I John 1: 1, 2, 3,) modern Spiritualism is the Anti-Christ. We do not hesitate to say, that the influences of Spiritualism are evil, and only evil, upon the hearts and minds of men. We boldly affirm that its morals are corrupt, and that its teachings are a curse to mankind. Outside of the morals of the Bible, there is nothing in the wide universe that can help the race. Nothing out of this morality meets the necessities of man.  
Spiritualism is, therefore, evil because it attacks revelation, and, so far as the hopes of man are concerned, attacks it in its most vital part; for if Jesus Christ has not come in the flesh, then the whole fabric of the Christian religion is completely undermined, and, sooner or later, must totter to its fall. If we destroy the morals of society, then, in the terrible throes of faction, society itself must inevitably perish.

He, who, with iconoclastic hand, would strike down the altars of a nation's faith, and would wrench from their foundations the mighty pillars of the Temple of God, will himself, like Sampson, be crushed beneath its ruins. The fruits, then, of infidelity are not only bitter, but destructive and antithetical in their efforts.  
The language of Ingersoll, when he declared in a recent lecture, that "it is not faith that saves a nation, but intellect," is false, and an appeal to the history of mankind is its triumphant rebuttal. It is worse than idle to say, that mere intellectual greatness, or mental culture, in the absence of pure morals, is sufficient to meet the necessities of man, to secure happiness to the individual, or to give stability to the State. Since Mr. Ingersoll has appended to Cæsar, to Cæsar shall he go.

Let us turn over a few leaves in the history of man.

"Turn to the mighty past!  
Sublime, ungodly, vast!  
Torn pieces of the wrecks, that, centuries,  
Feth from the wreckage of the shadowy shade  
Of present life, are cast!"  
—Look at "the saddest picture in the book of time," the fate of Greece: a nation once pre-eminent with an intellectual brilliance, that to succeeding age has equalled or surpassed;

and yet, surrounded by a Pagan darkness, lay in a sad and stately in her own. Stand amid the crumbling ruins of her once exuberant Temples, whose matchless beauty and symmetry challenged the admiration of the civilized world, and has been the wonder of all succeeding times. What other people, in all the pages of human history, reached the sublime heights of intellectual greatness that has made the name of Greece immortal?

"Chime of the unforgetten laurel!  
Where, laid, from plain to mountain crest,  
Was freedom's home, or glory's grave!"  
Land of poetry—of sculpture—and of song!  
Land of the philosopher and the sage! Home  
of Demosthenes, of Sokon, of Plato, of Socrates,  
of Homer, of Ictanos, of Pericles and of  
Pythagoras! Here exquisite statuary grew  
into matchless beauty and proportion, be-  
neath the sculptor's hand! Here the grand  
and stately temples of the gods, of pure and  
stainless Pentelic marble, and of rare and  
faultless architectural beauty and proportion,  
rose to meet the wondering and admiring  
view. Here stood the matchless "Parthenon,"  
the architectural pargon of Greece, and the  
model for all succeeding ages of the world!  
This unrivaled temple was the pride of Athens,  
the glory of Greece, the envy of cotem-  
poraneous nations, and the wonder of the  
world!

Such was the degree of physical splendor, and such the intellectual heights, to which Greece had attained, five hundred years before Jesus of Nazareth took the thronging streets of Jerusalem. But did this mental superiority, or physical renown, avert from that gifted people the sad fate, the awful desolation and ruin, that ever yet evokes the pining tear?

## THE MINISTER A SERVANT.

BY M. J. M'CLURE.  
IN B. AT W. No. 1, you ask an explanation of Mark 10: 43, 44. "But whosoever will be great among you, shall be your minister, and whosoever will be chiefest, shall be servant of all."

You call special attention to the last verse, but to explain one is to explain both, as *great and chiefest*, as they are used in the text, are interchangeable; so also are *minister and servant*. The primary meaning of *minister* is servant. The word *chief*, is from the Latin, *caput*, which means head; conveying the idea of principal, leader, etc.

The language was spoken by Christ in answer to an expressed desire of a couple of the apostles, to have assigned to them two of the choicest seats in heaven. I understand this to be inculcating two valuable lessons.

First, a lesson of humility. The prayer of James and John betrayed a spirit of exaltation, dangerous in its tendency. Dangerous, because, if not curbed, it would make them arrogant, hungry and unpopular, thereby preventing or destroying opportunities of doing good. Dangerous, because when once a desire for superiority, either in place or power is manifested, it is a prolific source of selfish spirit. Jealousy. If these two spirits ever become active in any body of people, their happiness and usefulness are gone.

Our Lord detected the incipient evil and nipped it in the bud, by giving these brethren to know that exaltation was contrary to the spirit of Christianity; He made use of the term "servant" to teach the doctrine of humility, which is the opposite of exaltation and destroys arrogance.  
Another lesson I learn from the text is that, he that is chief or minister must be

dedicated to the body of which he is chief, or minister, and to be a neutral convicer, the idea of being and one. I do not see how Society was conversant with every phase of humanity, forever that in the years to come, some more would gain admittance into the church, who would be a prey to the same evil spirit; consequently this text was placed upon record for our benefit. Christ can detect as well now as then. The reproof is in force now, as well as then.

If brethren, who in a spirit of self-conceit, think (and sometimes think pretty loud,) they should be chief, would remember that to be chief is to be servant, with all the word implies, they would sometimes change their minds quickly.

## WHERE IS THE COMPULSION?

BY C. H. BALSBAUGH.  
IN No. 1, Vol. VIII, last page, I find a reference to my article in No. 47, Vol. VII.  
I see not why any one should find the idea of compulsion in my remarks on the suppression of the liquor traffic, save such as God employs in every restriction of law, natural and spiritual. No doubt that Jesus Christ will call on his Father for "more than twelve legions of angels," in contravention of the very purpose of his Incarnation. But He does not refuse the ministry of all the angels in Heaven to promote that object. And so with all laws and intelligences in relation to good and bad projects. To invoke the aid of a Divine Entity in suppression of a traffic, that ruins the bodies and souls of millions, is in principle tantamount to the use of the same means to prevent or eradicate any other moral pestilence. The Hebrew Theocracy had Church and State combined for reasons now non-existent. The solvent of Emmanuel had necessarily dissolved that amalgam, so that the field must be the world instead of Palestine. But in their separate jurisdiction, they are still both Divine ordinations. Rom. 13: 1-7. There is not the shadow of representation in the New Testament, that in their radical elements the two are in opposition. They are antagonistic in their spirit and form, but not in part of the Divine institution. Politics are the work of the Devil, but civil government, in its essential idea, is of God, and we are bound to support it, on Church principles, and for Christian ends. Our tribute money is for Christ, no less than our missionary contributions. God uses every possible means of compulsion for the prevention and removal of evil, that are consistent with moral government. So far, no farther, we may go.

DR. CHALMERS instructs us to "Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy, on the hearts of thousands who come in contact with you; for year, you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven."

SIN is not in the appetite, but in the absence of a controlling will. There were in Christ all the natural appetites of mind and body. Relaxation and friendship were dear to him; so were sunlight and life. Hunger, thirst, heat, and cold, were his, and he shrank from them; he suffered, being torn of from the forces of desire. But there was obedience at the expense of tortured natural feeling. Remember this; for the way in which some speak of the sinlessness of Christ destroys the reality of his history, and transforms it into a mere fictitious dream, in which scenes of trial were represented, not felt.—W. H. Robertson.

Religious Essays.

Editors.—We will publish here from time to time what we deem to be of interest to our readers. We reserve the right to edit or to refuse to publish any article.

THINGS FROM THE BOTTOM OF THE SEA.

SELECTED BY MONS. BIRACK. There are whigs and cats and tops and strings. These are whigs, whigs no little few are. There are a cat and a broken crown. All around of gold hair. There are little fishes, bodied away. Out of the light of the sunny day. There are only pebbles that were once worn. There are toys and models of a ship. There are books and papers all faded and brown. And marked by the lightning. Off dashed from back to have fallen to dust. Yet I strive to think that the Lord is just. That a flock of herons flies up and, swimming, when I try to get up. That the frog has swum up many shores. And taken many away. And I do not doubt that the Lord can know That a pig's heart can love his son. Then I think of the many warty ones. With an itching and waiting to night. For the slow return of pattering feet. And hastened from the path of a gnat. Or as here delivered them by slaves and sin. Of those whose of the tongue have gathered in. They wander far in distant climes. They crash by far on a flood. They learn to go back with the desert camps. That make the world of food. For the day's one he could not find. So that he had fallen there to swim or sponger here. And then I think of my children, three. My babies that never grew old. And know they are waiting on a watching for me. And they will wait years of gold. And look down on me of the many years. From you we and on and on. And I think my wife, with Gilling here. For the things in the bottom-drawer.

MIRACLES, PARABLES, AND PROPHECIES.

BY JOHN KIRKLEY. The following may prove useful to some of the readers of the B. at W. Cut it out, and paste it in the back of your Testament. THE MIRACLES OF CHRIST.—CHAPTER AND VERSE. The Centurion's servant healed. Mat. 8: 5-13. The leprosy stillled.—Mat. 8: 23-27. Two demons of Gadara cured.—Mat. 9: 23-24. A man sick of the palsy cured. Mat. 9: 1-8. Jairus' daughter raised.—Mat. 9: 18-25. Two blind men restored to sight.—Mat. 9: 27-31. A blind demoniac cured. Mat. 9: 32-33. A man with a withered hand cured. Mat. 12: 9-13. A blind and dumb demoniac cured. Mat. 12: 22-23. Five thousand fed. Mat. 14: 15-21. Christ walks on the sea. Mat. 14: 22-25. A man with a withered hand cured. Mat. 15: 21-28. Four thousand fed. Mat. 15: 32-38. A lunatic possessed of a devil cured. Mat. 17: 14-21. Precious tribute money from a fish. Mat. 17: 24-27. Two blind men restored to sight. Mat. 20: 29-34. The fig-tree blasted. Mat. 21: 18-21. A demoniac cured. Mark 1: 23-28. Peter's mother-in-law healed. Mat. 1: 29-31. A leper healed. Mat. 1: 40-45. A man, both deaf and dumb, cured. Mark 7: 31-37. A blind man restored to sight. Mark 8: 22-26. Christ's draught of fishes. Luke 5: 1-11. Widow's son raised from the dead. Luke 7: 11-17. A woman with an issue healed. Luke 8: 43-48. A crippled woman cured. Luke 13: 16-17. A man cured of the dropsy. Luke 13: 1-6. Two men cleansed. Luke 17: 11-19. Malchus' ear healed. Mat. 26: 50-51. Water turned into wine. John 2: 1-11. A demoniac's son cured. John 4: 46-54. A cripple at Bethesda cured. John 5: 1-9. A man born blind given sight. John 9: 1-9. Lazarus raised to life.—John 11: 43-44. Surprising draught of fishes.—John 21: 1-14.

SOME OF THE PARABLES OF CHRIST. The sower. Mat. 13: 1-23. The tares sown among the wheat.—Mat. 13: 24-30. The grain of mustard seed.—Mat. 13: 31-32. The leaven in the meal.—Mat. 13: 33. The hidden treasure.—Mat. 13: 44. The pearl of great price.—Mat. 13: 45-46. The net cast into the sea.—Mat. 13: 47-50. The unfaithful servant.—Mat. 24: 21-35. The laborers in the vineyard.—Mat. 20: 1-16. The two sons.—Mat. 21: 28-32. The wicked husbandman.—Mat. 21: 33-46. The marriage-feast.—Mat. 22: 1-10. The man without a wedding garment.—Mat. 22: 11-13. The ten virgins.—Mat. 25: 1-13. The talents.—Mat. 25: 14-30. The sheep and goats.—Mat. 25: 31-46. The seed sown secretly.—Mark 4: 26-30. The two debtors.—Luke 7: 36-50. The good Samaritan.—Luke 10: 25-37. The rich fool.—Luke 12: 19-21. The servants who waited for their Lord.—Luke 12: 35-48. The fig-tree and figs.—Luke 13: 6-9. The lost sheep.—Luke 15: 3-7. The lost piece of money.—Luke 15: 8-10. The prodigal son.—Luke 15: 11-32. The unjust steward.—Luke 16: 1-12. The rich man and Lazarus.—Luke 16: 19-31. The importunate widow.—Luke 18: 1-8. The Pharisee and Publican.—Luke 18: 9-14. The ponies delivered for trading.—Luke 19: 11-27. Many more parables we might find, but let this suffice.

PROPHECIES AND THEIR FULFILLMENT.

Gen. 3: 15. Gal. 4: 4; 1 John 3: 8. Gen. 12: 18; 22: 18. Gal. 3: 8-10; Matt. 2: 1. Gen. 49: 10. Jer. 1: 1; 23: 5. Exod. 12: 46. Rev. 22: 16. Num. 24: 17. Deut. 18: 15, 18. Acts 7: 57. Job 19: 25, 26. 1 Cor. 15: 22, 26. Ps. 118: 22. 1 Pet. 2: 7. Ps. 41: 9. Heb. 10: 5, 39. Matt. 26: 17. Ps. 89: 19. 1 Col. 1: 14, 15. Rev. 19: 16. Mt. 21: 31. Ps. 118: 22. 1 Pet. 2: 7. Ps. 2: 1. Acts 4: 26, 27. Ps. 22: 69. Mat. 27: 35, 46, 48. 1 Cor. 15: 25, 26. 1 Acts 2: 31; 13: 33, 38. 1 Cor. 15: 54. Eph. 4: 8; Col. 2: 15. Ps. 110: 1-4. 1 Heb. 1: 6. Ps. 6: 8. Heb. 1: 3. Ps. 97: 7, 8. Heb. 1: 6, 10-12. Ps. 102: 25-27. 1 Heb. 1: 3. 1 John 6: 9. Mat. 13: 13.

LET US WALK BY THE SAME RULE.

BY S. W. BIRACK. Philpp 3: 16.

A WALK in the Scriptures has reference to obedience to the Word of God. Enoch, Abraham and others, walked with God by rendering obedience in all things required of them, by the will of His merciful and loving Father. It is under the former dispensation, a perfect obedience was required, and recompensed according to the rule then in force, how much more, since, by the grace of God, the Word was manifested through Christ to the Children of Israel to be proclaimed to all nations, such perfect-obedience is required of all who by faith embrace the same, and in walking, to obtain an inheritance that is incorruptible, undefiled and fade not away. To walk by the same rule should not seem a burden to the followers of Christ, but a joy which "according to the measure of the rule which God hath distributed to us." 2 Cor. 10: 13. If we at all times, walked according to the rule, Christian ministers would not sit on a bench and have their feet washed and wiped by two deacons; but each one would have washed and wiped as Jesus did when he said "ye also ought to wash one another's feet. For I have given you an example, the ye should do as I have done to you." The rule of Christ is that we should do to one another as he did to his disciples: to wash and wipe their feet, and we should do to

some to one another, that we might fill the measure of the rule given by the Savior. There is nothing wrong in His Will, and that is plain.—Should the Brethren here or elsewhere in the Brethren practice a different mode of baptizing from that laid down in the Word of God, it would not be tolerated for a moment; neither should it be in any other ordinance of the house of God. God's Husbandry should walk according to God's rule in all things, pertaining to the duties contained in the covenant of God's grace to fallen man. In the messages of Christ to the churches, the Spirit said unto the angel of the church of Thyatira, "I will put upon you no other burden." Rev. 2: 21. In Christ the yoke is easy and the burden is light, so much so that the faithful regard it a great pleasure to obey Christ's Holy Will. It is a complete rule without the intervention of man, just what God intended for the government of His people; perfect in all its parts and governing in a perfect manner all who submit in faith unto it. The proceedings of Synods, Presbyteries, Associations, Conferences and Convents, should be retained merely as a matter of history, but never substituted for the government of God's Holy Will. The rule He has given us through His beloved Son in whom He was well pleased. The days of inspiration are past and he puts upon us no other burdens. "But that which ye have, hold fast till I come." Rev. 2: 25. Come now to the rescue; take the Word of God and hold it fast till Jesus comes, and He will give you a story soon. "He that hath an ear, let him hear what the Spirit saith unto the churches." THE FRANKFORT LOVE-FEAST. BY LINDON BIRACK. The little church of colored members at Frankfort, Ross Co., O., hold their Love-feast on Saturday, Dec. 2nd, and those who met with them from surrounding churches, were Elder T. Thomas Major, Wm. Malhot, Thomas Foltz and the writer. It was a meeting, not so much of districts, as it was of different races, for here at one table, and one serving the other, are representatives of two races, and engaged in the same service, at the same meal, partook of the same emblems, thanking God for the common salvation, and rejoicing in the one hope. And it was asked which race seemed able to enjoy the meeting and the Feast, I think it hard to tell, for each and all were grateful to God for the one Savior of us all. The meeting was continued on Sunday and Sunday night, with very good feeling. While with this humble people, I have tried to learn as much as possible their condition and surroundings. They seem to be happy, but their condition is not flattering, and the element around them is not as favorable as we could wish. As to their condition, they are poor in property, having small houses in town, except one who has a pleasant country home, and he seems to be in good circumstances. And as to the element around them, there is with some of their own race, a spirit of jealousy and opposition. The few that are Bro. Samsing, who are true in mind and character, and with respect to all parties, shall, with his little band, carry the day. And the members all, so far as I know, are amongst the most respectable of their race in this part. But they are limited in education as well as property, seem not having been taught to read, and of course they are compelled to take what they can get. They have no meeting-house, and have owned by their dwellings, which are small, and the school-house in which to meet for worship; and here has, of late, been an effort made to shut them out of the school-house. They are still allowed the use of it, but it is a poor place for worship, on account of the small place, which are at this situation at times, simply the want of when the school is in session, holding six or eight months in the year, meeting can be had only on Sunday, and at night, through the week. A move has lately been made to have a church-house built for them, and Bro. Malloy and a number of citizens of the town have subscribed quite liberally to that object. The amount is yet far too small to begin the church with, being not

more than \$800, and so our only hope for this is, to appeal to the Brethren. They are all in lively hope of getting a house, and are willing to do anything can be said to do, but can do but little.—Bro. Samuel Work, their Elder, being unmarried, and without kindred, says he will now donate one of a large lot which he owns in a central part of the town, and will bequeath the remainder, to go to the church at the time of his death. And now to the Brethren who appear in behalf of these poor neglected people, who love Jesus and all His Word as dearly as any of us can love Him, that we do not let this opportunity of aiding the needy go by unimpaired. And should any one feel to bestow a gift to aid in the noble work of erecting a church for the colored members of Frankfort, Ohio, let me be sent by registered letter, in Wm. D. Malloy, Austin, Iowa Co., O., who will accept for the same, and see that the proper ones get the benefit of it. And now let me say to the brethren and sisters, do not let this discourage you. In case calls for aid are frequent, nor do we wish to discourage others who are in need, from asking, but let us all give something, for here is a people who are in need, and not able to help themselves. Give some thing. A PLEA FOR THE MINISTRY. BY W. B. DEETER. It is a matter of very great importance to the ministry that our houses of worship be properly proportioned in height, width and length, as the ease with which a minister speaks, depends much upon this. Many of our houses are too low, and it is a heavy tax on the organs of speech for a man to deliver a series of sermons in such a house, and especially is it hard on the lungs and throat. The proper proportions for a house, say, twice as wide and three times as long as it is high. If a house is 24 or 30 feet, it should be twenty feet high; then place your stand the end, and so far you are all right. Have your windows so arranged that you can ventilate from above, and have them low, so that the sexton is not compelled to pound and work at them five minutes before they will move, and thus call the attention of the auditors more to the sexton than to the minister. Then let the sexton understand his business, and that part is all right. Next have the house properly warmed. If the ventiler is cold, a good fire should be made at least two hours before services begin, and then the room will be evenly warmed by the audience's assembly. If you take any special pains to warm any part of the preacher, let it be his feet or his heart, but never his head. Do not sleep during services; if you sleep, the minister knows he is not offering to you. Avoid the usual lull. Take off your hat as you enter the house, and keep it off until you leave it. Leave furms, benches, mortgages, horses, cattle, sheep and hogs outside; it is the House of the Lord. Loud talking and laughing should be avoided, both before and after services. Do not talk too long after services, as good impressions are often thrown off in this way. When holding a series of meetings, do not insist on your minister changing beds every night, as he is not iron-clad, and may catch cold. Do not tell him about all the friends who are not attending, and the lowering of their souls; such disparaging facts for the work of the Lord. To be consistent in all things, is a jewel. May God help us to be so. Amos and Amos. Miffert, Indiana. A NEW COMMANDMENT. BY LOGIE KEEDING. "A new commandment give I unto you, that ye love one another."—John 15: 17. What a pleasant world this would be, if we would all obey this command! The glorious neighbors, kind children, and kind parents, would be care for. The minister in their wants, and in return the children love the parents. Brethren and sisters love each other, and it is very easy for us to obey the command in such instances. But let us now transfer our thoughts from the family circle. Let us look around through our neighborhood, and perhaps we will cast into contact with persons that are guilty of



Brethren at Work.

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YOUR PAPER.

The Editor after a course on your paper shows to what time you have paid... Please have your money sent in advance...

THE BEST COPY OF THE LAW is to keep out of it. Twenty degrees below zero in Mt Morris, last Tuesday morning.

WANTED at this office, the address of John Strupp, Allen Co., Ind.

SOME people are so bold that they seem to fear neither God nor man.

WHEN God builds a church, the devil builds one just behind it. - Luther.

PEOPLE who let the law alone, very seldom have their fingers burned by it.

THE January number of The Family Companion will be mailed this week.

MEN who are careless about their debts are also careless about their honesty.

Bro. Levi Garber reports two recently added to the church at Mt. Sidney, Va.

THERE were sixty-two additions reported in the BRETHERN AT WORK last week.

Bro. EVANS spent most of last week in Mt. Morris. He went over to Lanark Saturday.

Bro. Geo. W. Cripe was conducting a series of interesting meetings at Ludogo, Indiana, last week.

THE District Meeting for Northern Illinois, next Spring, will be held in the Yellow Creek congregation.

ELSEWHERE is a call for preaching in Florida. Bro. Woodard moved to that place from Iowa last Fall.

ONE was baptized at Cerro Gordo, Ill., during the meetings that followed their Christmas Love-feast.

THE Brethren report pleasant meetings in the Rock River Church, while Bro. John Zuck was with them.

Bro. Haraly, of Virden, Ill., was with us a few days last week. He has a very promising son attending College here.

BROTHER I. J. ROSEBERGER in his visits among the churches is taking up a collection for the St. Louis meeting-house.

Bro. John Metzger started to Darke Co., O. last Thursday, expecting to remain with the Brethren there about two weeks.

THE District Meeting for the Middle District, Iowa will be held with the Dry Creek church, Lima Co., Iowa, Feb. 16th, 1883.

ONLY fifteen cents for a copy of Quinter & Snyder's Debate, a well bound book of 300 pages. Address Wm. Londa, Florida, Ind.

WHEN preparing matter for publication please do not write on both sides of the paper, and please do not write with a pencil.

Bro. Jesse Calvert is again employed as mail agent, which takes him from the work of evangelism, which is very much to be regretted.

Bro. J. D. Parker writes that the cause seems much revived in the Tuscarawas Church, Ohio. Several were baptized, with a prospect of many more.

IN the College Chapel, Sunday evening, Jan. 7th, Bro. Sharp preached an excellent discourse on the life of David. The discourse was quite instructive and entertaining.

We learn that Bro. Enoch Ely is now in Iowa. He is expected home shortly.

THE reason why sin clings to some people so long, is because they cling to the sin. You should abandon the sin and it will abandon you.

JUST as we were closing up this page, Eld. David Frantz, of Cerro Gordo, Ill., stepped into the office. He will remain with us a few days.

Eld. Jacob Wagener, of Cerro Gordo, Ill., has just returned from Walnut, Ind., where he helped to conduct a very interesting series of meetings.

MEN who love the Brotherhood will not admit it, nor say hard things about it. Remember that a fresh fountain does not need foul salt water.

Bro. Daniel Gill, one of our ministers in Andrew Co., Mo., has purchased a farm in Salina Co., that State, expecting to move on to it next March.

LEARN to be honest if you are poor. Riches cannot be of benefit in the coming kingdom but honesty will. Contract no debts that you cannot pay.

Bro. Joseph Hanawalt, of Franklin Co., Iowa has been elected to the ministry. Bro. Joseph Allen, of the same place, was elected to the deacon's office.

BETWEEN twenty-five and thirty persons united with the church at Locke, Ind., last week. The church there has been holding some good meetings of late.

JOSEPH COOK, the most renowned theologian of the day, having completed his trip around the world, is now delivering his Monday night lectures in Boston.

Bro. Frank McCune, of Shannon, favored us with another short call last week. Bro. Frank has a big heart; he is assisting some worthy students here at the College.

Bro. J. B. Wampler reports a series of meetings at Brushyville, Pa., which lasted two weeks, closing Jan. 7th. Seven were added to the church by confession and baptism.

THE want of a comma, in a legal document, is a few years ago, caused a loss to the Government of over one million dollars. Who can say that punctuation is of no importance?

THE Brethren in Tennessee are doing a good work. Twenty-five have been added to the Pleasant View church, and six to the church at Cedar Grove, making in all thirty-one.

A GLANCE at our Florida item, on page seven, will show that the people in that State are now enjoying delightful Spring weather and garden-raising while many in the North are almost freezing.

PERSONS who make a business of circulating evil reports are not to be depended upon. It is a very dishonorable business to say the least of it, and it is not likely that an honorable man will engage in a work of that kind.

SOME people are perfectly willing for the Gospel to be preached among all nations, but they want somebody else to do the preaching and pay the expenses too. We wonder how they will feel about the reward in the coming kingdom?

Bro. Jacob Baker, and his son McClellan, of Lafayette, Ohio, expect to leave home this year for an extended trip through South Carolina and Florida. We hope our readers will hear from them through the B. at W. quite frequently.

CO-WORKERS in Christ, be content to sow little seeds for him; be patient to wait a long time for their growing; be strong to endure much opposition; be hopeful, expecting something; these are the chief lessons of the parables of the seed and the sower.

MATTER intended for publication should not be written on the same paper that contains business, keep the different items on separate slips, or so arrange them that they can be cut apart, having your name and address on each. The editor and business manager occupy different rooms, and it is very inconvenient for both of them when matters are not kept properly separated.

THE apostles were the greatest missionary workers that ever lived. They were not only missionaries themselves, but they preached missionary doctrine and had others help them in the good work.

THE Primitive Christian and BRETHERN AT WORK are the two church organs of the Brethren's Church, and the editors of the same are accountable to the A. M. for the manner in which they conduct the papers.

Bro. C. D. Hylton, reports that the Mountain Normal school, at Hylton, Va., is pushing forward. They have a good commodious building, and now want pupils to fill it. We wish them abundant success in the educational enterprise.

THIS week Bro. Landon West calls our attention to the necessity of a meeting-house in Frankfort, Ross Co., Ohio, for the benefit of the small body of colored members living at that place. Do not fail to read his article, and do what you can for the cause among the colored people.

CAN some one give a good reason why one preacher should be jealous of another? Is it because your brother is a better preacher than you are? You ought to be thankful that you belong to a church that can afford a better preacher than you are. This item will pinch no toes that are not jealous.

Bro. John Metzger writes that he has on hand 100 subscribers to the meeting-house. \$30,000 for the same meeting-house. He further says that his books are open for inspection any time, and that he has carefully preserved every letter containing money or pledges for the St. Louis meeting-house fund.

By referring to our report, elsewhere in this issue, it will be seen that quite a number are responding to our offer for sending the B. at W. to the poor and outsiders. The work has already commenced in earnest, and we hope to hear from several hundred shortly. This is an excellent way of doing missionary work.

WITHIN the last six or seven years the number of Jewish inhabitants of the four sacred cities—Jerusalem, Hebron, Tiberias and Safet (the Galilee) has very considerably increased. In Jerusalem alone the population has risen from 20,000 to 30,000 souls, the main part of the newcomers being Jews.

IT would seem that Bro. H. C. Early, of Virginia, has plenty to do. He teaches five days in the week, farms one, and preaches nearly every Sunday. That is the way to the vantage into greater usefulness. Useful work, plenty of it, fair compensation, well seasoned with religious utility, is what the world needs.

"Who hath believed our report?" was the heart-felt question of Isaiah as he thought of the results of his ministry among a gainsting and disobedient people; and the same question will sometimes arise to the lips of the ambassador of the Cross now. We always wish to tell the truth, but after all who believes our report?

SOME people are in the habit of bringing forth the evil deeds of others to justify their own. This is only making a bad case worse. It is covering sin with more sin. Not content with his own sins, they send off and get the sins of others to make the pile look still larger. The better way is to report your own sins and get rid of them.

THE Mormons have been thirty years building a granite temple in Salt Lake City, and it will take at least ten more to finish the work, in case it is ever carried to completion, which is not considered doubtful. There is a different kind of collection made there upon the believers for this purpose, and the Gentiles already count upon turning the structure into a State House when Utah is admitted to the Union.

Eld. Michael Kumbert's funeral, at the Silver Creek meeting-house, Jan. 7th, was very largely attended, there being perhaps five hundred persons present. He had left a request that his body, after death, should be taken into the meeting-house, hence the funeral services were attended to before the funeral services were engaged in. The preaching was done by the editor and E. Newell, from these words; "I have fought a good fight, I have finished my course, I have kept the faith."

CLUBBING RATES.—THE BRETHERN AT WORK and Primitive Christian, to the same address, \$2.50. B. at W., or Primitive, and Young Disciple, \$1.85; or the three papers, \$3.00. To get the benefit of these clubbing rates all the papers should be ordered from the same office.

IF Christ were to come to our Annual Meeting in person, stand up in the midst of the assembly and speak into all the world and preach the Gospel to every creature, what effect do you suppose it would have? Would any one be opposed to missionary work after that? Well what saith the Book? Does it not say the same thing? And would you not be judged out of the things written in that Book?

Eld. A. S. Lear, of Christian Co., Ill., died Saturday morning, Jan. 6th. This will be sad news to the members throughout Southern Illinois in particular. Bro. Lear was a man of exemplary Christian piety and marked ability as a minister, and we had expected of him much good work, but by one of our warriors fall, leaving the grand cause of Christianity for others to defend. We extend our heart-felt sympathies to the bereft family.

In behalf of the Grove Church, Miami Co., Ohio, we wish to state that the published reports, in outside papers, about that church being engaged in a lawsuit in regard to the use of a spring, are very incorrect. The Grove Church has not only been greatly misrepresented by the press, but its patience and its honor have been put to a very severe test. We have no objection to the matter up, and know the facts. We severally sympathize with the Brethren in their several trials.

THE amount of good done by a protracted effort should not always be measured by the number of additions to the church. Seed is sometimes sown in these meetings that will afterwards ripen into true conversions and be instrumental in producing good results for years. Then the members, old and young, need additional encouragement, such as is often obtained during a series of good meetings. Such meetings are a soul-refreshing feast to all, especially at isolated places, where the members cannot attend meetings regularly.

Bro. John Zuck, of Clarence, Iowa, commenced meeting in the College Chapel, Monday evening January 8th, and continued till the 15th. One day meeting was held at the Silver Creek meeting-house. The weather was unfavorable much of the time, being quite cold and sometimes stormy, yet the congregations were good, and the interest excellent. There were no accessions to the church, but the meetings did the members much good. The preaching was quite edifying and very instructive. As a preacher, Bro. Zuck would be a great blessing to any congregation. He comes before the assembly full of zeal, having studied his Bible-subject well. He aims to instruct, edify and impress by preaching the Word. From here he went to Lanark. Bro. Zuck is one of the revivers of the Minutes, and is entering into his work with much vigor and energy. His system of classifying the Minutes when revised, strikes us very favorably. We hope he will enjoy his trip through Northern Illinois; we assure him that his labors are greatly appreciated.

THE WASHINGTON CO. MIRACLE.

A SHORT time ago we called for further testimony concerning a miracle reported to have occurred in Washington Co., Pa. Here is a letter from the pen of Mr. J. S. Marquis, pastor of the Fignon Creek Presbyterian Church, a gentleman of judgment and honesty. The letter was called out by Mr. Riden, of Plattsburg, Mo. We quote from the Levy of that place.

DUNNINGVILLE, WASHINGTON CO., PA. Mr. M. R. Riden, Plattsburg, Mo.:

Dear Sir:—I am sorry to hear you were misinformed and hence did not send me \$1000 as you would have thought otherwise have done. Dunningville is my native place, but Dunningville has been the home of my adoption for the last fifteen years.

I can only give you a few of the facts connected with the case of Mr. Huffman in the life of an ordinary letter. Mr. Huffman is a member of our congregation (Fignon Creek) and several years ago it was visited

to be little afflicted paralyzed in his limbs. At the same time it became necessary for him to be carried. These he was able to me to do. At that time, they moved about on his feet dragging behind and a short distance from each arm, but becoming more and more unable to walk made another direction for he is a man of more ordinary mechanical skill which he used with levers, and in this way could be moved about the house and on the level ground. As the arms becoming weak, he was compelled to use this mode of locomotion, and he had a reclining chair made and placed on wheels so that he could be moved and enclosed to you. This chair he could sit in a light wagon by means of an inclined plane, which he had constructed at the rear of the wagon. On this incline a rail was laid similar to a railroad track, and this way he could be placed in the wagon and driven by his son, a small child. In this way he was able to go to church. His hands would carry him in and out of the house in the aisle, and at the close of the service, take him back to his wagon. At that time he was so weak that it was necessary for him to remain in this reclining position. Many of the physicians of this county had been to his case, and all pronounced it incurable. He was taken before the local association of the county, and at one of their meetings an examination was made in his case and pronounced incurable. Dr. Perry, a member of my church, the oldest practicing physician in this county, and one of the most skillful, pronounced him incurable. The disease in answer to the medical testimony by the name of "Loco Motor" Dr. Huffman had for some time been in correspondence with an association of new Erie, Pa., which claimed to cure diseases by the prayer of faith. He also corresponded with a Miss Carrie F. Judd of New York, N. Y., who had as she claims been cured of her disease in answer to the prayer of faith. The association at Erie, in concert with Miss Judd, fixed upon a certain Thursday evening at 8 o'clock, to pray for the cure of Mr. Huffman. They notified him of the time and hour and requested him to pray at that time. At the time he had arranged to be at the house of a married friend, but at the hour came he crept out, or rather he went to a wagon shed and there spent the night in prayer, when, as he expressed it, he enjoyed a sense of God's presence to an extent never before experienced. He came back to the house and retired for the night. The morning he experienced an unusual feeling in his limbs, and by a mental effort he was able to get up and walk with ease, and the limbs where the flesh had been shrunken now restored as fully as they had ever been in the days of his former illness, also sensation which had been to a great extent lost, now fully restored. The two physicians examine his limbs a few days later in his residence, and they state that he is a true man. They had examined his case and were acquainted with the shrunken state of his limbs, also the want of sensation. He was now well as well as any one. He is no longer hypochondriac, but a truthful Christian man in whom all who know him have the fullest confidence. Many things have been written in the secular papers about this case which are not true, as for instance, to read a voice saying to him, "Arise and walk." He says there is no truth in that statement. I have given you the leading facts in this case, which can be substantiated by all who have a knowledge of the case. I will not say more, but I deem what I have written is sufficient. I remember you very well, even your personal appearance. Truly yours,  
J. S. MARQUIS.

**BAPTULIAN AND TRADITION.**

Dear Brother in Christ:  
We, whose so far isolated from the body of the church, get quite lonesome sometimes, and feel to some degree discouraged. We have in this locality some Baptists of the hard-shell order, and some of the Unitarian and some Disciples, or Christians as they call themselves. Nearly three years ago I left them and came to the Brethren. I was a pretty hard time of it against them. Their local minister here claims twenty

years studentship as a Greek scholar and he says, that Tertullian says, in reference to Trine Immersion, that it is something more than the Lord requires. I tell him that he is mistaken, that language was used in connection with other customs of his time. Will you tell us, through B. AT. W., just what Tertullian does say, with its proper connection, giving Vol. and page? He is the first man I have ever talked with who claimed to be a Greek scholar, and would not admit the Greek word *Baptizo* to be frequentative in meaning; he says it is not necessarily so. I gave him Bro. Carter's treatise on Trine Immersion to read; he called it unachingly, begging the question, assumption and not proof, etc. After numerous interviews with him, confessing my ignorance of the Greek, I told him that I would assert to him positively, that he did know that one rewording of *Baptizo* was to wash, another to dye, another to perform ablution, etc., which was all frequentative in meaning, could not be performed by one act. I told him, if he was a Greek scholar, that he knew that the word *Bapto* implied but one action, was never used to represent Baptism; these things he did know. This frustrated my friend; he then said that if our position was correct, the candidate for baptism must be dyed, colored, washed, scrubbed, etc., while in the water. I told him to write Bro. Tester and I would pay the expense. He first said he would. Then he said it was no use. Then I wanted him to write to you, told him you would treat him with Christian courtesy. He declined, saying that they were joined to your idols, and he guessed he would let you alone. These are some of the criticisms that I am subjected to here. I puzzle them on the puse question, non-conformity to the world, the Supper, the covering for the sisters, the holy kiss, etc. I tell them when they can't defend their position, to give it up and get right. While they are on this side of the grave, they get tired of me. I tell them it will increase their responsibility if they will not hear the truth. C. P. LONG.  
Green Co., Ill.

**MEMORIS.**

From the above it would seem that our brother has something to do in meeting opposition. We hope he will hold his opponents to the word. Those who oppose trine immersion have labored hard to make it appear that Tertullian himself held that there is no Gospel authority for the three-fold method of baptizing, but that it is fulfilling somewhat more than the Lord has commanded in the Gospel. In order that our readers may see in its proper connection, just what Tertullian says, we give below two entire pages, Vol. I, page 386, 387 of Tertullian's Writings, Ant-Nicene Christian Library.

**TERTULLIAN SAYS:**

"And how long shall we draw the law to us and through this line, when we have as ancient practice, which by antiquation has become for us the state of the question? If no passage of Scripture has prescribed it, assuredly custom, which without doubt flows out from tradition, has confirmed it. — For how can anything come into use, if it has not first been handed down? Even in pleading tradition, written authority, you say, must be demanded. Let us inquire, therefore, whether tradition, unless it be written, should not be admitted? Certainly we shall say that it ought not to be admitted, if no cases of other practices which, without any written instrument, we maintain on the grounds of tradition alone, and do not countenance thereafter of custom, offer to us any precedent. To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation, and under the hand of the president, we solemnly profess that we discern the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ample pledge than the Lord has appointed in the Gospel. Then, when we are taken up [as new-born children], we taste first of all [as new-born children] and honey, and from that day we refrain from the daily loaf for a

whole week. We take also, in meetings before daylight, and from the hand of one — but the presidents, the sacrament of the Eucharist, which the Lord both commanded to be eaten at meal-times, and enjoined to be taken by all alike. As often as the anniversary comes round, we make offerings for the dead as birthday honors. We count fasting or kneeling in worship on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday. We feel pained should any wife or bread, even though our own, be cut upon the ground. At every forward step and movement, as if we were going in and out, when we put on our clothes, or take them off, we bless them; when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign of the cross. — "If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, esteem as their strengthener, and faith as their observer. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from some one who has. Meanwhile you will believe that there is some reason to which submission is due. I sold still one case more, as it will be proper to show you how it was among the ancients also. — Among the Jews, so usual is it for their women to have the head veiled, that they may thereby be recognized. I ask in this instance the law. I put the apostle aside, — If Rebecca at one drew down her veil when in the distance she saw her betrothed, his modesty of a new private individual could not have made a law, or it will have made it only for those who have the reason which she had. Let virgins alone be veiled, and this when they are coming to be married, and not till they have recognized their destined husband. If Susanna also, who was subjected to unveiling on her trial, furnishes an argument for the veiling of women, I can say here also, the veil was a voluntary thing. She had come accused, ashamed of the disgrace she had brought on herself, properly concerning her beauty, even because now she feared to please. But I should not suppose that, when it was her aim to please, she took walks with a veil on in her husband's avenue. Grant now, that she was always veiled. In this particular case, too, I demand the dress-law, in fact, in that of any other. If I somewhere find a law, I follow that tradition has given custom the fashion in question at some future time to have the apostle's sanction, in his unfolding the true interpretation of his reason. These instances, therefore, will make it sufficiently plain that you can vindicate the keeping of even unwritten tradition when it has been established by custom, the proper witness for tradition whose truth has then been demonstrated by the long-continued observance of it." —

We have given the quotation at considerable length for the benefit of those who may not have access to Tertullian's writings, and also for the purpose of showing what is said immediately after and before his remarks on baptism. The subject is too plain to require much comment. He mentions a number of things that had for their authority tradition, yet they were regarded with special reverence. They made an ample pledge than the Lord had commanded. That pledge was not the trine immersion any more than it was the immersion itself. And to show that he did not think that trine immersion was fulfilling more than the Lord had appointed in the Gospel we give the following from the second volume of his works, page 305:

"After his resurrection, he promises in a pledge to his disciples, that he will send them the promise of his Father; and lastly, he commands them to baptize into the Father, Son, and Holy Ghost, not into a uni-personal God. And indeed it is not once only, but three times, that we are

immersed into the Three Persons, at each several mention of their names." —

Here Tertullian finds trine immersion taught by the Lord himself, and it would be the excess of nonsense to suppose that he would write in one volume that trine immersion was an ample pledge than the Lord had commanded, and then in the very next volume say that the Lord had commanded them to that baptism.

We desire to thank our agents for the interest they have thus far taken in extending the circulation of the BUREN AT WORK. Many of them have sent in quite good lists, and are still working. All seem to speak encouragingly of our work, and want to see the paper prosper. We assure them, one and all, that their work is greatly appreciated. Many letters from them contain such encouraging words that we would like to reply, but a pressure of work at this season of the year makes it impossible for us to devote much time to writing letters. We hope they will receive these few brief remarks as a kind recognition of their many encouraging words and good wishes.

**REPORT OF DONATIONS RECEIVED.**

For the Poor.

For the following sums have been donated by the persons named, to send the B. AT. W. to the poor:

Wm. Wallace, Iowa,	8	10
Geo. J. Rosenberger, Pa.,	80	
Geo. Detrick, Kan.,	75	
Nancy Haimes, Cal.,	50	
Henry Workman, O.,	50	
J. O. Culler, Ind.,	1	00
M. J. Pratt, Wis.,	25	
Sister Daniel Vaniman, Ill.,	40	
Myrta McArthur, O.,	50	
David Wantz, Ind.,	30	
Jeane Statzman, O.,	50	
James P. Pries, Pa.,	60	
Betty Kinzig, Ill.,	2	20
G. F. Besge, Pa.,	50	
S. F. Bierman, Pa.,	50	
Levi Garber, Va.,	50	
Total,	\$10	90

Of the above amount \$10.35 have been expended for the purpose designed by the donors.

**Donations for Friends.**

For the following sums have been donated by the persons named, to send the B. AT. W. to the persons specified by them:

Lizzie Miller, Ill.,	1	00
Sammuel C. Pries, Ill.,	2	00
Levi Arnold, Ill.,	1	00
Jacob Miller, Iowa,	1	00
Frederick Pesler, Ind.,	1	00
John Gable, Iowa,	1	00
Christian Kessler, O.,	1	00
A. E. Beckwith, Mich.,	1	00
D. Bollinger, Mo.,	2	00
David Sward, Ill.,	1	00
B. Boyd, Ill.,	1	00
G. W. Falkenstein, Ind.,	1	00
Geo. W. Painter, O.,	2	00
Alison Stover, Ill.,	1	00
A. C. Rodebaugh, Pa.,	1	00
W. B. Evans, Ia.,	1	00
Martha Hutton, Ia.,	1	00
Samuel Stoner, Ind.,	1	00
David Pank, Ohio,	1	00
H. C. Early, Va.,	1	00
J. W. Keyser, O.,	1	00
C. S. Long, Ill.,	1	00
David M. Miller, O.,	1	00
Dr. F. Fahmy, Ill.,	2	00
John Nehr, Ill.,	1	00
E. Falmskost, Mo.,	5	00
John Knapp, Ill.,	1	00
Geo. Keyser, O.,	1	00
John C. Smith, Ind.,	1	00
Peter Brower, Ia.,	1	00
Sammuel Glick, Va.,	1	00
A. Brother, O.,	1	00
Rochd G. Merchant, Ind.,	1	00
William Workman, Ia.,	3	00
James H. Johnson, Ill.,	1	00
J. E. Bickman, O.,	1	00
John Dunlap, Neb.,	1	00
Henry Michael, Ill.,	1	00
C. E. Niminger,	75	
Abr. Molshe and wife, Tenn.,	2	00
Total,	\$83	75



Correspondence.

From Goshen, Ind.—Jan. 2.

I have received to tell you that we have had a glorious series of meetings. Bro. H. March...

From Lower Mount Church, O.—Dec. 21.

As church news are solicited, and we will give a bill of particulars of the great harvest-field...

From Warren Center, St. Joe Co., Ind.—December 27.

Dear Brethren:—I have to thank you for the privilege of attending the meetings in the Lick Creek congregation...

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Dear Brethren:—I have to thank you for the privilege of attending the meetings in the Lick Creek congregation...

In behalf of the poor "preacher." The Lord I know will bless the obedient heart...

I should have mentioned in the proper place the children's meeting. This was held on Thursday evening...

THEOPHILUS MILLER.

From Lancaster Co., Pa.

Dear Brethren:—The White Oak district was lately divided into two districts. There are now six districts in the county...

Two were lately added by baptism in the West Conestoga. J. H. ROYER.

For St. Louis Meeting-House.

Dear Brethren:—The following amounts have been received since last report.

Table with names and amounts: T. G. Dashow, Webster, O. 8 10; Joseph Hough, 5 00; D. H. Kelley and wife, Astoria, Ill. 5 00; Anton Guy, Dayton, Ohio 1 00; Phoebe A. Holtz, Tiffin, O. 1 00; J. H. Snyder, Grandy Center church, Iowa 17 70; John H. Miller, Bethel church, Mount City, Holt Co., Mo. 75 00; Annetta Hammett, Bonavia, Va. 1 00; B. C. Moonaw, Romecke City, Va. 1 00; Thomas Gross, Romecke, Va. 1 00; Jos. C. Moonaw, Romecke City, Va. 1 00; Rebecca Moonaw 25 00; A Brother 1 00; Henry Garst, Salem, Va. 2 00; George Hely, Blue Ridge Springs, Va. 2 00; John A. Trout, Trevett, Va. 2 00; John P. Taylor, Cowan Buck Creek Ch. Church, Ind. 3 00; A brother and sister, Panther Creek, Iowa 1 00; Alice L. M. Hershey, Mt. Vernon, Ill. 25 00; H. Foyce, Milford, Ind. 1 50; Eleanor Bossman, Carson City, Nev. 2 00; Daniel A. Young, Tiffin, Green Spring Church, Ohio 15 25; Susan Gray Sweeney-school, Ohio. 2 00; E. P. Trostle, Mt. Morris, a ten cent collection from Silver Creek ch. Church, Ill. 3 00; Mary Hoover, Clatsam Co., Ore. 1 00; J. Newcomer, Dornace church, Kan. 2 00; Silas W. Lee, Hardville, Beaver Run church, Va. 1 00; J. R. Spauld, Dunkirk, O. 10 00; Adam Angenoyer and wife, Huntington, Ind. 2 00; No name given, Peru, Pipe Creek Church, Mich. Va. 1 00; John Gibbs, Lost Nation, Iowa 1 00; Walter Clark, Dowagiac, Mich. 1 25; John J. Emmert, Mt. Carroll, Ill. 1 00; C. F. Souders, Ill. 1 00; Sister Royer, Ill. 1 00; Sister Levi Myers, Ill. 1 00; H. W. Moser, Mansfield, Ohio 10 00; Christ, Barnhart, Maumee, Ill. 25 00; Levi Zombard, Wolf Lake, Blue River church, Ind. 5 00; Ben Crigo, Cero Gordo, Ill. 1 00; Hattie Eagle, New Windsor, Pipe Creek Church, Mich. Va. 1 00; Abraham Clinegrip, Perm. Ill. 2 00; Mary (Gibson), Fla. Ill. 5 00; Barbara Clinegrip, Fla. Ill. 5 00; Benjamin Gangel, Cero Gordo, Ill. 1 00; Joseph Amick, Mt. Morris, (money received at K. at W. office) Ill. 22 00; Orpaldon Nobis, North Webster, Ind. 25 00; Eldred Dyer, Ind. 25 00; Mary Striely, Ind. 25 00.

Table with names and amounts: Sarah Goppert, Ind. 10; Phillis Kitter, Ind. 10; Silas Kock, North Webster, Ind. 25; John Kock, North Webster, Ind. 25; Samuel Hall, Ind. 25; Nancy Bell, Ind. 50; Anne S. Straly, Ind. 1 00; Daniel Straly, Ind. 1 00; Jasper Angel, Ind. 1 00; Daniel Tuttenberger, Ind. 60; Total 100.

From Locke, Ind.—Jan. 2.

Dear Brethren:—We are having excellent meetings at the west end of our church; Bro. Peter Stockman assisting us. One baptized yesterday.

This evening another meeting is to commence the east end, where Bro. Sims Hoover, of Pa., is expected to assist. We have spent season to rejoice at this time.

While thinking over the year 1892, we remember that we had our troubles, but we tried to maintain our integrity and the Lord has blessed us. Somewhere between 25 and 30 have been added to our number by baptism during the year, but we are glad to say, the writers are still troubled, and some about ready to give up, but we are not only laboring for numbers, regardless of how long, but we want thorough conversion, lasting as eternity, not converted to relatives or preachers, but to God. We want to all live a religion, that will manifest itself, not only in our adornment but also in our daily walk, conduct and conversation.

God does not want to be light, only one day in a week and darkness the balance. He does not want us to come to the church, making our own conditions, but an entire surrender, penitent and submissive. He does not want us to come as critics, finding fault with everything and everybody, but our hearts filled with love, love to Jesus and above all, love for the advancement of His Kingdom.

Oh, may the good Lord help us to all live up to the standard of Christianity, which we intended we should, that when our voice is raised we can say, "We have fought a good fight; we have kept the faith." Then the crown will be awaiting us, and we will be gathered together, to share the rich fruits of eternal glory, with our Lord Jesus, and all the sanctified, forever and ever. J. R. MILLER.

From South English, Iowa.—Dec. 26.

Dear Brethren:—

MINISTERS from other congregations have not forgotten us this past winter. We had some happy seasons, speaking together. Among us was a number from Virginia and from adjoining congregations. Saints came to rejoice and sinners to fear. Yesterday we met for worship, as usual, on Christmas Day. The brethren talked from 12:00 to 1:00. The Word was presented with power, and commencing with the fall of man and the first promise of a Redeemer in the garden of Eden, tracing that promise through the prophets until the fullness of time, when our Savior was born in Bethlehem. We were told how he withstood the temptations, and suffered and died, all because he loved us.

Oh, let us learn to love this same Jesus, and our brethren here in the future that we have in the past and to-day. "By this shall all men know that ye are my disciples, if ye have love one to another." Failing to comply with this is the cause of a great deal of trouble and pain. Health is very good. The Winter is pleasant. PETER HARVEY.

From Sandfield Church, Mich.—Dec. 26.

Dear Brethren:—

Bro. Dethron, about a year ago decided to build a house of worship, which worked through the untiring labors of our elder Benjamin Frydage, and assistance of the brethren, has been accomplished to the joy and satisfaction of the church, as we now have a neat and comfortable house of worship. It should be mentioned that the 2nd inst., and on the 22nd, the dedication the 21st, and the Communion the evening of the same day.

Pursuant to call, the church met in session the 22nd inst. Elders Elvassz Bessner, Daniel Chambers of the Theronapp 25 church met with us. Everything passed off in good feeling and harmony. A choice was held for speaker, and also for one or more

deacons. For the former, the lot fell on your unworthy servant, and the three brethren were voted for as deacons, the church decided to install them all. These were John Pifer, John Town and Deaf Walk. All being present, the ordination took place the same day. Met the next morning at ten, to dedicate the house to Almighty God. Appropriate remarks were made by brethren Dorseman, Chambers, Leung and J. Winsy. In the evening observed the institutions of the Lord's Supper, which was indeed a feast to the soul. I think you all felt it was good to be there. Also continued the meetings over Sunday and Monday; closed on Monday evening. The brethren and sisters appear to be much encouraged. May the Lord bless the dear brethren who have labored so faithfully and faithfully for us, may the seed soon spring up and bring forth fruit manifold, is my prayer. FRANK R. MASSMAN.

Only Fifteen Cents.

I have lately come in possession of two or three hundred copies of Quinter & Snyder Debate on Imposition. I will send a copy to anyone that may desire it, by mail, post-paid, if they will send me 15 cents by post note and wrapping. It is a book containing over 300 pages, well bound in cloth. Address: W. S. LANDERS, Flora, Ind.

From John Wise.—Jan. 1.

I attended a council-meeting in the Hurricean congregation on the 30th ult.—Had a very pleasant council. There was some important business before the meeting, but it was disposed of very satisfactorily. Since a few members drew off a little more than a year ago, the congregation has swayed in love and harmony, and peace and union prevail among the members. They decided to have preaching during a week in the near future. Bro. A. Lear, of Christian Co., Ill., is preaching there. M. SHERBURN, Ill.

From Chandler, Ohio.

Dear Brethren:—

BRETHREN D. B. GIBSON and J. D. PARKER have just closed a series of meetings at this place. They are both earnest workers. They preached the Word with power, and while setting under the sound of their voices, often thought, such sermons were food for the soul. Although few in number, we felt much built up and encouraged. J. DIAL.

From Manater, Fla.—Dec. 26.

Dear Brethren:—

We are having quite fine weather; the frogs sing gaily. We are making garden; will plant Irish potatoes this afternoon, yesterday it rained quite a little shower. The thermometer went up to seventy to-day. The lowest we have noticed is thirty-two. We had our first and last frost in some places one night; but both are unusual here, the old saying is, "The first frost is better than it was the first frost we were here, all well but the lady, and I think we will feel better soon. We are now living in a good home; think we shall buy. We would like to have some of the brethren come down this way in their travels for health or preaching, and see our country and have some meetings. W. R. WOODARD.

From Camden, O.—Jan. 3.

Dear Brethren:—

On the 12th of December, Bro. W. R. Deeter of Milford, Ind., came to us and preached for us one week. He preached some very interesting sermons. From here he went to the Upper Trent Valley church, and staid nearly one week; there heeding forth the Word of God which, we think, was very much appreciated. Our area of the church has two ministers and four deacons. We respect Bro. Landers and sister West some time in this month.

There were no accessions in our church during Bro. Deeter's stay; but we think a good feeling prevails and many heart-felt prayers have been offered up to the Giver of all good in behalf of Bro. Deeter and family. God be blessed for the meetings that we have











Brethren at Work.

Published Weekly. D. L. MILLER & JOSEPH AMICK, Proprietors and Publishers.

J. H. MOORE, EDITOR. JOSEPH AMICK, BUSINESS MANAGER.

SPECIAL CONTRIBUTORS: Joseph E. A. W. Brown, D. E. Broshaker, Jacob Eber, J. S. Bolder, J. B. Broshaker, David H. Brown, C. H. Robinson, J. P. Southworth, David H. Brown, S. K. Felt, S. Y. Rosenbaum.

YOUR PAPER.

Do you allow your name on your paper when it is sent to you? Do you have any letters, notices, reports, and a request for payment? Time is so short. "No," says the paper that has been published for the first time. "I don't know," says the one that has been published for the first time. "I don't know," says the one that has been published for the first time.

Bro. Eschelman is preaching at Woodstock, Wisconsin.

Can you not speak a good word for the B. at W. to your friends?

We learn that E. H. John Murray, of Marshall Co., Ia., has been quite ill since Dec. 7th.

We are entirely out of No. one and two, hence cannot supply new subscribers with these numbers.

Our readers will find much good reading in this issue; the number of original articles speak well for our contributors.

Do what you can to help the Danish Mission. The cause is prospering in Denmark, and we ought to keep the good work moving.

BAPTISMS are becoming more frequent. Jan. 6th there was a shock in Northern Ohio, and not long since, another in Southern Ill.

DIVORCES are granted to an alarming extent in some of the New England States. In Maine there is one divorce to every ten marriages.

EVERY man in this world is free to do all the good he can, but not evil. Men who do evil are not free in a Gospel sense, but "evildoers."

Now would be a good time to purchase some suitable tracts for your own use, and to lend to your neighbors. See our price list on page six.

SUBSCRIBERS are still coming in quite briskly. We hope the work will continue till Spring. It is not yet too late to work up some good lists.

Bro. Samuel W. Kreitzer, formerly of Leona, Ill., but now living in Morrill Co., Kan., called on us last week. He is very much pleased with Kansas.

We have just received a new supply of Hymn Books, and are now prepared to fill either large or small orders. See price list on page six of this issue.

Is the Brethren's Almanac, Jacob Negly's address is Fulton, Whitecloud Co., Ill. It should be Fairview, Fulton Co., Ill. Make a note of this in your almanac.

Last Sunday and Monday morning the thermometer went down to thirty degrees below zero in Mt. Morris, the coldest weather experienced here for many years.

It makes no difference how well you know us, or how well we know you, or how often you have written to us before, always give your post-office address when writing on business.

That preacher out in Kansas who declined an increase of salary on the ground that it was larger already than he was able to collect, must have had some experience in the salary business.

The Christian Gyroscop, published at Chicago, comes to us in a neat, new dress this week. We congratulate the publishers on their success. The paper is doing a good work and ought to be well patronized.

Keep the heart filled with good thoughts. If you bring out a sign, "Home to Let," Satan will read them at once, and move in, perhaps never to be dislodged. This is one reason why daily Bible reading, meditation and prayer, are a necessity to the Christian.

The Prayer-meeting in the College, last Thursday evening, was quite extraordinary. It was conducted by Bro. Reiff, of Woodford Co. "The Gift of Eternal Life," was the subject. Some excellent things were said, in a way well calculated to make good impressions.

It is encouraging to hear of honest men trying to pay their debts. It is said that Col. William Williams, of Nashville, Tenn., owed about \$20,000 at the close of the rebellion. Though then over sixty years of age, he went to work, and at the time of his death, two weeks ago, had cleared all but \$500.

When the persecution arose concerning Stephen, they that were scattered abroad, went everywhere preaching the word." Philip stopped at Samaria, and held an excellent meeting, baptizing both men and women. Doubtless many other meetings were held, of which no record was made at that time.

Keep your hands busy. Have something to do. It will call you away from the temptation to idle and mischievous brooding. Beware of indulging in reveries. They open the door to mischievous imaginations, and are apt to generate a brood of evil fancies and sinful desires. "Idleness is the devil's workshop."

PLEASE do not address business matter, in relation to the Brethren at Work, to the Editor, or to anyone of the office messengers whatever, but devote his time solely to the editorial work. Joseph Amick is the "business manager," and at once to all business connected with the office, hence address Miller & Amick.

The "Battle of the Giants," to speak, is to commence at Horse Cave, Kentucky, the 25th of this month. J. S. Sweeney, the champion fighter in the Disciple Church, and Dr. Jacob Ditzler, one of the ablest defenders of sprinkling in America, are to engage in a debate on the question of Baptism. The two men have met repeatedly before, but this contest in all probability, will be the greatest effort of their life.

We take pleasure in laying before our readers this week, an interesting communication from Denmark. Do not fail to read every word of it, and then remember that it is our duty to aid Bro. Hope in sustaining the cause of Christianity among his people. We have but one foreign mission, and that ought to be well sustained, and pushed vigorously. All donations to the Danish Mission should be sent to James Quinter, Huntington, Pa.

"The Inspiration of the Bible," is the title of an excellent lecture by H. L. Hastings. It was first delivered in Mass., in 1881, and was such general satisfaction that it was reprinted in 1882, and is now published in tract form, over fifty thousand copies having been printed. Price 5 cents; or 50 cents per dozen. Address H. L. Hastings, 47 Cornhill St., Boston, Mass. The tract is worth many times its price, and should be carefully read by all Bible students.

The question of miracles is attracting a good deal of attention in various parts of the country at this time. The letter published by us last week, shows how the evidence is set forth. Other cases, similar, are occasionally reported from various sources, until it often seems to the mind, as a question about the genuineness of the miracle. Since the days of miracles have long since passed, having mainly ceased with the Apostolics, it is difficult to reconcile what we now hear with that conclusion. It seems to us that this might open up an interesting line of study, that might be talked and written on with profit.

Bro. D. N. Workman has been living near Ashland, Ohio, about twenty years, and during that time seems to have gained the respect and confidence of the people generally. On the 18th of Dec. he completed his forty-seventh birthday. His friends and neighbors concluded to give him a surprise, on that day, hence about fifty persons left his home, much to Bro. David's astonishment, and presented to him a fine upholstered chair. We give you to understand the brother is greatly rejoiced by his friends who have given him this. The Ashland Times contains a half column, written on the occasion, that would be a credit to any preacher. We have condensed the above, from that report.

Bro. David Frantz is still with us. The most of last week was spent in the College and around the office. He is putting in a full week trying to learn all he can about the College. He preached once in the chapel, and three times at West Branch, eight miles west of here. He also preached once at Silver Creek.

Four various sources, both sides we mean, were gathered the facts concerning the work the ladies who lately visited the Silver Creek and Falls City churches, and find that their reason for not proceeding in their work, is that they could not do so legally. This was not discovered till after they reached Falls City, hence they returned to Pay Creek, corrected their mistake, and retired from the case. For these things they deserve praise rather than censure. We respect their good and well-meant motives having been misapprehended. Prudent men should always be respected for their prudent conduct.

Now is an excellent time to prepare some good, sound, doctrinal articles. We have some a few subjects; The Attainment, Faith and Works, The New Birth, The Two Covenants, Design of Baptism, Feet-washing, Lord's Supper, Salvation of the Holy Kiss, and Future Rewards and Punishments. To these we add a few more good subjects: Foreign Religion, The Church of Angels, Bible and Tradition, Evidences of Hell, The Day-day Religion, How to Study the Bible, The History of Jonah, "White Lies," and Where is Heaven? The above may suggest other suitable themes to which to write interesting articles.

SPYKING concerning the effects of Morgan's abduction and murder, the Grand Lodge of Iowa, in its Annual Report of 1888, has the following: "Fifteen hundred loggers went down in the strife! The ranks of the craftsmen were reduced in numbers from rising fifty thousand, to less than five thousand. The songs of the temple builders ceased, and the music of the harp was hushed. Perhaps the masses will never again count such a deed, still they will continue organizing secret lodges and administering an oath, the wounding of which is a disgrace to civilization, and the wonder is that any one of reason can be found willing to take such an oath. If the religion of Jesus Christ were to impose such an oath, it could be commanded by infidels from one end of the land to the other."

It is well said that we should watch our thoughts. Actions are born of them—character is formed from them. That which enters in the heart, grows into the life. For a time they may be concealed, but if they are not named and fed, they will continue to invent their final appearance in the life. Many a downfall that has startled the world with its apparent suddenness, was not sudden. The foundations of virtue had been quietly sapped by wicked thoughts and loves, through many years, and the crash came because the foundation was destroyed. The government of the thoughts, therefore, is of vital importance. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength and my Redeemer."

CHURCH GOVERNMENT.

SUBJECT I. We could hardly name a more important subject at this time. It is one that concerns every member in the church, for there is now that it does not affect more or less, that which concerns everybody, and all have an equal voice in, is always important.

Church government should be reduced to a system easily understood and conducted. In its application it should be very impartial in its results, otherwise it cannot give satisfaction to those who desire to do justly.

The object of church government is to govern the church, and execute the laws and principles given in the Gospel. It is not designed to enable one to govern, or to make one rule the church, but to govern it. It should be governed for its own special benefit that it may be kept healthy and in a good working condition. All things need to be governed, and the church no less.

Now, since church government is of such importance, should be reduced to a system, and is designed to hold the members in obeying the Gospel, and executing all of its principles,

hence the importance of making it a study. It is a subject that ought to be well understood by all the members, and the officers especially, and we might add, the elders in particular; this cannot be done without careful study. The first thing to be studied is the Gospel; it should be well understood by all elders, especially those who have the oversight of congregations, for it contains the only law that is to be regarded as the standard of right and wrong. Next, the principles of government should be studied with great care. We care not how well a man may be educated in the Gospel, or anything else, if he does not understand the principles of government, he can never succeed in handling the affairs of the church in a satisfactory manner. Then he should study human nature enough to know how to lead over the congregation over which he presides. Any man who undertakes to govern an assembly of believers without studying these three things, will never succeed.

He must learn how to handle people successfully, by operations on their minds. In through the mind is the only way that people in church government can be reached.

A church is composed of members, properly organized, having selected officers, set apart for special work. Over the entire body is a presiding officer, called the elder, or housekeeper. Since much depends on how he performs his part of the work, it is necessary that he be selected with special care, for he should be a man who understands the principles of government. (1 Tim. 3: 2, 3, 5.)

He should be a man who realizes that he is a servant of the church, (Mark 10: 43, 44,) and that the church does not look to him. He should be a man who will magnify his office, (Rom. 13: 7,) but not himself. He should be able to render satisfaction to the church that has selected him, by presiding fairly and justly, and carrying out the wishes of the church, so long as the church remains loyal to the Gospel. But if he begins to think that he now has power above the other members, and feels himself above them, then he may rest assured that he is the wrong man for the place. Being thus lifted up with pride, he will fall into the condemnation of the devil. I Tim. 3: 6.

In church government, he should not try to have his own way, regardless of the wishes of the church, for that is self-will. (Tit. 1: 7) and disqualifies a man for any official position. As long as he belongs to the church, and accepts a position from the church, just that long ought he to be willing to serve the church, to see it as a favored servant and not a master. He is selected to oversee the church, he is called to exercise his wisdom and prudence in public meetings, of this last part, we desire to speak a few words.

THE TERRIBLE SCENE.

The present winter has witnessed many heart-rending scenes caused by the burning of public buildings. The greatest was the season occurred at Milwaukee, Wis., the morning of the 10th of Jan. The Newhall House, six stories high, and at the time mentioned, sheltering 200 souls, took fire about 11 o'clock in the morning, and in less than two hours was a pile of ruins. About 100 persons were killed and many injured.

The fire started apparently on the third floor of the doomed building, over the saloon entrance on Michigan street, and before the Department got the steamer fairly in position, the flames had enveloped the whole southwest corner of the building, the fire element licking its way greedily and with lightning rapidity toward the northern wing. At first there were but few people on the scene, the police and night reporters and some belated stragglers for hours, but the scene developing before the hour of midnight, was one which none of the eye-witnesses will ever forget. In a moment every window of the large six-story hotel structure was filled with flaming smoke, fearfully and miserably obscuring the face of the sky, which it was impossible to remove. But few of the unfortunate inmates gained the front entrance on Michigan street, although many might have been saved if some immediate attempt

a systematic rescue had been made. The walls of the hotel were the scene of the wild confusion. Men, women, and children were hurrying up and down the halls in the midst of confusion. Men, women, and children were hurrying up and down the halls in the midst of confusion. Men, women, and children were hurrying up and down the halls in the midst of confusion.

He seems to have had a friend whose name was Theophilus (Acts 1: 1), to whom he first wrote a very full account of what Jesus had said and done. Luke 1: 3; Acts 1: 1. This treatise we call the Gospel by Luke. The style of the book is both interesting and instructive. It was written in good Greek, and displays a scholarship that would be a credit to any age or class. The book must have been prized very highly by Theophilus, who perhaps was anxious to know the history of Christ.

In those days the printing-press was unknown, hence all the books had to be made by hand, a very slow way of making books. All information had to be carried by letters or the word of mouth. The Savior's preaching and doings had produced so small amount of excitement, and the circulated rumors concerning the same must have been both curious and contradictory. Luke wrote Theophilus that he might be furnished with correct and reliable information, for Luke had a perfect understanding of these things from the very first. Luke 1: 1.

Having finished his work on the life of Christ, he concluded to write a treatise on the history of the church, narrating such incidents as would prove interesting and profitable. This is called by us "The Acts of the Apostles," while it is only the notes of some of the apostles. In ancient times it was called by some, "The demonstration of the Resurrection." It is, however, more properly the history of the church after the ascension of Christ, and also contains the workings of the Spirit through the apostles. In fact, the time to which this treatise relates, was the dispensation of the Spirit.

Shortly before the Savior left the apostles, he gave a promise that he and the Father would send them the Holy Spirit, which was to guide them into all truth, and to bring to their remembrance the things he had taught them. John 16: 13. But they were not permitted to leave Jerusalem, on a mission, until they had received that power. Acts 1: 4; Luke 24: 49. A few days after the ascension of the Holy Ghost, they did some little church work in Jerusalem, by electing Matthias to fill the place of Judas, who by transgression had fallen. We will not stop here to consider whether this work was legal or not, but pass to the consideration of other things. While Christ was on earth, he had charge of the apostles, instructed them, and had charge of them in all their work, but as he is now about to leave them, it is important that they have another guide or teacher, hence the importance of the Spirit, and also the importance of its mission. The mission of Christ lasted three and a half years, so he closes his labors on earth, and gives the work over to the Holy Ghost, the third person or power of the Trinity.

On the day of Pentecost this Spirit took charge of the apostles, and enabled them to preach the Gospel more fully than it had ever been preached before. The entire work was now in the hands of the Spirit, hence it has been called the apostles' age, and instruments. We shall plainly demonstrate in many instances in the Acts.

It was the Spirit that sent Philip on the road to meet the Eunuch. The Spirit had Peter called to preach the Gospel to Cornelius. It frequently said to the apostles "go," and in other instances would not suffer them to proceed. When Paul was to be converted, the work was not placed into the hands of the Spirit. Christ wanted Paul to act as one of his regular apostles, hence took charge of the work himself, and thus secured his conversion. The other apostles were called personally, hence to make the work regular, Paul was called in the same way. Christ baptized one of the twelve first chosen, neither did he baptize Paul, but sent him to Damascus, and afterward had Ananias a minister, to call on him and attend to his baptizing. As Christ personally instructed the twelve, so he has made known the Gospel unto Paul. (Gal. 1: 11, 12) that he might speak with the same confidence and power as the other apostles. It would also seem that he did not enter upon his regular work till three years after he was called. (Gal. 1: 17, 18), during which time he

amply prepared himself for his great mission among the Gentile nations; he however, preached some in Damascus during that time. Acts 9: 20, 22. After his conversion, he became an instrument, like the other apostles, in the hands of the Holy Ghost, to preach the Gospel among all nations, and to commit the same to writing, that it might be handed down to succeeding generations. As the four first books of the New Testament were called the Gospels of Jesus Christ, because they relate to his work, so also may the Book of Acts be called the Gospel of the Spirit, because it relates to the work performed by the Spirit.

All these things Luke desired to place before his friend Theophilus, that he might be properly informed in regard to the origin and workings of the church on earth.

Some of these things may be considered hereafter.

## THE KINGDOM OF GOD.

BY JAMES EVANS.

NUMBER III.

We have descended the stream of time, and have surveyed the ruins of three universal monarchies, represented by the gold, silver and brass of the great image. To the eyes of men, who cannot compass glory, their career was brilliant; but to the eye of Omniscience, they were but feeblestons heaps of prey.

Let us now study the great iron kingdom of Rome, which rose on the banks of the Tiber, and swayed the destinies of nations, and scolded their untold life for many ages. To human appearance, Rome was not a wild barbarous people. She excelled in the arts of government, civilization and literature. But, like her predecessors, she failed to bless the millions that owned her sway. Her beginning was small, but after ages of warfare and death-struggles with her neighbors, she at length became the ruler of all Italy.

She then turned her arms abroad, encountered fierce foes, some of whom, such as Hannibal, threatened her very existence. But her iron power prevailed. Carthage was first humbled and destroyed, then all fell before her. She then became the dread, fall and terrible power, with her iron chariot and iron treads, bearing remorselessly her prey. She broke in pieces all who withstood her. She was insatiable of blood, and such was her ferocity that Daniel has no name for her. She was a monster, more cruel than the tiger of the most savage forest. The wars of Caesar, Pompey, Marcus, Sulla, and other famous generals attest her terrible energy and rapacious nature.

Daniel saw on the head of this beast ten horns, intimating that her power would be subdivided, and ten kingdoms would arise out of her. John saw crowns on these horns. The crowned monarchs of Europe, are the fulfillment of what Daniel and John saw. At length this iron beast became saturated with blood and slaughter. She ceased to make war and the temple of Jesus is slant, which was open in time of war.

When the kingdom of Rome was closed, the Prince of Peace is born. He is the stone cut out of the mountain without hands, who will yet wrest the sceptre from the hands of men and reign from the river to the ends of the earth. He also can bring peace to the earth, and speak peace to the nations. Zech. 9: 10. that he come with an outward royalty. He rode into Jerusalem, not as a conquering king, but as a lowly servant on an ass' colt.

When he first appeared, he set up no conquering kingdom to grind to powder the nations of the earth. True, he sought to free men from the power of sin, and promised his disciples a victory over death and an abiding place in his Father's house. His kingdom was then planted in the earth like a grain of mustard seed, the least of all, but destined to be a great tree, affording shelter and protection to all.

As we have been in a brief profound review, these casting its shadows, by far, intimating that peace would at last have her exalted honor over the earth; but, even then, the time was not come for all nations to be blessed. The time had not yet arrived in the kingdom of this world and establish the kingdom

which will fill the earth. He tells us distinctly "that he came out to seed peace on earth," Matt. 9: 34. This has been amply verified. Since then, nation has arisen against nation. The nations, instead of being blessed, have drank blood, and the earth has been a battlefield and the cemetery of the dead. Civil and religious wars have made countless thousands unnumbered. No wonder, if Jesus sought us to expect the region of peace this side of his coming in the clouds of heaven, with power and great glory. The result of the preaching of the Gospel would bring a sword on his followers. The ten-horned beast, by means of the little horn, would trample on God's people and prevail against them until the Ancient Days would come.

The great prophecy of Matt. 24th, spans the time from the destruction of the temple until Christ's return. Where do we find the conquering sword kingdom? Where is it now? Has it yet filled the earth? Has the Gospel yet converted an entire village? That great prophecy speaks of love waxing cold, wars, of great tribulation, of the darkening of the sun, moon and falling of the stars, of the sea and religious wars of men's hearts, falling them for fear, and the shaking of the powers of the heavens, but not a single word concerning the conversion of the world before Jesus comes. The Gospel does not seek to make national converts. It seeks to convert individuals and separate them from the world. Vain is the hope, that a fallen nominal church will convert the world. The world is now fashioning and moulding the church. Even the purest branch of the church is too much divided to hope for universal conquest.

True, the world is more humanized than in Roman, iron days. She has made vast progress in arts, in science and in literature; but she still lingers in wickedness. With all her improvement, the chaste Brute of Christ cannot walk with her. She is not yet converted to God. The laws of Christ's love are not so adapted to national institutions. The church is not the world.

The Roman empire was the sixth head of the great red dragon. John says, "it had fallen," viz. Egypt, Assyria, Babylon, Medo-Persia and Greece. Rome was then the representative of the dragon, the persecutor of the woman. But this Roman head was wounded to death, when the imperial power fell before the northern barbarians. Constantine transferred the seat of empire, from Rome to Constantinople, and thus exposed the West to the invasions of the northern hordes. Theodosius divided the empire between his two sons, Arcadius and Honorius, A. D. 375. We then reach the iron legs of the image, the western and eastern empires. The western leg fell A. D. 475, when the Huns conquered Rome, and Odoacer became king. In 500 Charlemagne was crowned emperor of the West and thus became the vester of the empire, but it soon was dismembered after his death. The eastern empire continued until A. D. 1453, when Constantinople fell beneath the Turkish arms and ceased to be. Since then there has been no universal empire. The day prevents the union of the iron element, and the old Roman empire must remain in its divided state, until the stone kingdom smites them and fills the earth.

The best had ten horns, representing the kingdoms founded by the Goths, the Huns, the Franks, the Alans, the Visigoths, etc. Like a storm from the north, these hordes came down on the empire, and swept all before it. Churches, palaces, works of art, the cities and towns of the empire, were all swept away. Then the dark ages set in, and a night of ignorance settled down on Europe. Then ten crowned kings appear; but it is the same beast still, that the prophet saw emerging from the sea of revolution, possessing all the faculty of a wild and savage beast. Who can read the intestine wars of Rome; the wars of Alaric, of Attila, of Genseric, of Ausonius, of France; the conquests of Dene and Saxon, and the bloody revolutions of past ages, and not be struck with awe and with grief, when they consider that the Goths, the Huns, the Franks, the Alans, the Visigoths, and the Arabians, but have fallen. The barbarous storm on the sacred colossal beast, has been drunken with their blood.

## OUR BIBLE TALK.

He was a man of good education, and well versed in the literature of his age. His memory, a style of writing shows that he possessed a well-trained mind, and was gifted as a writer. He was also a physician, which calling caused him to mingle much with men of letters.



## Correspondence.

That they that heard the Lord make out one to another, and the Lord himself set them at, and a book of acquaintance was written before him for them, that those that heard, and they that heard upon him.—Matthew 13, 49

From Locke, Ind., Jan. 9.

Our meeting at the South Union church had last night with an excellent interest, as a crowded house. Seven decided for Christ, and I believe much good has been wrought. I feel to praise God for such a new outpouring. J. R. MILLER.

From South English, Iowa, Jan. 11.

Dear Brethren.—This John F. Neher held a few meetings in this town of New Year; which were very profitable. We had a fearful storm yesterday, but four inches of snow laid fast upon us, and the wind blew drifting snow on ridges. Weather tolerably cold, but very dry. PETER BRONER.

From Brownsville, Mo., Jan. 7.

Dear Brethren.—Bro. Donald Clark, from Ashland, Co., Mo., has bought a farm of 185 acres, in our city of the church; price \$60 per acre. Four of himself of his family are members; Bro. Donald himself being a minister in the second year. They will move the first of March. We shall welcome them, and desire for more time, as we need much work done here in this country. Who will come next? Health good, and we need very nice time for, healthily; times are pretty good. Land is being fast; now is the time to buy here. DAVID L. WILLIAMS.

From Camden, Ind.

Dear Brethren.—We have just closed a series of meetings at Nebo. Preached ten sermons with the assistance of Bro. Andrew Culp, from this Co., Indiana. Bro. Culp preached the Word with power. Two precious souls were led to confess Christ, with many others, and ready to step into the kingdom. May God send us the dear brethren. This is a hard and dark night of tribulation, but we look to our God, who giveth the light, we have brighter prospects ahead. The coming of the 14th, we expect to enjoy another meeting, of which we will report in due time. SAMUEL W. LELAND.

From Donnell's Creek Church, O.

Dear Brethren:—

I HAVE just closed a series of meetings at Nebo, have named places. We had eighteen meetings in all, during which time I tried to preach the everlasting Gospel. Had good attention to the Word spoken, and listening to the Holy Spirit, we were glad these impressions were made. The Word of God in these places have gone through the people's process, and came out like gold when sifted. The love, zeal and energy, manifested here, are worthy of our every attention and consolation. Although being a stranger here, I soon learned I was at home. I have had many more here than I could take them and all Israel together, with the strongest hands of brotherly love and affection. JOSEPH HOLDFE.

From Ashland, Jackson Co., Oregon.

Dear Brethren:—

For the satisfaction of the brethren about this State, I will try and answer as such as I can able through my limited knowledge of the country, more particularly of Oregon Co., as the same questions will not differ for other parts of the State: 1. Climate in the best I have ever lived in, and is reasonably healthy, especially for lung cases, but there are some chills and fevering the streams. 2. Farming is like in all other places here. I have lived, it takes work and perseverance to make it pay; a renter with less than \$5000 cannot do much here. 3. The soil here is very high. Crops do well to be sure. Wheat yields from fifteen to twenty bushels per acre. Some corn raised here. Vegetables of all kinds do well where they can be irrigated, except along

the river bottoms, where they do well without it.

2. Land can be bought from \$10 to \$50 per acre, according to quality and improvement, and can be rented for \$2.50 to \$3.00 per acre.

3. No Indians very near here except civilized.

4. Educational interests are not quite as good as in the East; are partly kept up by subscription.

5. Wages on the farm by the day \$1.00 or \$1.50.

7. Carpenter's wages \$2.50 to \$3.00 per day.

The church here consists of about thirty members, two speakers in the second degree of the ministry and three chorists, but the members are badly scattered. About half of them live near Ashland, and no minister near them. We need some ministering brethren here very badly, especially an elder, to help take care of the tender ones in this part of the Lord's moral vineyard. A great many people here had not heard the Brother's penmanship. Traveling brethren will find a hearty welcome here. Come, brethren, and meet us at least a few good meetings. C. E. NIXON.

The Annual Council Meeting of the Middle District of Iowa will be held with the Brethren of the Free Creek church, Linn Co., Iowa, on Friday, Feb. 18th, 1883. Those coming on the C. & N. W. R. R., either from the East or West, can take trains from Cedar Rapids at 7 A. M., 1 P. M., or 5 P. M., where convenient will be waiting. Those coming on the C. M. & S. P. R. R. from the West will stop off at Louisa, three miles west of Marion; those from the East, same will stop off at Marion. J. S. SENTER.

The District Meeting.

From Tascaraux Church, O., Jan. 9.

Dear Brethren.—We commenced a series of meetings on the evening of Dec. 25th. The next evening I. D. Parker came to our assistance. He is a brother, "whose praise is in the Gospel." He is a workman according to Tim 2: 15. Meeting closed on evening of Jan 7th, with unexpected interest. Bro. S. Spaulde, who was with us part of the time and preached two acceptable discourses. Three were baptized, several new applicants, others were almost persuaded. Land and the church and community highly edified and built up. It is, indeed, a rare fact. While ministers "preach the Word," and are "instant in season and out of season," and when members like to hear up their names in singing and prayer, as was the case during these meetings, success will follow. Come again, brethren, and God speed you. NICHOLAS SAUER.

From Howard, Ill., Jan. 8.

Dear Brethren:—HERE we are again, waiting for the train to go home. "No place like home, though it be ever so humble." I came here the 5th, had meeting Saturday night and Sunday and Monday night. The meetings are well attended, especially the last one was of great interest. We felt if we could have continued in singing and prayer, as was the result would have been good. The people here want common sense preaching. There are several members living here who appreciate the Brethren's visits, and will make you feel at home while with them. Bro. Henry Kurte and sister Lizzie, his wife, are invited to the good cause. Charity and good works seem to be the characteristics of these every day lives. Call and see them, ministering brethren, and preach for them. My health is poor again this Winter, so I will not do what I had intended to do in the service of the good Lord and for the promotion of the good of the church and of the world. Pray and work, brethren, for our union and love in the church. J. BARNARD.

From Lafayette, Ohio.

Dear Brethren:—I have just commenced our labor of love in the brethren near the village above named in Allen Co. Whilst the weather was cold, we were made to find the camps with them equally so cold. Their troubles have been such, that a committee was called to assist them in adjusting their troubles.

It being an adjoining congregation to the one in which we live, our acquaintance with them led us to go there with a deep and prayerful concern for the Cause among them. We were much happy, as the meeting progressed, to see the charms between them steadily bridged over; their hearts gently blending together in love. We continued our labor with untiring interest, and labored until the eve of the eighth of January; when, on taking our leave, we received the happy assurance from those who seemed most affected with their troubles; that their purpose was to fall into the line of the working element of the church.

The congregations were large and attentive. A crowd of four millions by location, that were promising; three others to be invited in the future. Bro. Joseph Baker, his son Henry, and Bro. Ed. Bellie are the speakers. The labor chiefly falls upon brother Henry, who is kind, and seems loved by all. Bro. Jacob carries visible marks of age; has endured many sorrows in life, missed a large and influential congregation, and has some prominent names in the church. His own spiritual welfare he feels a deep interest.

Bro. Jacob and his son expect to leave home Jan. 15th, for Florida, for their health and recreation. We left the brethren at Lafayette, with the prospects of a fruitful future, which they, with us, seemed to realize. As they read local papers only, we found as a natural result a paper among them.

J. J. ROSENBERG.

From Mary C. Norman.

"Let no corrupt communication be uttered out of your mouth; but that which is good, to the end of making that it may manifest grace unto the hearers."—Eph. 4, 29.

We will endeavor, for a short time, to continue our remarks on the former part of the text, which we have quoted. Corrupt language is that which is dishonest, degrading to society, and that which does not become a Christian. Filthy and foolish talking, and joking all belong to the old man of sin, which, by nature, is corrupt.

Those, when we see those who profess to be followers of Christ, indulge in such work, we are forced to believe that they still have in the old man, and are not created in righteousness and true holiness. Dear brethren and sisters, let us, as professing followers of Christ, avoid joking, foolish or filthy talking, for such things not only disgrace our character, but bring in question our sincerity, but they "grope in the fog of evil." We should remember that our conversation, both in domestic and in our moral character. Hence the apostle exhorts the brethren at Ephesus, to be followers of God, as dear children, and to walk in love and to let no corrupt communications proceed out of their mouth. We should not conceal or hide our religion, as though we were ashamed of it. No, no, but it should shine forth brightly into this world of darkness and thus be the means of bringing some poor lost soul upon the highway of holiness. Religion does not consist only in plain dress and the reading of the Scriptures and long prayers; nay, but a renewal in the spirit of our minds. Thus all ungodliness and worldly lust will be shunned, and the mind shall be renewed. Our Lord insists upon, and without which we cannot be his disciples.

Dear brethren and sisters, the Gospel of the grace of God, teaches us our duty as to ourselves, our neighbor and our God. We are taught to live soberly and righteously, to speak soberly and righteously. To live soberly is to avoid excess in eating, drinking and all other bodily indulgences, such as our passions, our speech, our dress and whole behavior. To live righteously is, in respect of our neighbor, to give every one his due, to honor or all men. Hence the apostle would say, "And whatsoever ye do in word, or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3: 17. "And let your conversation be as if ye were in heaven, from whence we look for the Lord; and have no fellowship with the unfruitful works of darkness, but rather reprove them." "Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6: 10, 11.

In order to be a consistent Christian, we must remember the language of our text. He that hath ours to eat, let him hear. WOODBURY, Wis.

From Wabash, Ind., Jan. 2.

Dear Brethren:—We have just closed a very interesting series of meetings, commencing on the 23rd of Dec., and continuing until New Year, conducted by Elds. Josiah Howard, of Delaware Co., Ind., and Jacob Waggoner, of Platt Co., Mo., who came to us on the 23rd. We truly believe that we have had no meetings so interesting and so profitable as this one. But be tell you there were many good and lasting impressions made and good seed sown that will bring forth an abundant harvest. The church here seems to be very much built up and edified. On the 26th, Bro. Waggoner and his kind companion gave us the meeting hall and returned to their home in Illinois. Their early visits here give us, as you are interested among the children of God! Bro. Howard remained with us until New Year's Eve, when he also gave us the parting benediction. He is a fluent talker, and "mighty in the Scriptures." May the good Lord bless those dear brethren. C. AYCOCK.

From Union Court Congregation, Elk-Hart Co., Ind., Jan. 10.

Dear Brethren:—

We have had a membership of about 100 here. During the last year only one of our members has died. Since February last, twenty-eight have united with us by baptism, and of this number sixteen were Sunday-school pupils. In all, nineteen of our Sunday-school scholars, some living in the Turkey Creek Congregation, joined the church during the past year. The average attendance of the church during the first six months was seventy-two; the interest is good; we meet every two weeks during the Winter.

We have had three series of meetings this Winter. Geo. Cripe of Pettit, Ind., preached for us one week; Siles Hoover, of Pennsylvania, and P. Stickman, of Indiana, each preached for us one week, with good success. The above is some of the work the Lord has done for us. FRANKLIN ANGLEMYER.

From Brownsville, Mo., Dec. 29.

Dear Brethren:—

We have just closed our series of meetings, with but one accession by baptism, yet we had a glorious season of divine services. The weather was quite inclement, the roads bad, and the attendance not very large, but there was a very deep interest shown and doubtless a very strong impression as to the truth of our religion as a fact. The members' true hearts were given. We have gained more in this series of meetings than ever before. Brethren Abner W. and David Providence, from the Clear C. Congregation, did most of the preaching. Our aged brother Wallace, now in his 77th year, is an excellent exponent of the Word of God. He has been a member of the United Brethren. He joined our church, with a number of others, at a series of meetings held in that vicinity three years ago, and since that they were organized into a church and he chosen to the ministry. He had preached but one sermon outside of that church before this series of meetings, and I find for here he has been very much qualified to do much good. He has met with serious losses since coming to Missouri, and now in his old age is almost destitute; he has nothing save what little he has in his house. His sole delight is in advancing his Master's cause, and pleading for the return of lost ones to the fold of Jesus. Jesus' favor is freely here, while he was holding up crucified Redeemer to a lost world; warm friends were begotten and became dearly attached to him. It was truly touching to see this old brother tenderly rise and make his earnest appeals with such convincing clearness. The friends were quite liberal in helping him. If I find here he has been in the same work in the ministry; they can serve it in assisting in the support of his family. It is do evidence is entirely upon days' work, practically the use of the ax and nail, as I this is a hard way for a frail, old man to make a living. Brethren need not be afraid, for he will do justice and honor to the cause. On Christmas he gave us a sermon upon the birth and mission of Christ and the events of His life. How lovely was the Bethlehem scene portrayed to us; how condescending he has after-life; how much endurance he possessed in the sufferings of his crucifixion









ness I give unto you." Galatians 2:20.  
 "Father and Son," in Galatians 3:28.  
 "I will neither law nor Greek, there is  
 but one Lord our Lord, there is neither male  
 nor female, for we are all one in Christ Je-  
 su." Phil. 2: 2. "Fulfill ye my joy, that ye  
 be like-minded, having the same love, being  
 of one accord, of one mind." Verse 3d. "Let  
 nothing be done through strife or vainglory,  
 in lowliness of mind each of you esteem-  
 ing better than themselves." Phil. 13: 6. "Nec-  
 essitous wherewith we have already attained,  
 let us walk by the same rule, let us mind the  
 one things." Paul says to Timothy, 2: 15,  
 "Study to show thyself approved unto God,  
 a workman that needeth not to be ashamed,  
 rightly dividing the Word of truth." We un-  
 derstand the apostle to say, study the Word  
 of God, not what men teach. If we study the  
 Word of God, and obey the same, we will be  
 saved and never divided. Heb. 13: 1. "Let  
 brotherly love continue." If brotherly love  
 continue, we will be one in Christ, and can-  
 not be divided; love never divides but the  
 law divides. 1 Peter 1: 22. "Seeing ye have  
 purified your souls by the Word, that ye  
 love of the spirit, unto unfeigned love of the  
 brethren, so that ye love one another with a  
 pure heart fervently." 1 Peter 3: 8. "Finally,  
 kiss one of one mind, having compassion one  
 another, love as brethren, be pitiful, be  
 courteous." Read also the ninth verse. Dear  
 brethren, my prayer is that we all strive law-  
 fully to be saved, united again throughout our  
 whole Brotherhood; let us all knock the  
 best of our Bibles, and read them carefully  
 and prayerfully.  
 The Minutes are good enough to refer to,  
 let the Word of God be the best book to study,  
 let us all who will study it well and live it well,  
 it will do us a poet's say:

It is wisdom, 'tis to study it well,  
 'Tis to know thyself, to know thyself well,  
 'Tis to know thyself, to know thyself well,  
 And to be an officer in a church  
 What an altar 'tis to be in,  
 'Tis to have an altar 'tis to be in,  
 'Tis to have an altar 'tis to be in,  
 And make it wiser all  
 It is enough for me to know,  
 'Tis to fall of my own,  
 And to sing the best of the best,  
 And let us all be one.

FRAGMENTARY ON BAPTISM.

BY JOHN HAINSBARGER.  
 I think, honest people may be in error, as to  
 the meaning of Scripture, yet in no case can  
 it be either innocuous or harmless, for we must  
 know; not only that which I know, what God has  
 revealed in his Word for our belief and prac-  
 tice. I do abhor the idea of catching it any  
 forceful manner that would give it a temporary  
 support, as the expense of setting aside the  
 Word of God.  
 Baptize will not construe with pour.  
 "What doth hinder me to be baptized?" it can  
 not be, "what doth hinder me to be poured?"  
 It is not the person that is poured, but the  
 water. It is not the water that is baptized, but  
 the person. Philip baptized the Eunuch. If  
 this means to pour, then it was the Eunuch  
 he poured, and not the water.  
 Once in a while we hear from smart men,  
 who say that sprinkling and affusion not only  
 are not as good authority as immersion, but  
 that it is more Scriptural and is more suit-  
 able and edifying. We are told that all  
 baptism is equally lawful, yet sprinkling and  
 affusion are more Scriptural, suitable and edify-  
 ing. If all words are included in the word  
 baptize, then one mode can not be any more  
 Scriptural than another. If sprinkling is  
 lawful as being more suitable and edify-  
 ing, then surely such persons are bringing a  
 charge against themselves. We are not said  
 to be equally lawful for the ordinance to that mode.  
 When a person dips in bathing, he is bet-  
 ter in water and this would be a good likeness  
 to baptism, but the likeness is only accidental,  
 and not emblematical. The likeness in  
 baptism is intentional and the action symbol-  
 ical, hence it is not for the purifying action,  
 but for the faith, but the assurance of a good  
 conscience. There is a common proverb,  
 "that a case of murder cannot lie." The  
 murderer will sometimes tell on himself if  
 talking in his sleep. The passages referred  
 to, with many others, have been laboriously  
 searched, and it is no wonder if such  
 inform against themselves. We are not said  
 to be equally lawful in Christ in faith, but by  
 baptism into death. It is not a mere burial  
 by faith, but by the process of baptism. This  
 language imports also that baptism has a ref-

erence to Christ's resurrection, and the new  
 life which is added by the end of baptism and  
 not the end of faith. How can there be a  
 likeness to death, burial and resurrection,  
 without immersion? This mystery still re-  
 mains unsolved, and thousands of smart men  
 still remain ignorant in reference to it.  
 Girard, III.

HELPING MINISTERS.

Question. When a brother is chosen to the  
 ministry who is very poor, and has not the  
 necessary qualifications, can a church re-  
 fuse to baptize him, what should he do?  
 Answer. The first obligation resting upon a man  
 with a family is to provide for his household.  
 Paul says, "He that provideth not for his  
 own household, has denied the faith and is  
 worse than an infidel." This makes it impos-  
 sible on every man with a family to provide  
 for his household. Next, if a church refuse  
 to baptize him, it is poor, so that he has to  
 work every day to provide for his family, and  
 can spare no time to devote to the reading of  
 the Bible and other good books, and medita-  
 tion, so that his mind will be in a condition  
 to give instruction to others, then as a matter  
 of course he cannot give the instruction.  
 And if the church has called him to be a  
 teacher and wants him to preach for them,  
 and they are not willing to help him so that  
 he can live and have some time for reading  
 and reflection, then the church must be sat-  
 isfied with what he is able to give them. A  
 man cannot give what he has not; and when  
 he can get nothing to give, all he can do is  
 not to give.

It is some that are naturally gifted  
 and are naturally adapted to teaching, and  
 they can labor six days and preach on the  
 Sabbath without any effort, surely; but  
 this special gift is not possessed by all minis-  
 ters, and some must have some time to read  
 and think, and when such a one is called to  
 preach, the church should see that he has  
 the necessary and must have some time to  
 read and prepare himself for the im-  
 portant work which he is to do. It is a rule  
 of our church, that poor members shall be  
 provided for: ministers come under this rule  
 as well as others, and every church should  
 see that their ministers do not suffer. Of  
 the members, and poor managers, and all  
 that just like other men, but there are also  
 some who live carefully and economically,  
 and try to make a good living and yet abun-  
 dantly, who are much from home and sacrifice time,  
 health, comfort and means to the church and  
 the work of God, and oftentimes they do not  
 know which way to turn to make all the ends  
 meet, and yet no one will help them, and  
 they have a very little that we help to  
 bear your burden. Brothers, think of  
 these things.—Herald of Truth.

"THE NAME CHRISTIAN."

We have received a query from Illinois  
 asking how many times the name Christian is  
 used in the Bible, and whether it is a divine  
 or human name.  
 The name Christian is used three times in  
 the New Testament. Under the preaching  
 of Paul, Antiochus said, "Alas, what pre-  
 sentment do you have a Christian." Acts 28.  
 This shows that it was the first name of  
 the called Christians by name of the world.  
 Also Peter said: "If any man suffer as a  
 Christian, let him not be ashamed; but let  
 him glorify God in this behalf." 1 Peter 4: 16.  
 This passage indicates that their enemies  
 persecuted the nascent followers of Christ  
 under the name of Christians. It was not a  
 name given, but called themselves Christians,  
 by their own mind, so far as we know.  
 The first mention of the name Christian in  
 the Bible is found in Acts II: 26, where  
 Luke says: "And the disciples were called  
 Christians first at Antioch." It will be ob-  
 served that they did not call themselves  
 Christians, but calling themselves Christians,  
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 served that they did not call themselves  
 Christians, but calling themselves Christians,  
 by their own mind, so far as we know.

In Antioch, the inspired historian continues  
 to use the name "disciples" to designate the  
 followers of Christ. It cannot be proved that  
 any inspired writer ever addressed the New  
 Testament saints as Christians. The name  
 was evidently given as a term of reproach.—  
 Bible Page.

HOW LONG MAN MAY LIVE.

It was Professor Hufeland's opinion that  
 the limit of possible human life might be set  
 at 200 years, and that the general principle  
 that the life of a creature is eight times the  
 years of its period of its growth. That which  
 is quickly formed, quickly perishes, and the  
 earlier complete development is reached, the  
 sooner bodily decay ensues. More women  
 reach old age than men, but more men attain  
 remarkable longevity than women. Some an-  
 imals grow to be very old. Horned animals  
 live shorter lives than those without horns;  
 fierce, longer than timid, and amphibious,  
 longer than those which inhabit the air. The  
 voracious pike exists, it is said, to an age of  
 150 years; the turtle is good for a hundred  
 years or more; and among birds, the golden  
 eagle is known to have lived nearly 200 years,  
 while the swan and crane reaches the venerable  
 age of a century. Passing up in the scale of  
 life to man, and skipping the patriarchs,  
 we find many recorded instances of long-  
 evity among the classic Greeks and Romans.  
 Pliny notes that in the reigns of the Em-  
 peror Vespasian, in the year 76, there were  
 one hundred and twenty-four men living  
 in the limited area between the Apennines  
 and the Po, of 100 years and upward, three  
 of whom were 110, and four over 135. Cicero's  
 wife lived to the age of 103, and the Roman  
 actress, Luccia, played in public as late as  
 her 124th year.

Coming down to more recent times, the  
 most notable authentic instance of great age  
 is that of the Englishman, John Bull, Eng-  
 land, who died in 1670, 169 years old. He  
 was a fisherman, and, at the age of 100, sailed  
 upon seas rapid rivers. Another historic  
 case is that of Thomas Parr, of Shropshire, a  
 day-laborer, who lived to the age of 152 years.  
 When more than 120, he married his second  
 wife, and till 130 he could swing the scythe  
 and wield the battle-axe as well as the best  
 laborers. In his 132nd year Parr went up  
 to London to exhibit himself to the king. It  
 proved an unlucky visit, for violating the ab-  
 stinence habit of a century, and a half, the  
 old man feasted so freely on the royal victu-  
 als that he soon died merely of a plethora.  
 On examination, his internal organs proved  
 to be in exactly the same glory as they were  
 when he was 100 years of age, and there was  
 no reason why he should not have lived much  
 longer, save for this unfortunate taste of royal  
 hospitality. Professor Hufeland's roll of  
 centenarians includes many more remarkable  
 cases, among them that of Mittlestedt, a  
 Prussian soldier, who served 67 years under  
 both Fredericks, fighting many battles and  
 making several long voyages, and who, after  
 other all this, married successively three  
 wives, the last when he was 110, only two  
 years before his death. *Springfield Repub-  
 lican.*

USING THE TABLES.

EXAMER forgets the confusion into which  
 a young man is thrown when he  
 who is turned to an aged minister, and, as  
 if challenging discussion, said, "I can tell you  
 believe in the inspiration of the holy Bible."  
 The good man answered him quietly, "Oh,  
 yes, my friend; what do you believe in?"  
 A little while covered the infant; but he contin-  
 ued, "But you cannot deny that there was  
 some one who said 'it' when again the calm  
 answer met him, "Somebody; but what did  
 they say to you about your soul?" Now the  
 inquiring grew restive. "They say you are  
 leading men along with a further taper in  
 your lantern?" To this the aged preacher  
 only said, "Do they say, men would see any  
 better if I held the taper than the taper out?"

GOSPEL MIRROR.

CHRIST in his person and office is the glass  
 which represents the glory of God to us.  
 And when we look into this glass, we are  
 transformed into the same image. In this  
 glass the scattered rays of Divine good-  
 ness and love are brought, as it were, into a  
 focus; they shine, they burn, they inflame  
 the heart like oil; covetousness overpowers  
 subdlety, greediness overcomes uncharitableness,  
 and love subdues every.

EDUCATIONAL.

BY S. S. SMITH.

Mr. H. C. Newcomer of this place who  
 graduated in our Academic Course two years  
 ago last Summer in a competitive exam-  
 ination, won the appointment from this Con-  
 gress to the West Point, is reported  
 as standing at the head of his class, number-  
 ing one hundred and six.

The evening high school of Boston has  
 a remarkable attendance of 800 pupils. Forty  
 per cent. of these are young women. A large  
 portion of both the male and female pupils  
 are studying phonography, with the design  
 of making it useful in commercial life and  
 business correspondence.

ALTHOUGH last Sunday morning the mer-  
 cury stood at thirty degrees below zero, and  
 at four o'clock P. M. it stood at twelve de-  
 grees below, yet there were ninety and  
 nine in attendance at Sunday-school. Every  
 teacher and officer was at his post and the  
 exercises were quite interesting.

Use the best language you can command.  
 Avoid singular verbs with plural subjects and  
 vice versa. Do not say "present now." It  
 would be hard to find a "now" that did not  
 mean present; besides, such terms grade on  
 some people's ears. Mistake in language and  
 readily corrected when made by old people  
 who had poor educational advantages, but the  
 young are not so readily produced.

JAPAN has over thirty millions of people.  
 Twenty-five years ago that country had little  
 or no intercourse with other nations. Now  
 some of the brightest students in the best  
 colleges of our land are from Japan, and sev-  
 enty per cent. of the school population in that  
 country are attending their own schools and  
 colleges. In another country is Christianity  
 making as rapid progress as in Japan amid  
 among no classes as impugly as among the  
 best educated.

NOTE persons do not seem to make the  
 proper distinction between wisdom and knowl-  
 edge, often mistaking one for the other. One  
 may have a great deal of knowledge yet very  
 little wisdom. Another with little knowledge  
 may be wise in the manner he uses it. Wis-  
 dom is obtained by proper knowledge, mostly  
 by study and experience. "If any lack wis-  
 dom let him seek the Lord." James 1: 5. If  
 thou lack "knowledge, study to show thyself  
 approved unto God." 2 Tim. 2: 15. This  
 shows that God approves of study, he-ides, it  
 is an express command of God. "Add to your  
 faith, virtue, to virtue, knowledge." 2  
 Pet. 1: 5. Those whose knowledge is very  
 limited, may display a great deal of wisdom  
 by keeping silent about things of which they  
 know but little.

Origin and Influence of Higher than the Education.

DEATH in these three countries, the Chris-  
 tian high schools and colleges, like the  
 Christian churches, were persecuted. In A  
 D. 311 when under Constantine the Christian  
 religion received toleration, the number of  
 schools also multiplied, but the ignorant bar-  
 baric races from the North spread over North-  
 east and Western Europe and threatened to  
 extinguish the light of knowledge. Then the  
 dark ages began. Indeed, here at St.ville,  
 born in A. D. 570, was almost the only one  
 in whom could be found any considerable knowl-  
 edge in that enlightened age. Then the thick  
 darkness of ignorance, and its attend, had  
 superstition, began to hold sway. Very few  
 kings in Europe could read or write their own  
 names. The great library of Alexandria of  
 seven hundred thousand volumes, had perished  
 in the flames. The libraries at Rome and  
 Constantinople had not a smaller fate. With  
 the closing of colleges and the destruction of  
 books, true Christianity also gave way to  
 bigotry, superstition and intolerance of igno-  
 rant priests and savage people. This inter-  
 esting fact is the student of the philosophy  
 of history, to discover that as Christianity  
 began, perished, the pure religion of Jesus suf-  
 fered in like measure.

# Brethren at Work.

Published Weekly.

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### SPECIAL CONTRIBUTORS.

- Charles Frazar, A. W. Brown, D. E. Brodbeck,
- James Hays, S. S. Babbler, L. J. Buehler,
- Donald Ferguson, C. B. Edwards, J. W. Bechtel, and
- Harold Frazier, J. S. Brown, B. T. Brownson.

### NOTE PAPER.

This date after our name on your paper please for what you are writing. Do not write in a column and do not write in a column. This is "A. W. Brown," "L. J. Buehler," "C. B. Edwards," "J. W. Bechtel," "J. S. Brown," "B. T. Brownson," "D. E. Brodbeck," "S. S. Babbler," "L. J. Buehler," "C. B. Edwards," "J. W. Bechtel," "J. S. Brown," "B. T. Brownson." Do not write on the back of your paper. Do not write on the back of your paper. Do not write on the back of your paper.

We learn that Bro. Enoch Ely returned home last week.

We are a few days late this week, but are closing the best we can.

Our second article on "Church Government" is crowded out this week.

BREYER new churches, in course of erection at New York city, will cost \$2,000,000.

Bro. D. B. Gibson is booked for a series of meetings at Lewiston, Adams Co., Ill., shortly.

Bro. J. C. Murray, of the Huntington Church, Ind., has been ordained to the eldership.

The Brethren in Republic Co., Kansas are making arrangements to build a meeting-house.

SAMUEL H. KUNSPERGER sent \$200 for the G. at W. etc., but fails to give his post-office address.

The Revision Committee will find a special notice for them on the seventh page of this issue.

THE B. at W. is receiving many encouraging letters from different parts of the Brotherhood.

BRETHREN Joel Shively and John Metzler, of Elkhart Co., Ind., have been ordained to the Eldership.

Bro. H. W. Strickler, of Lawrence, Ill., expects to visit Lewis Co., Mo., shortly, to hold some meetings there.

A CORRESPONDENT says: "This country is already full of bookbinders on the good resolutions of New Year's."

Bro. Jacob Heit and daughter, of Bonauk, Ill., spent a few days with us last week. Bro. R. Hill has a son attending school here.

The Presbyterian Board of Education refuse the use of folders by candidates for the ministry, as "an expensive and offensive habit."

It is not too late very much learning to enable a man to tell the truth, but for some people it does take a wonderful amount of time.

ELD. Tobias Meyers, of Lankark, who has been spending several weeks in Pennsylvania returned home last week. He reports cured of a rare sickness in Somerset Co.

It was Rowland Hill who said, "I do not like those mighty fine preachers who rattle off their sentences so confidently that they are sure to roll off the sinner's consciences."

The wife of the head chief of an Alsheli village does the washing of the missionary without charge, saying, "He is teaching those freely and she would wash for him in his manner."

The reports of the American Bible Society for November were \$274,454. The issues were 1,171,761 copies, being a larger number than had been issued before, during any single month in more than eighteen years.

ALLEGHIES was one day boasting of his duties. Scores had a new and bold him to point out Africa. It was found, though small "New print out your notes." "They are not to be distinguished," was the reply. "See them," said the philosopher, "how you are offered to an impalpable point of view."

The Baptists of England contributed, last year, over \$300,000 to the support of their Foreign mission work. This is about \$150 for each member, the total membership being 263,394.

A DAUGHTER of a good christian woman lay at the point of death, the mother being a preacher called, but he had at times to leave the dying girl's room, as the foolishness of his breath could not be endured; so the intended prayer had to be postponed.

SEAN M. \$150 and get a copy of the Stein and Ray Dialect, or the other book in the hands of every minister who has to be mentioned in defense of the truth. Or, send \$2.00 and get the B. at W. from now to the end of the present year, and also the Stein and Ray Dialect. The book is worth \$2.00.

BEHIND the present century the entire life has been conducted in 226 languages. This means a great deal, when we consider what time and labor it takes to translate the Bible into a new language. Judson was nineteen years translating the Bible into Burmese. Cary was fifteen years at work on the Bengali Bible.

ELD. John Wisco and family, of Mulberry Grove, Ill., expect to move to Macedonia, Sumner Co., Kansas this week. We wish them abundant success in their new home, and hope they will enjoy the change of climate and associations. Kansas, or rather the whole West, is becoming a great missionary field for the Brethren.

ALL orders for tablets, envelopes, hymn books, almanacs, etc., have now been filled, and if the parties who have sent in orders do not receive what they ordered, they will please notify us at once. The filling of some orders has been considerably delayed on account of the rush of business. As the busy season is now partly over, we can hereafter attend to orders more promptly.

A BRETHREN minister writing from California to the *Standard*, says: "I have written the old epic on the plenty of time could promote the temperance cause. I am cured. When I see whole families, father and mother, boys and girls, made drunkards by the produce of their own vineyards, I am convinced that wine-making is a curse. California is becoming a State of drunkards."

The *Lanark News* is the title of a new local weekly just started in Lanark, published and edited by G. M. Myers, an experienced editor of fine ability, and L. S. Hill, former pressman in the B. at W. office. The paper, in its name indicating, is newsworthy, while the title is entirely appropriate. There is a splendid opening for a live paper in Lanark, and the *News* now has a chance of supplying that long-felt want.

"The Baptist churches are not churches of God, but they were no churches of God for four hundred years, no church fellowship, no partaking of the Lord's Supper, no disciplining of morally men." *J. H. Wilson, in Appleton Church, Manfield, Ky. Baptist Gleaser.*

Some one will confer a great favor, if he will tell us how many of these Baptist churches practiced backward single mission during that period of 1400 years.

THE cold weather experienced here the first of last week, was quite general throughout the United States and Canada, extending a considerable distance South, where the thermometer went down to thirty degrees below zero two mornings in succession. Further west and north, it was much colder. The line, Kansas it was twenty-three degrees below zero. In the Northern part of Iowa the snow drifted badly, interfering materially with the running of the trains.

SINGING should be cultivated. God loves good music; it is the life of worship, and it is to be cultivated in all our assemblies. We believe there ought to be a good singing-school every winter in every community in the land. Especially ought churches encourage singing-schools where the rudiments of church music may be properly taught. Where singing-schools cannot be held, there should be a singing-school and practice singing. The social feeling it engenders will do all parties good, besides they will find that their training will greatly improve the singing in their religious services.

**CLUBBING RATES.**—THE BRETHREN AT WORK and *Primitive Christian*, to the same address, \$2.50. B. at W. or *Primitive Christian*, *Disciple*, \$1.85; or the three together, \$3.00. To get the best of these clubbing rates, all the papers should be ordered from the same office.

The first act of divine justice in the infant church at Jerusalem was to punish covetousness. And yet the church has never been healed with this sin as it should. "Whoever heard of a man being disciplined for covetousness?" asks Dr. John Hall. "For other sins," he says, "men are cast out of the church; but in this, which the Bible calls idolatry, they live and die without one honest rebuke."

"In these days," says Talmage, "a fashionable church is a place where, after a fashionable, a few people come in, sit down, and what they get their minds off of their heads, or away from the new style of hat of the fashion, better in science to the minister—warranted to hit no man's sins—and to the choir who are agreed to sing tunes that nobody knows; and, having passed away an hour in drowsy languishing, go home refreshed."

The preacher should be a close and careful student as long as he continues to hold forth the Word, and every sermon he preaches should contain some good practical thoughts drawn from the living store-house of knowledge. No sermon should be a re-haul of the one preached the Sunday before, nor should the minister allow himself to fall into the habit of preaching just one thing all of the time. The soul as well as the body needs a healthy variety.

The Baptist mission to the Telegosus, in Southern India, was for many years so unfruitful that it was often seriously proposed to abandon it. It has now become one of the most prosperous mission fields. During the past year, more than six hundred native converts have been baptized, and more than three hundred villages were visited by one of the preaching missionaries and his assistants. This may serve as additional encouragement to those who are still praying and working for the success of the Danish Mission.

One of the holiest things that most ministers can do is to make it a point to preach to a congregation of children, in a way that the little minds can comprehend what is said. Yet every minister ought to do more of this kind of work, for they are commanded to feed the lambs as well as the sheep. This simple way of preaching is much in demand in every rural district in the land; people everywhere are seeking time when they can fully rest, not the preachers themselves, can not be understood. Come down to simple truth, let the children can understand you and obey the truth. There is no good reason why Satan should leave the boys and girls until they are grown up men and women.

BRETHREN Grant in Douglas Co., Kansas is this year, mile west, and a little south of Kansas City. It is not a town, nor a station, but one of nature's groves, forest all a job in order for meeting purposes by the railroad company. The enclosure extends to within one hundred feet of the railroad track, where there is a long wide platform, at which all trees stand when there is anything going on in the Groves. The buildings that are to be used for meeting purposes, are over one-fourth of a mile from the railroad. The grove extends from near the railroad, far beyond the buildings, so that most of the buildings are in the Groves. Just one mile west of this Grove is the city of Lawrence, a beautiful place of over 7,000 inhabitants.

Our Brethren will please remember that certain papers have been named to make arrangements with railroads for the coming Annual Meeting to be held in Kansas. This has been done to avoid the conflicting arrangements made on former occasions, and we hope that this will be a permanent matter. We shall insert no notices but those that come through the properly authorized persons, who will attend to the matter in good time. *Primitive*. And we further add, that if others think that arrangements should be made with roads not mentioned here, they should first get the consent of the committee before they do anything. This should be done to avoid confusion.

We had the pleasure of hearing Elder Zeck, of Cherokee, Ia., Tuesday evening, at the German Baptist church. Elder Zeck is a very pleasant speaker, and possesses the gift of oratory to hold the attention of his plain, practical and winsome way. These Brethren in their simplicity of dress, economical habits of life are doing much toward a pure Christianity. Never will the world be the worse for their primitive habits. *Shannon (Ia.) Express.*

Bro. Eschelman, on his return from Wash, D. C., was stopped with us over Sunday, and preached in the College Chapel in the evening. He is very much pleased with his new home in Kansas, and speaks quite encouragingly of the arrangements now making for the coming Annual Meeting at Bismark, Grove. He says the arrangements will be complete in every respect, and the same complete in order as if owned by the Brethren themselves. He left for his home Monday morning.

A LOCOMOTIVE ran through a broken bridge on the Kansas Pacific Railroad, across Kansas Creek, several years ago, sinking into the mud at the bottom, and has never since been heard from, though repeated efforts have been made by digging and boring, to recover so valuable a piece of property. The bottom is quite small, but even quicker, have limits, and it seems very singular that the longest boring rod has failed to find any trace of the broken engine. By and by the silent, mysterious operation will drain the quicksands and land it into rock, and then, long after the Kansas Pacific Road has been forgotten, the Kansas Creek has vanished from the map, and even quicker, will have a curious piece of mechanism, undoubtedly the work of human hands, lying under so many hundred feet of sandstone, and will use the fact as a basis of calculating how many years the human race must be."

THIRTY hundred thousand persons follow the body of Columbus to its tomb. From the common walks of life he reached a world of reputation as a skillful and daring politician. He was the pride of France, and the second edge leader of a party that might yet have precipitated Europe into another blood, we had not its leader been called hence by the monster, death. Ganabatta was an atheist, but even life ignoring the principles of Christianity and having no regard for the true morality. His wickedness and cruelty were known to the reading people of the civilized world, yet he was praised by men because of his eloquence, courage and patriotism. But these could not save him. On his dying bed he was heard to exclaim, "Lanark! it is useless to attempt to conceal it, let my affairs and have in consideration of a deliverance." And never for the land and built upon a firm the multitudes of France hailed as their deliverer; yet a faithful and fond comrade on a life filled with athletic and tutoring from excess.

### WILL THE PAPERS CONSOLIDATE?

This is the question that is concerning thousands of readers in the Brotherhood and is also concerning the publishers of our papers none the less. The B. at W. and *Primitive* are not as anxious to consolidate as we have, but one paper instead of two, is our readers one that they should do so, but there are yet some difficulties in the way. Upon the part of the publishers, there must be a sacrifice of no small amount, and just how to provide for this, does not yet seem clear. There must be a point agreed upon at which to publish this consolidated paper. By some, Huntington is thought to be the best, and others, may think Mt. Zion for West. At present, the west line of Indiana is not far from the geographical center of our Brotherhood, and it will not be many years till that center will move still further to the West. Our great Mississippi valley is destined to become the strong-hold of our people in the near future. As an agricultural people they seek the best and cheapest land, and build up communities of the most favorable location for their stock-raising. Thousands of our people are working their way into Iowa, Missouri, Kansas and Nebraska. And it may not be long



Home and Family.

Home and Family. Home and Family. Home and Family.

Guard Your Conversation.

If you say anything about a neighbor or friend, or even a stranger, say nothing ill. It is a Christian and brotherly charity to suppress our knowledge of evil of another unless a higher public duty compels us to say something concerning wickedness.

Look Over It.

It is said that John Wesley was once walking along a road with a brother, who related to him his troubles, saying he did not know what he should do. They went at that moment passing a stone fence to make a row over which a river was looking.

The Touch of Sin.

When an earthly touch once mars a heavenly gift, it can never be restored to its primitive beauty. Ruffin the nose just before him and who shall be next? Right now the sin is in his fallen on the blaspheming fruit and no skill can replace it, press the rose leaf and wound it, and no one can give back the perfection of its tints.

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The Cup-Bearer.

The office of cup-bearer was one of great honor in wealthy families in Persia and other parts of the East. In the royal family, it was a post of the highest trust.

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such as a slight motion of a finger, would listen to his wishes, and, kneeling before him, hold to him the oil of life, as might be recalled. This strict attention is alluded to in the words, "Behold, as the eyes of servants look unto the hand of their masters, and the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God." (Ps. 123: 2)

Matrimonial.

GILGUS-MARKEP—By the undersigned, at the residence of Mr. J. M. McCune, 121 W. Main St., on the 21st inst., 1905, I have united in Holy Matrimony, Mr. M. MARK, of this city, and Miss M. M. E. of this city, in the presence of Mr. J. M. McCune, 121 W. Main St., as officiating minister.

HALL-WILSON. By the undersigned, at the residence of the bride's parents, on the 18th inst., 1905, I have united in Holy Matrimony, Mr. W. H. WILSON, of this city, and Miss M. H. HALL, of this city, in the presence of Mr. J. M. McCune, 121 W. Main St., as officiating minister.

WALTER-HOMISER—By the undersigned, at the residence of the bride's parents, on the 18th inst., 1905, I have united in Holy Matrimony, Mr. W. H. WALTER, of this city, and Miss M. H. HOMISER, of this city, in the presence of Mr. J. M. McCune, 121 W. Main St., as officiating minister.

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was largely attended by several dignitaries and a large number of the congregation. The service was held at 7:30 p. m. and our house was crowded.

W. B. MOORE.

COOVER—in the Lower Cal. Methodist Church, in the borough of Wrentham, Jan. 21, 1905, I have united in Holy Matrimony, Mr. W. B. MOORE, of this city, and Miss M. M. E. of this city, in the presence of Mr. J. M. McCune, 121 W. Main St., as officiating minister.

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Boats, Bannocks and Tea to the Gal!

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Mt. Morris College.

This institution has enjoyed a wonderful success under the present management. The Winter Term of 1905 has a large attendance. It is a Christian and brotherly charity to suppress our knowledge of evil of another unless a higher public duty compels us to say something concerning wickedness.

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Mount Morris College.

LYNN H. MOORE, Sec'y.

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**THE STRAMBURG CLOCK.**—The famous Stramburg clock, which is really one of the modern wonders of the world, exhibited the transit of Venus at precisely the right time and in the right way. On the "platanarium" attached to this remarkable piece of mechanism it was noticed a few days before December 6th, that the small globe representing Venus was gradually moving toward a point between the sun and the earth, and on the day of the transit, it stood exactly between them. This, of course, could not have happened had not the clock-maker exercised remarkable skill. Perhaps it is hardly fair, however, to call the clock a modern wonder, inasmuch as it is three centuries old.

#### YOUR VOTE WANTED.

When the Annual Meeting was held at Leok's many of the members took their meals at the restaurants. At Ashland the member who preferred the restaurants was much larger, and at Milford, both Spying, it was larger still, showing an increasing demand for meals at restaurants. True, the meals at restaurants cost a little more, but since our members do not spend their money for foolishness, they can afford to pay twenty-five cents for a good meal. Most of them are accustomed to a good meal at home, and if convenient, will have such when traveling. In the dining hall we have too much meat and not enough of other things. Of course that is the best that can be done, where there are so many to be fed at the very low figures now charged for meals. At restaurants we can get a greater variety, which is much better for health. At Big Mark Grove the restaurants will be under the control of the Brethren, and the price for a meal will be twenty-five cents. There will also be a dining-hall, as heretofore, where meals can be had from Tuesday morning till the close of the meeting for one dollar. When Bro. Eschelman was here, we suggested to him the propriety of making the dining-hall smaller, and here heretofore, and enlarging the capacity of the restaurants to meet the increasing demand for meals at restaurants. We would like to know how our readers feel about this. We suggest that those who expect to attend the A. M. next Spring, drop him a card immediately, stating whether they intend to take their meals at the dining-hall, or at the restaurants. It will be all the same to the meeting, for the profits from both places go toward defraying the expenses of the meeting. Address Bro. M. E. Eschelman, at Washington, Kan. Be prompt in sending your card, to the Committee of Arrangements, and consider the propriety of the suggestion.

#### CHURCH GOVERNMENT.—Continued.

##### SUBJECT II.

We stand, last week, very distinctly that the presiding elder of a congregation, is a servant of the church, and it is his duty to serve the body in a satisfactory manner. One aspect of this revolving on him is presiding at the meetings. His position is one of an absolute necessity and great responsibility, and he may rest assured that he cannot fill the place satisfactorily without carefully studying the Gospel, the principles of government, and the nature of his congregation. If to these he could yet add a knowledge of the more practical parts of parliamentary rules and business system, he could find his work still more satisfactory.

As the presiding officer he should be sincerely impartial, and, if possible, should be on good terms with all the members; by this we mean that he should have no feelings against some of them. If he has special friends or relatives in the assembly, he should show them no more favors than those who treat him as enemies. A just, presiding officer is supposed to know and enforce the law as it is applied, for he is to be heard of not merely just alike, for he is to be heard of no less than of the other. Now, plain to this subject, we intend to do some plain talking, that may be easily understood.

There are hundreds of council-meetings, where the presiding sits on one side of the table, and the deacons on the other, with the members still lack of the deacons. Those

officials will keep their seats and talk over chalk matters that concern every member in the house, and yet not one-fifth of them can hear a word that is said. And sometimes the elder talks as much as any of them. Now all this is wrong, and the elder who permits it, is to blame for it. What is the use of having the members to attend, if they are not to hear what is said? The house of God should be a house of order, and that order should be with a view of accommodating all the members present. If a member has anything to say, let him rise up and say it so that all the members may hear it; let the elder put a stop to this talking across the table, and require the officials to talk one at a time, so they can be heard and understood by all present. Do this and your church meetings will be far more interesting, and the members will attend much better. And say, "All things be done to edifying." 1 Cor. II, 28.

Council-meetings are designed for every member of the church, old and young, rich and poor, lady and official. Each member should be invited to all, that equal liberty may take part in the work, and feel that he or she is not out of place while so doing. Paul says, "Where the Spirit of the Lord is, there is liberty." (2 Cor. 3, 17.) This liberty should be withheld from none, who will conduct himself properly, for ye may all prophesy one by one, that ye may all learn, and all may be comforted." (1 Cor. 14: 32), and yet no one should be allowed to use this liberty as a cloak of maliciousness, or with a view of injuring the cause of Christ. 1 Pet. 2: 16.

Another mistake is made in some localities at this A. M., at which time the members are requested to be present. When that hour arrives, the officials retire, and sometimes spend an hour, or more, in private council, arranging business for the meeting, while the whole church is waiting, tired and out of patience. This is not wisdom. If the officials have business to arrange for the meeting let them attend it before the clock, so that when the appointed hour arrives, they may be ready to open the meeting and proceed to business.

When meeting is opened, the church should at once proceed to business. The elder, who presides, has an important work before him now; he is expected to extend equal liberties to all the members, and set impartial in the administration of his office. If he has no system by which to do business, he will find his work perplexing indeed. There are rules of justice for public assemblies, and when ones adopted give general satisfaction.

1. The first business before the meeting should be shal, so all will understand it.
2. He should permit the members, one at a time, to rise up and speak on the subject before the house.
3. Require the members to speak one at a time, and allow no one to interrupt that period while he is talking, unless it is done by his permission.
4. Permit no abusive talking, and even among the officials; if they have anything to say, let them rise up and say it, so all in the house can hear what is said.
5. Permit no abusive language, nor offensive personalities.
6. Do not permit members to talk to each other in their speeches, but require them to talk to the assembly.
7. The presiding officer may suggest that a motion is in order, or some one may make a motion. No attention should be paid to it unless it has a second. Then it is the duty of that officer to require the members to speak on the motion if they have anything to say at all.
8. The motion should be put in an impartial manner, and the result made known to the church. Then proceed to the next thing in order.

Some elders are in the habit of making most of the motions themselves, and making most of the talking also. This is certainly not wisdom, besides it is a very bad way of training the church to work. If the question before the house is a matter of mere expediency, it would be better for the elder to take

no side, especially if the church seem somewhat divided in sentiment. Let him keep order, and allow the different sides to be discussed in a Christian manner. When the vote is taken he should see that the wishes of the church are properly carried out. Matters of expediency may be decided any way the church thinks proper, for right in this case is the voice of the church. On these questions the elder may sometimes express his mind, but he should not do so in a manner that will make him an opponent to those holding an opposite view.

#### ABLE TO SPEAK AT LAST.

It takes some people a long while to make up their minds about some things. The first of last August, Bro. E. H. Miller held a public discussion in Newton Co., Mo., with a Disciple minister by the name of Morgan Morgans, a man we presume of some debating ability. In the B. at W. were held a few short accounts of this discussion, and also what Morgan himself said about it.

After studying over the affair nearly six months, eight members of the Disciple Church, in South-western Missouri, have succeeded in getting up an article about three times the length of this article we are now writing, and had it published in the *Christian Evangelist*—a very interesting paper, by the way—issued at St. Louis. In some respects the article is a curiosity. As a specimen, we give the following extract, which is just a cash of the entire article.

The Tinkers of S. W. Missouri have been seeking a discussion with us some time, and they have finally succeeded to their everlasting habit throughout the country, so far as the debate has been truthfully reported.—When we agreed to give them a chance to show that the salvation of the world was hung in awful awe upon the tail end of *haplogloss* putting hair in the middle, wearing of caps and an unbusinessy cutting of suits, beef and mutton, for the Lord's supper, they searched their church from center to circumference, from head to foot and found their hoisted champion, Mr. Miller. When the debate began, they seemed to be in great hope of success, but before the debate was half closed, they veiled themselves in signs of deep disappointment, for their defender had to (and did) say:—"You see so much Scripture, you better me!"

It would be difficult to crowd some credulous hoarding and conceal into the same amount of space. We do not intend to reply to the article, but give the above extract, and our remarks, merely to inform the Brethren in Missouri, that the Disciples are slightly recovering from the snow-slapping up of the 27th of August, and now, after the expiration of nearly six months, are able to say what they think of the debate. So far as our cause is concerned, the Brethren in Missouri are to take care of it, and so far as the debate is concerned, we published all that is necessary about it, last Fall.

#### RESPECTING THE ELDER.

All the members, and especially the officials, should duty respect the elder that has charge of their congregation. He is expected to preside in an impartial manner, and it is the duty of each member to aid him in performing his part of the work. No advantage should be taken of him, neither should the other officials seek to undermine his influence, or retard the lawful work that he is expected to perform. As long as he is the accepted elder of the church, he should be respected and heard as such. To take the advantage of him, and thereby render his duties more difficult and perplexing, is very unchristian to say the least of it. If such members would properly aid the elder in his arduous work, an stand by his principles he is expected to maintain, the church government might be found pleasant instead of perplexing. Sometimes, where there are several elders in the same congregation, each one tries to have his own way, and thus produces confusion among the members. There is no necessity for this. The church has her own choice about who shall preside, and all of the other elders ought to respect that choice. If

they do not, it shows that they are not the right kind of men. If they will properly apply themselves to the study of the Scriptures and preaching the Word, they will find all the work they care to do. So far as the care of the church is concerned, they would better leave that to the church makes it, remembering that "too many cooks spoil the broth"; in church matters as well as in other things. We are decidedly in favor of permitting a church to have her own way about matters, so long as she proves to do what is lawful.

"Remember them who have the rule (or guide) over you." Heb. 13: 7. "Othey think to have the rule (or guide) over you, and submit yourselves; for they watch for your souls, as they that will give account, that they may give it with joy, and not with grief." Heb. 12: 7. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and submit yourself; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." 1 Thes. 5: 12, 13. "Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. 5: 17. These quotations are sufficient to clearly point out our duty toward those who are over us in the Lord.

#### OUR ENVELOPES.

SHORTLY after the BRETHREN AT WORK was started, the proprietors offered for sale our envelope with a summary of the Brethren's faith and practice neatly printed on the back of it. For this envelope there has been a constant demand from the first, and the demand now seems to be increasing rather than diminishing. A few weeks ago, over one thousand were printed to fill the orders then on hand. They are sent as just part of the United States or Canada for \$50 a package of 25 envelopes, or two packages (\$50 envelopes) for \$25. Those wishing them in larger quantities, can procure them for 40cts per hundred. For the benefit of some, who may not have seen the envelopes, we give below what is printed on the back of them:

#### Brethren at Work,

##### A Religious Weekly for Everybody.

It transcends the W. T. as an organizing and advertising medium in the Christian world. It increases the New Testament in its only infallible rule of faith and practice. It is the only one, unvaried, case tested gauge of God's will in the same sense of garden, and that the various references and quotations from the Bible, the Gospels and Epistles are read from the garden, and kept for the purpose of the same.

That Bro. Tompkins in dipping the Candidate three times, and the Lord's Supper.

That the Lord's Supper is to be held on the 13th, as a divine command to be observed in the church.

That the Lord's Supper is to be held on the 13th, as a divine command to be observed in the church.

That the Sabbath of the Holy One, or King of Christ, is to be observed upon the following of Christ: That we should abstain from eating, drinking, and doing anything of the nature of feast-keeping.

That a New Testament in the world is an absolute, daily necessity, and that the only way to obtain it is by purchasing and reading it.

It is important that in public worship, no religious exercises should be conducted on the 13th of 13.

It is also important that the regularity of attending the work with all of the members of the Lord.

In sheet, it is a masterpiece of all that Christ and his church have ever done, and is the only one of its kind, meeting the needs of all classes of modern Christians, in part or total, that all must concede to be infallibly true.

Price, \$1.00 per annum. Single copy and agent's outfit free. Address: MILLER & AMICK, Mt. Morris, Ohio Co., Ill.

#### REPORT OF DONATIONS RECEIVED.

##### Donations for Friends.

By The following sums have been donated by the persons named, to send the B. at W. to the persons specified by them:

Thames Howell, Ind.	..... \$ 1.00
Daniel Linsley, Ind.	..... 1 00
John Linsley, Ind.	..... 2 00
Elin M. Stierker, Ill.	..... 1 00
W. H. Stierker, Ill.	..... 1 40
Isaac Myers, Panther Creek, Ia.	..... 1 00
Maggie Barkley, Ill.	..... 1 00
J. C. Newcomer, Pa.	..... 4 00
Previously reported,	..... 59 75

Total.....\$92 16

**WHAT has been unjustly kept, cannot be justly kept.**

The cheapest advice is that which does nothing and is worth nothing.

It is not best to dilagate, where there is no probability of conversion. It will do no good.

Love me and I will love thee, but if thou dost not love me, I will not love thee, and I will not love thee, and I will not love thee.

We may look coldly upon the man who is not good, but of low life it becomes sin and frost.

The gift to show I have a friend, is a record of industry, should prompt the receiver to greater diligence.

WALKER TO ME by these annual you, he himself fully determined to walk in the most excellent way.

A warm conscience is the policy of Christ, the temple of the Holy Spirit, the foundation of the Christian's Sabbath of the saints.

A FRESHLY printed book for the masses, his journey, and a hundred of them leads to reach his happy home. If our trials make us long for a new evening, they do not.

No man ever sorrowed for doing things he thought of as his duty. Christ and our best, it is by the things we do today. Whether you do it, Christ, show you whose side you are on, do it with your might.

The little I have seen of the world and know of the history of our race, besides me, to look upon the members of others in sorrow, and I would. I would have leave the soul of my fellow-man with him from whose limbs it came.

**A Good Man's Wish.**

I DARE confess to you that I would rather, when I am laid in the ground some one, in his ungodly world stand over me and say: "There is one who was a good friend to me and privately warned me of the danger of the journey; one who knew just what to bid me in the dark; one who showed I am to die." Or would I rather see some wanderer, with choking utterances, telling her children: "This is your friend and mine. He visited me in my affliction, and found you, my son, an employer, and you, my daughter, a happy home in a wife's family."

I say, I would rather that such persons would stand at my grave than to have erected over it the most beautiful sculptured monument of Pontius Pilate's marble. The heart's broken utterance of reflections of a lifetime, are the best of grateful memory that upon the grave-stone were valuable in my estimation than the most costly epitaph ever carved. *Dr. Sharp.*

"You have had enough." When a man has drunk up his fire, his home, his furniture; when he has ruined his life, begotten his children and lost his home; when he is too despondent to find employment, too worthless to obtain a situation; when no one can trust him again; when he is ready to give in and the host of evil spirits are upon him; when he is over his head in a penny which he cannot find; when every other street has failed, and life has become a curse, and he stands before the liquor-bottle's war and hurls for a drink to quench his raging thirst.

of the time has come, and the liquor-bottle shows him out into the cold and darkness, he says to him: "You have had enough." He may plead, he may expostulate, but in vain. "You have had enough." So long as he has in his pocket a dollar or a dime, he had not "had enough"; but when he has spent all, and comes for charity to the man who has robbed and ruined him, he says: "You have had enough." While he is in the street, he may do as he will, but when a money man's eye falls on him, he says: "You have had enough."

Young man, just entering upon a course of dissipation, you may not know when you have "had enough." When you are a poor, broken-down, penniless wretch, the man sells you a bottle of wine, and says: "You have had enough." He has seen you and your wife in the gutter, and he says: "You have had enough." He has seen you and your wife in the gutter, and he says: "You have had enough." He has seen you and your wife in the gutter, and he says: "You have had enough."

**Influence of a Holy Life.**

A Holy life is irresistible. Progress and willfulness may oppress the most waving disciples, but they cannot stand up against a truly holy life. They may not yield fully to it, but they must be converted by it. It approaches men in unexpected places, and in unexpected ways. It is not the observance of a set rule, but the natural and supernatural. It cannot be ungodly. Men may preach like angels and give like saints; keep like the suffering people and shout like the trumpets of the Levites, but they are not holy. They may be good men, but they are not holy. They may keep up a solemn appearance, they may use a round of sanctified expressions, they may mean to have a heavenly air, and a saintly tone about them, but they cannot exhibit the spirit of Christ unless he is formed within them. The fruits of a holy life are the natural branches, the constant tendency, pure and consistent of holy purposes which spring from the Gospel, bear on their face the unmistakable evidence of their own authenticity and origin.

The youngest and the handfast are the most precious promises of the heaven, the real thing and its final gratification. Children and servants need not be told that a great blessing has fallen on the father or mother in a household. Can one approach this without being warned? Or open his eyes without being convinced of the presence of the Spirit? (The cannot bear a holy heir in his bosom without others taking "knowledge of him that both be and Jesus.") It expresses itself in conversation, in temper, and in household discipline; in gentleness, patience, in daily prayer, however it may be. It is a power over the ungodliness of childhood must it overcome. How real, as illustrated in such a holy example, does the truth, and the reality of the promises of the heaven, to the members of the family who have been taught that religion consists only in conformity to outward observances, in such a constant victory over the world, the flesh and the devil. A holy life is the earnest where the sermon and propounding never goes. It is the work done in the presence of the moment, and the business before the wondering eyes of prayer that never enter the sanctuary. It is a trust upon the divine He which may

send on the part of the editor of the present paper, on the part of the publishers, will be read with interest, and not without profit.

**Matrimonial.**

**MRS. J. B. BROWN** - a lady who was of the best family, a lady of high social position, a lady of high social position, a lady of high social position.

**Fallen Sister.**

**JOHN B. BROWN** - a lady who was of the best family, a lady of high social position, a lady of high social position, a lady of high social position.

**Advertisements.**

**Advertisement** - for the National... (text partially illegible)

**My Seed Catalogue.**

**GARDEN COMPANION.** This is a new... (text partially illegible)

**Hymn Books.**

- NEW TEST & HEBREW BOOKS.**
- MILNER & AMICK.**
- NEW TEST & HEBREW BOOKS.**
- MILNER & AMICK.**

**Our New Writing Tablets.**

**MILNER & AMICK.** (text partially illegible)

**Wanted** - (text partially illegible)

It is not good to have a man who is not what he professes to be. Any look at an advertisement on this page, we can furnish you with a full and complete list of prices.

**Books, Pamphlets and Tracts for Sale!**

**Endowment of Church Ordinances.** - By J. B. BROWN. (text partially illegible)

**Job-Printing Office.**

**Job-Printing Office.** (text partially illegible)

**Chicago and North-Western**

**Chicago and North-Western.** (text partially illegible)

**Young Men and Youth's Advance.**

**Young Men and Youth's Advance.** (text partially illegible)

**Wanted!**

**Wanted!** (text partially illegible)

**Chicago and North-Western**

**Chicago and North-Western.** (text partially illegible)

**Wanted!**

**Wanted!** (text partially illegible)



**Mt. Morris College.** (text partially illegible)

**Job-Printing Office.** (text partially illegible)

**Chicago and North-Western.** (text partially illegible)

**Young Men and Youth's Advance.** (text partially illegible)

**Wanted!** (text partially illegible)

**Chicago and North-Western.** (text partially illegible)

**Wanted!** (text partially illegible)

**Chicago and North-Western.** (text partially illegible)

**Wanted!** (text partially illegible)



God be praised, by his grace I was saved. I was unable to fully realize the necessity of being always ready, for in a moment we may be snatched away. Of our unbelief, sinfulness, carelessness and sincerity for our soul's welfare.

An Announcement.

The regular appointments for meeting in the Osage church, will be on the first and third Sundays of each month at the Osage school-house, at 11 o'clock, A. M. in the place of every second and fourth Sunday.

ELA. MARTIN NEMER.

From Danforth, O., Jan. 29.

*Dear Brethren:*— I saw you at one of our meetings in our Old Church (Engle Creek), about two years ago. Five precious souls baptized. Meetings held by the home ministry. Our co-laborers assisted nobly and the lady were found at their posts, ready for duty, resulting in the conversion of souls. Praise God for his goodness. Our meetings were well attended and we think more are near the kingdom.

S. T. ROSSERMAN.

From Turkey Creek, Ind.—Jan. 25.

*Dear Brethren:*— We are enjoying a glorious meeting in the Nappanee Hall, Commenced Sunday, will continue during the week and have made longer we do not know, as we have the very best of interest. Two came out last night to go with the children of God. Of how many were made to rejoice! Hope that God will awaken many more to come out on the Lord's side before it is eternally too late.

L. E. MILLER.

From Monmouth, Kan., Jan. 29.

*Dear Brethren:*— The Cherokee church is in peace and union. There were three added by baptism, and two by letter, during the Holidays. Meetings were conducted by brethren S. Edgemoan and Jacob Appelman. We have had some cold weather. The coldest day was the 20th inst., when the mercury stood at 10 degrees below zero. We have had but very little snow. There is a good deal of corn to husk yet. Wheat in the ground looks well. Health is good. HENRI NIDDELER.

From Erin, Ind.—Jan. 26.

*Dear Brethren:*— J. W. MYZINGER came to me on the 19th, and commenced a series of meetings. He preached nine sermons. The Word of Life seed was sown to both saint and sinner and had the desired effect. One young sister was buried with Christ in baptism, and rose to walk in righteousness, and while many were made to rejoice, angels in heaven rejoiced when sinners return. The church was much built up and strengthened. My good seed sown, spring up and bring forth a bountiful harvest.

DANIEL ROCK.

From Elkhardt, Iowa.—Jan. 28.

*Dear Brethren:*— On the 17th inst., I left home on a mission of love to the Brethren in Jefferson Co., Iowa. Arrived in the evening, commenced meeting on the eve of the 19th, and continued until the 26th. We have reason to believe that while the members were so earnestly engaged in the cause of our blessed Master that lays so near our heart, that some good was done in the cause of our Holy Christ. Brethren, let us try more earnestly to build up each other in the faith that was once delivered to the saints.

S. M. GROSVENOR.

From Yorkshire, O.—Jan. 22.

*Dear Brethren:*— We are thirty-one in number here, and are called the Swamp Creek Church, being a part of Oakland Church, Darke Co., O. Bro. Jesse Stansman, from Arcanum, came to us on the 15th, and commenced meeting the same evening. On the 16th, Bro. Isaiah Haight came, and brethren Stansman and Haight labored together with great zeal. On the 19th, Bro. Silas Gilbert increased our ministerial force. The ground remained with us

until the 24th, preached, in all, twelve sermons with power and demonstration. The result of the meetings is as follows: We, the members were awakened to our duty towards our God, and for the prosperity of the church; sinners were made to feel the need of a Savior, and are seriously counting the cost. Some have promised to come in the new future; others are near the kingdom. My prayer to God is, that they may not forget the vows they have made and act wisely.

H. C. LONGACKER.

From Fandon, Ill.—Jan. 24.

*Dear Brethren:*— Just closed a series of meetings. Bro. D. B. Gilman was with us. Preached two weeks; had fair congregations. Good impressions were made, though there were no conversions. The week's work extremely good for this climate; snored about twelve inches deep. Good sleighing. In the last year we added eleven to our little flock. May God's blessing rest upon them. Here is a large field of labor. I stand alone in the ministry. Ministering brethren should remember us; their labors will be appreciated.

JOHN L. MYERS.

Notice to Churches of Southern District of Missouri.

In consequence of our next Annual Meeting being held at Basmark Grove, Kan., the Ministerial Commission will meet at Mineral Creek Church, Johnson Co., Mo., a few weeks prior to A. M.; and from there proceed direct to A. M. In consequence of this, the District-meeting for Southern Mo., must be held earlier than our regular time; hence the time of our next District-meeting is set for Thursday, April 10th, 1883, to be held in the Deep Water church, Henry Co., Mo. Persons coming by rail will alight at La Due. It is earnestly requested that all churches of our district be represented at said meeting.

J. S. MILLER.

From Ludlow and Painter Creek District, Ohio.

*Dear Brethren:*— Bro. Paul Wetzel came to us the 6th, inst., and preached several very interesting sermons in our church, to very large congregations. All appeared to be very much interested; good impressions have been made on many warm hearts. We were sorry he could not stay with us longer, but his time was limited, and as he was called to other churches in the valley, he had to leave us. Bro. Wetzel visited six churches in the valley, and all appeared well pleased, and, seemingly, enjoyed the meeting. Our prayer is that the good seed sown may spring up and bear fruit to the honor and glory of God, the Father.

TOMAS KAUFER.

From Union Church, Ind.—Jan. 31.

*Dear Brethren:*— This church is prosided over by Eld. John Kinney, and is, as far as known, in the best of peace, and is looking to follow in the footsteps of our Master. On the evening of January 17th, Eld. Wm. H. Deeter commenced a series of meetings in our large church, and continued until the evening of Jan. 30th, preaching twenty-two very able discourses, which were not without effect, for six souls were made willing to follow the example of our Lord and Master and be buried with him in baptism; and two precious souls who had stepped aside from the path of duty, were re-ceived back again into church. Could the meeting have continued, many more would have been identified with the church, but they called our dear brother to other fields of labor, and we were compelled to bring our joyful meeting to a close. We believe the good Word of God, preached with power and authority by Bro. Deeter, will continue to have the desired effect, and be the means of bringing many more souls into the church, for many said, we are almost ready to join the church, but asked for more time to consider. These received into the church were: a young man, a native and son, and a young girl well in worldly and worldly affairs, which would the church rejoice, that such are made willing to come. May God help them to study, to show themselves as workmen approved of God, etc. Many souls refreshing did the church re-evangelizing the meeting when we could see our sons

and daughters, brothers, sisters, and friends, come to the church. The brethren and sisters have under contemplation a series of meetings, soon to begin at our new church. May the blessings of God be with us, so that souls may be added to the church and a season of rejoicing may be ours to enjoy.

During the meeting we had the extreme cold weather to contend with, and many changes; but amid the storms and the cold, you could see the brethren and sisters and friends going up to the house of the Lord.— May the choicest blessings be with all of the people of God, and especially our shepherds here in this fold. God bless Bro. Deeter for his labors here and elsewhere, in any power!

W. G. COOK.

From Prineas, O.—Jan. 30.

*Dear Brethren:*— On the evening of the 17th of the present month, we began a series of meetings at our Prineas meeting-house. That evening was stormy, after that got better cold, so that our congregations were not very large. The first week after that, it moderated some, and the crowds became larger, until about all standing room was taken up in the house.— Eld. Frederick Gump, of Indiana, did most of the preaching. Frank McKinney was with us a few days and preached a very good sermon, but fell of the young. The Truth was preached with power, sinners were made to rejoice and sinners to tremor. Our meetings closed just as they began to be very interesting; both of the brethren had to leave. Their arrangements were such that they could not stay any longer. May God bless them!

The visible result of our meeting has been that five souls were converted, and were buried in baptism. The good Book teaches that we should bear one another's burden, and so fulfill the law of Christ. This spirit got among our brethren and sisters, and their liberal hearts were open to the wants of the needy. Some time since, a young man, one of our ministers, was made by illness recipient of money enough to buy a good overcoat, which he greatly needed. This cold weather, A nice lot of potatoes was also given him.— We had another poor brother, who received about \$20 worth of wheat flour, corn, potatoes, beef, lard, apple-sauce, and cash; his wife also received money. My unworthy servant was also remembered with a nice buffalo robe.

JACOB SHANBROT.

From Warren Center, Ind.—Jan. 30.

*Dear Brethren:*— I RETURNED HOME last night from another visit among the Brethren of Williams Co., Ohio, whether I had been called to preach. Commenced our meetings again on the 16th inst., at the same place we held them before (near the city of Bryan). I was much encouraged at the start, both by the size of the numbers, and attention given to the Word spoken; the interest appeared in improving, as indicated by the steady increase in numbers present at each succeeding meeting until the 26th, when the intense cold prevented many from attending.

It had been agreed among the Brethren that a part of my time should be employed at a point known as Banker Hill, in a country place belonging to the "Reformers." So, on Monday morning (the 22nd) I was conveyed about one mile North-east, to the home of Bro. Wineford, not far from the place of meeting, by a son of Eld. Jacob Brown, with the members 13 to 18 below zero. We experienced a rather cold rainy bath, though nothing serious really. At this point no notice of our meeting had been given, and on Monday my arrival, and the severity of the weather prevented its circulation, until, on the 26th, I was called upon to address one of the largest funeral assemblies that it has been my painful lot to address, it being the occasion of the decease of the daughter of our dear brother and sister Rebecca, who had died of typhoid pneumonia. I think I have never witnessed so many tears shed in sympathy for the dead and the bereaved as upon this occasion.

This young lady was almost nineteen years old, and when she died had never confessed Christ by coming to the church, and was possessed of a most lovely disposition, sweet character, and a deep hold in the affections of all who knew her. Another warning to you, my dear young friend, to "set thy house

in order, for thou shalt die, and not know it, until thou hast confessed Christ, and been baptized."

I addressed a full house Saturday on baptism, and closed our meetings at that place. Retained to Bryan Sunday morning, and preached forenoon and evening, and closed my labors in Ohio. Although with no accessions to record, the united expression was that our meetings were a success. The Lord be praised for the general feeling, brotherly love, unity of sentiment, and Christian charity that has been manifested during these meetings. And to us, brethren, for the increase, let us rejoice together!

THEODORE MITCHELL.

From Millport, Ind. Jan. 30.

*Dear Brethren:*— The Brethren in the Turkey Creek congregation, Elkhardt Co., Ind., have just had a very interesting series of meetings. A meeting was held in the hall at Nappanee last week; four were added to the church by baptism, and one applicant attended. Bro. Peter Stuckman, one of our home ministers, did nearly all the preaching. On Sunday night the hall was crowded, and a congregation outside. So the meeting hall was procured and filled, and the brethren preached in that. So two congregations had preaching at the same time by the Brethren, with only a wall between them. This to be a wonderful interest. Nappanee for having the Gospel preached.

J. H. MITCHELL.

From the Millstone Church, Ill.—Jan. 29.

*Dear Brethren:*— THERE IS JOY IN HEAVEN, when sinners are converted to God. But we are glad that this rejoicing is not confined to heaven alone. Poor mortals can also participate of its goodness. Such has been the case among brethren and sisters of the Millstone Church. Yesterday five young persons were immersed in the Sangamon River. To-day we went to the river, and saw two young sisters baptized. There were also two added back to the fold again. They had been somewhat cold in the Master's cause; but they have again taken fresh courage. May they and the young converts hold out full till death.

Upon the whole the Brethren at Millstone have a season of much rejoicing. Bro. W. Cripe labored zealously for the cause. Circumstances were such, that he could not conveniently stay any longer. So he held to his way homeward this morning. Bro. Brethren have concluded to continue a while longer. There are many near the kingdom's edge, by a little more persuasion they may be constrained to come.

R. W. HERRINGTON.

From Hillsville, Ind.—Jan. 29.

*Dear Brethren:*— THE meeting at Hillsville, which commenced on the 14th, closed on the 24th. The result was about twelve additions by baptism. The weather was very cold, especially Sunday, the 21st, which was no cold day, we had this winter, the water freezing constantly wherever it came in contact with cold air. The last applicants, four in all, were sent into the water without fearing icy waves and arctic winds to mar their life. Others are near the kingdom's edge for a more convenient time. May the Lord spare them until they, like us, are united with the saints. Bro. Wyrong did the principal preaching, defending the doctrine of the Brethren very successfully. Bro. Anna Feltwell did the baptizing. He is a fearless but a kind man, and Bro. Wyrong is a true and faithful man. Bro. Wyrong thinks it never too cold to baptize, when invited by good energetic brethren and whose praise is in the Gospel. Meeting at the Center church, Sunday, the 22nd and 29th. Very large congregations to be anticipated. The number baptized since Nov. 1st, with Bro. Wyrong, is 125. Bro. Wyrong thinks it never too cold to baptize, when invited by good energetic brethren and whose praise is in the Gospel. Meeting at the Center church, Sunday, the 22nd and 29th. Very large congregations to be anticipated. The number baptized since Nov. 1st, with Bro. Wyrong, is 125. Bro. Wyrong thinks it never too cold to baptize, when invited by good energetic brethren and whose praise is in the Gospel. Meeting at the Center church, Sunday, the 22nd and 29th. Very large congregations to be anticipated. The number baptized since Nov. 1st, with Bro. Wyrong, is 125.

JACOB HILMBREAS.

The Rev. Dr. Lauria, formerly a minister of the American Board in Syria, residing at Boston, has written the account that there never was a man that was not infidel, known in Palestine.





Religious Essays.

WOTK... to write more often... and to read or subscribe... on the end - L. R. 10

ON WINTER.

BY JAMES EVANS.

With winter now the earth is dressed, We hear the merry bell; By country folk the snow is pass'd Shee first the snow-balls fling...

To winter now, and angels are cold, The trees are loaded o'er; In lands we have to live as dead Or aged men of yore...

No windy storms will here be seen, In such a smiling clime; The chilling winds of winter's reign, Belong to former time...

When Spring and endless Summer reigns, The dancing waters on their course, That here is no chilling snow, To former times we go...

We long to be where snow is clear, And where the strong dews fall; Where strong winds do more will fear, And coolness soothe our wails...

THE TWO LIVES.

To Bro. George Harnock, of Schuyler, Neb.— If you have found anything in my writings worth having, you know to whom you owe it—not to me. We are but earthly vessels, though precious treasure is sometimes put into such. But it is not every believer even who can appreciate or will accept the crystal of truth which God puts into some very humble, yet otherwise vessels. The fact that you enter into the spirituality of the truths God has given me to say, proves that you have been in a school which flesh and blood shrink from. Although God is Almighty, He does not manifest his power beyond the requirements of the occasion. Thus we can see that some people arbitrarily, some are willing on the Lord in a way that meritless souls their damnation. God deals out his gifts as we are able to receive them. Matt. 25: 15. It is an eternal law, that "to him that hath shall more be given."

I will is the most positive, central expression of moral being, human, angelic, and Divine. The desires and the will are more influential over the life than the reason. The understanding often protests and yet is debauched by the seductions of lust. We must not forget that God made human nature a unit, and that in Christ Jesus there is neither male nor female, and yet both. The first Adam was also Eve, and the second holds both in perfect unity. When the Tempter assailed the Godman in the wilderness, he approached the Eve side of his constitution. The word committed in Matt. 4: 3, means, do thou will to satisfy thy hunger at my suggestion. Do not reason about it, save in the interest of lust and sedition. So race the fall, and so it always came. Adam and Eve lay their parts in every sin that was ever committed. The serpent and the woman and the man are always together when the forbidden fruit is enjoyed. The man is the head, or understanding, the woman the affections and will, and the serpent the most twisty and most subtle and selective element in our animal nature. The understanding is destroyed, the will is free in the primal position, the order was reversed. The serpent is a creature of God, and in its place very good. Matt. 10: 16. When it leads the will, and perverts the understanding, first belies Eve then Adam, a mighty fall must ensue, and wrath and misery follow in its train.

When Eve hearkened to the lower creation without consulting her superior, she also needs fall, having so will, or restraint. If Eve stands firm, so will Adam, but not apart. If the emotions lose sight of reason, the first temptation will be a light. The bread turns crazy because the heart is bewitched. In every departure from rectitude the will is the pivot of destiny. And in every regeneration, it is out of Eve and the affections, that the "promised Seed," the Second-Adam, must come.

Before Adam and Eve were on the side of the Serpent, the whole animal kingdom, the whole realm of our lower nature, was under human dominion, with Divine pledge of perpetual sovereignty. Gen. 1: 28. Now, since the serpent, the day, passion and lust and carnality are rampant. To reverse this is the purpose of the Incarnation to realize this purpose is salvation.

C. H. BALMOROUGH.

HOW THE HOLY SPIRIT CAME.

BY C. C. BOOT.

"A YOUNG sister desires an explanation of Matt. 3: 16," says a short item in B. A. W. No. 2, page 4 of this volume. I once had a keen sense of sympathy awakened in me, by a letter which I received from a young sister about five years ago which still prompts me to make an effort to answer her with respect to an invitation I had incurred upon the promise and conditions of the gift of the Holy Spirit. Acts 2: 38, after which, the young sister alluded to, accepted the conditions. But after I took my leave from them, she perused the Scriptures for her evidence of having received the gift, and finding to have obtained it in the literal form of Matt. 2: 16, and Luke 1: 32, and John 1: 32, 33, and Acts 2: 3, 4, she became anxious, for fear she had not sufficient evidence. She then wrote for advice in the matter. Answer—"My evidence in your case is the fruits you produced" most for repentance, the hearty denial of yourself of all worldly friends, pleasures, vanities, and your former habits to be done, and a hearty compliance with all the conditions of his Word, your entire motive and aim, evidently, being to please God whom you now learned to love and adore above all else. For you now realized how he suffered for the peace and comfort of your soul and spirit and body which you now saw was his and to yourself of inestimable value. And your evidence remains to be for yourself solely the same faith and mind. And, now that the Savior and apostles received the Spirit in a visible form, it was, in the common nature of things, necessary that we could believe that he was able, and was willing to send to give it as visibly. For instance he raised the dead literally to show others that he had power on himself to forgive sins. He rose from the dead himself, to prove to us that he could send and grant to all pardon, remission, and the invisible gift of his Spirit, even after his ascension. Again to prove further that miracles belong to the same power which, for the sake of the case of Cornelius who, for the sole purpose of a miracle, received the Spirit previous to complying with the condition that the Gospel nations to us who are not in those days of miracles. Again; Jesus is to us the "Way and the Truth and the Life." He is then, in our case, as the truth in his case, that he brought into demonstration the truth of the prophecy of Isaiah 11: 2. "And the spirit of the Lord shall rest upon Him." Again, Isa. 42: 1. "Behold my servant whom I uphold, \* \* \* I have put my Spirit upon Him." Each writer can, however, only guess at the point in view, by the young sister who wishes an explanation of Matt. 3: 16.

God's DISPLAY IN THE HEAVENS.

BY W. W. STECKLER.

God has manifested himself in the creation as a being infinite and wise. There is no creature, however, unless it may appear, which has not its particular design. All are formed in the way best suited to answer the purpose of their existence. This is the case, at least, with those of which we have any knowledge, and of course we may conclude the same of those with which we are not acquainted.

If we begin with the sun, and descend to the smaller planets, we shall be obliged to acknowledge that they are properly adapted to the end for which they were designed. The least, and the most of its creature are evidently appropriated to its nature. They perform the functions prescribed to them by nature. Were any parts taken away the whole would be imperfect, hence, would be unable to fulfill the end of its existence. How wonderful the whole, which results from the connection and relation which all have one with another, each in its place performing its functions to the perfection of the whole. If we were lacking, disorder would prevail. If we, then, represent to ourselves the being who has formed this incomprehensible multitude of beings, both animate and inanimate, celestial and terrestrial, who has not only designed them to fill certain places in the creation, but who has also disposed and arranged all their parts in a manner best adapted to their ends, without anything superfluous or defective, who by his wisdom formed one grand whole where the most perfect harmony reigns, shall we not be struck with admiration and pronounce with reverence, say, "Oh the depth of the wisdom of God, how unsearchable his riches, and his ways are past finding out." He sees everywhere the diffusal life of nature. How numerous the objects he has placed in our view, which from the beginning, has been and perhaps ever will be unable to explain.

When we see the heavens and behold there the great comet, which so unexpectedly burst forth to our view in all its glory, we can but justly rank it as one of the heavenly bodies which form a part of his system. Like other planets, it has its revolutions around the great center. But it seems to be a new light upon our vision, or a stranger at least to our astronomers.

Some years ago it was calculated that this comet would return to our system, was about twenty years. Since that, some have made their revolutions at or near the expected time, others like the recent one appeared as strangers and have been added to the number, all of which move in different directions varying in size and distance from us.

According to statements of professor Newman, we certainly cannot, when we see the sun, get the impression that it is our sun, and that it will retain its heat until it returns, though the period of time was about twenty thousand years." But there are many things connected with the heavenly bodies which we are unable to understand perhaps never will be, until we are able to see the true essence of God and see him as he is, and send the light of his glory into our domain. But what is a comet that they are derived from other planets in their course? This question has baffled the minds of the scientific world.

When we look into the starry heavens, far away from the deep vault of infinite space and think of the billions of worlds that are the work of the same vein and manner, to questions that have already been asked, "Is

some an aqueous planet, or a burning globe? Can it be inhabited, when at one time it is placed so near the sun that the heat must be so excessive, and at other times passing far beyond the orb of our planet, seemingly to be immersed into utter darkness, when the sun's rays have no influence?" "Has the great Judge of the earth destined courts for the able of the unrighteous and the punishment of the wicked?" "Shall these various bodies one day become the means of turning the planets from their orbits, and of setting their destruction?" "Are they still created without form and void, as was the earth, before the Creator made it habitable and fruitful?"

The above questions cannot be answered by natural wisdom, and from our incapacity in this respect, we will might learn a lesson of humility and be convinced how very limited are the powers of human understanding.

Some recent general comets as precursors of Heaven's judgments have even rendered them the destiny of nations, and the ruin of empires. Others again predict from their appearance, wars, famine and pestilence, and consider them as the severest scourge of man. These superstitious people never reflect that a comet is a natural body, which does not derange the natural order of the universe, though the return of some may with accuracy be calculated. Neither do they consider that the comet, as well as all other objects, must have a much more important destination, than that which superstition allows.

Are we to be told that the Supreme Being in all his wisdom, has placed these immense and magnificent luminaries in the firmament, to announce the fall of superstitious beings, the fate that awaits those who neglect their duty? No! God has placed everything in its proper order, in the place and to the purpose they are to fill.

Nearly six thousand years have elapsed since man has begun to behold the handwriting of God, still he is baffled with new mysteries connected with the great panorama of nature's nature's God.

Lecture.

MISSIONARY.

BY DAVID L. WILLIAMS.

NUMBER I.

"Go ye into all the world and preach the Gospel to every creature." Mark 16: 15. Gospel is glad tidings, and it must be conveyed by true and proper ambassadors, to the ruined souls and daughters of Adam's sin-polluted race, in order to their salvation. These glad tidings of glorious news, are but the proclamation of God's divine promises, approval of himself, and fixed in Christ in order to the salvation of souls. These glorious news were first entrusted to the apostles to convey it from heaven to the earth, and this he did in a complete and full manner, and then committed it into the hands of ambassadors, and authorized them to go forth and carry it to the ends of the earth. This duty, this glorious work through the generations, and with its services, most faithful and sacrifices are to be endured. Thus it has passed down to us through faithful servants, and we are now the recipients of the joys of the grace of God. Otherwise we could not be in a lost condition. Then how can we bear gratitude and respect, we owe to that noble man, the first of those of which has passed from the days of Christ and the apostles to the present hour.

But the preacher is not alone to receive all of the gratitude of our hearts, but others have a right to share with him, as they have assisted him in the past ages, by contributing to this work, and the wants of his family, and his own family. There is a reward in the Gospel. The faithful minister who has been possessed with much of the love of God, in order to enable him to rightly sympathize with the lost and unhappy state of humanity, and thus be impelled to make the great sacrifice that is so forced to make in the faithful service of his work, and his children are dear to him, to his own family, to dwell with him and enjoy his society though he must ever often sacrifice this precious life must leave them frequently in their loneliness, to go forth in the service of the Master, with a lingering look upon home as far as he can see, in hope that he may yet be able to see the light of the sun, and may see his own children, which ever sends a thrill through

in directions. But this is not to be endured in the liberty they possess out of the enjoyments of home, with its pleasant surroundings, and loved ones also. And more; they enjoy the hope of blessed immortality also. This last, however, the minister is compelled to make for their good. Will did the apostle again that for their good should be counted worthy of double honor.

Now the simple fact is, that the minister, in order to be faithful, needs assistance. Their families need to be provided for. They need to be clothed and fed, and their children schooled, etc., so he does not have time to do his brethren, say at all this, unless he does as his brethren, say at all this. But the command is to "go and preach the Gospel to every creature." Through this injunction, the Gospel has reached each of us, and we should be quite willing to assist in sending it to others. The command is, "Go and preach all nations." The great end of the purposes of God, how will they will and arranged for their salvation, that they might ultimately be happy in the eternal future.

Now God did not intend that the burden of all this great work, with its responsibilities and consequences, should rest upon the ministry alone, but that all should bear in the measure of their abilities. While it is appointed unto the minister to go and preach, it is the duty of the laity to assist in the temporal wants of himself and family. Paul says, "If ye have received of our spiritual things, it is unreasonable that we receive of your temporal things?" Is it, brethren? Do you not have at least the responsibility of the Master's servants? prompt you to sit in silence the Gospel to those that need it? There are other souls in darkness that need to be enlightened in the ways of salvation that are as precious as you or I in the sight of the Lord, and how can we be at ease while others are perishing, while we enjoy God's grace, which has been brought to us by God's servants? Now, will we carry it and let it rest on others, and make their soul glad, too, in the salvation of God?

#### FOR MOTHERS.

BY FLORENCE TEMPLE.

Is my business (school-keeping) in which I have been engaged for the last twelve years. I have had many opportunities for observations of the home life of many families, and there are but very few which we can look upon as our ideal home. The failure of a good government at home is always very plainly visible to a teacher, and it is also the greatest source of annoyance with which he must contend.

In this article I want to hold up for observation to the mothers of the youth of our land some of their deficiencies in government. Not because I consider myself all-wise or perfect, but that I want to help them with the best knowledge I have, and which has been gained from a far wider field than that which they have had opportunity to call from, probably. I want better youth, less annoyance from refractory pupils, and a better community.

Mothers are more often to blame than fathers, I think, for their disobedient children, because they are with them much more, and have a greater influence in molding their pliable minds; but in many cases the father-breaks-down, overwork, and the mother is left in as easy a manner as possible; and if she has a large family, she feels as if she had but little time to devote to her children, although she may strongly desire to do so. Then some mothers will make some excuse, such as, "I am a great deal of time necessary, to the detriment of their children. While engaged in some of the above-named occupations, or else when too heavily worn out to care what may happen, a little one does some wrong deed. The mother ought to exercise a rigid hand, show like tone in enforcing it, instead of calling the little offender away from the kitchen, and then go on with her work, but not to let the father say anything to the contrary. The former way only produces it, and probably it will destroy immediately in the same manner again. A child will often readily obey without force, if you give it good reasons why you wish it to do so. This will take more time, very, very, but not a few hours, and you will require but it is not more the best plan? And ought we not to be very liberal with them, when we

consider that we want to raise these tender plants for our Heavenly Father's kingdom? Again, in many homes, the mother expects, especially in the case of boys, that the father is to see to the punishment of them, as for instance, "Charley, put that book away, and quit tutoring its leaves." Charley probably pays no heed whatever to the command, as he is a keen enough observer to see that his mother severely ever punishes him for disobedience. The next thing his leave is to be taken, and he will tell your papa when he comes home, and he'll whip you, then." Charley merely "laughs in his sleeve" at this threat, and has less respect than ever for his mother, who is unable to make him obey.—Only a little six-year-old!

Now, mothers, if you would keep that love, respect and admiration for God which little ones placed under your care, touch them by kind and gentle means so that your word is law as well as papa's word, and that you expect to enforce it when needed. Methinks the husband and father will also give and show more respect if you possess more of the dignity and firmness that you should have.

Boys that are sent home to love, respect and obey their mothers and sisters, by far excel those who are not so taught, in good behavior at least, and some day your good wife is given unto them, she will rise up and call you blessed for training your son in a manner that has made a better husband of her earthly home.

Think of this, mothers.

#### FRIENDLY CRITICISM.

BY J. T. MEYER.

Dear Brother Moore—

Permit me to offer a word of criticism on an editorial written by you in No. 30 of the *B. A. T.* The editorial in which I refer is headed "The Burial Service." I refer to a number of reasons why the burial service the benediction should be used on certain occasions, you remark as follows:—"Just so long as we hold the Bible as our only rule of faith and practice, just that long as we have a right to reject this human institution."

On what grounds, my dear brother, do you call it a "human institution?" Simply for the reason that it is not in God's word? Is it not in our own minds that we do not do so? If this is your only reason for rejecting the benediction, and for calling it a "human institution," then I beg leave to differ from you. In the very last chapter of St. Luke we read: "And he led them out as far as Bethany, and he lifted up his hands, and said, 'I bid you farewell.' And it is thus that a benediction there is in using words like those on certain occasions: "The grace of our Lord Jesus Christ be with you all. Amen?" It is simply quoting Scripture language. I object, as much as you do, to the use of a man-made benediction; but to say the use of a benediction, such as we have in Paul's own language, is a "human institution," I consider saying too much.

Further on in your remarks you say: "It is a subject on which the Bible is as silent as the grave, hence we neither teach nor practice it." Now are you so sure, my brother, that the Bible is as silent on this? Or is it simply because it is not the custom of the Church to use the benediction? Had you said, the use of the benediction is contrary to the usages and order of the Church, hence we neither teach nor practice it, you would have hit it exactly. How so? Because your argument will hold good for the customs and usages in the Church. Let me repeat your argument again: "It is a subject on which the Bible is as silent as the grave, hence we neither teach nor practice it." Now, by your argument in the case above-named, you seem to say that we neither teach nor practice a thing unless it is in the Bible for it. This, as I understand it, is a plain and inevitable declaration of your reasoning. Now let us apply this argument to some other things practiced in the Church, and then I ask what Scripture authority has the Church for teaching and practicing them?

Where is a church, possibly, founded? Is it by the death of Christ? Did Christ intend that we should have a funeral service? Was there a single passage in all of God's Holy Word that says we shall preach funeral services? The fact is, my brother, it is a worldly custom, and neither Christ nor the apostles say any word about it, and yet we do it. We, as a church, also perform marriage ceremonies. Where is your Scripture that says we shall do so? 3. Where, again, is the Scripture that says that the brethren shall break the bread to one another, but the sisters must have the bread broken to them by the officiating minister? Where is your Scripture that says that at our Lord's feasts, when a blessing is to be asked in behalf of the Supper, the brethren and sisters are to remain sitting, but when thanks are to be given for the bread and the wine, the brethren and sisters are to rise to their feet, a practice which on many other occasions is not observed? Where is your Scripture that says the apostle gave thanks in behalf of the bread and the cup, but nowhere does he say anything about brethren and sisters rising to their feet, or *et cetera*? Now, unless we can give Scripture for these customs in the church, we must not be so ready to condemn other things for which no Scripture can be found. I have had my article is not intended as a regular discussion of the facts herein set forth, or that might be set forth, and hence I forbear saying more than the present.

I have, dear brother, more than once used the benediction on certain occasions, at the grave, for instance, and I confess when I read your editorial of some time ago in regard to the benediction, I felt not a little gratified as you termed it, I felt not a little gratified as you termed it.

Notwithstanding the above and other passages of Scripture which plainly teach that man shall not live by bread alone, that God does not value a man's soul by his wealth or intellectual genius, that the poorest beggar will stand an equal chance with the richest prince in the great day of judgment, and the unlettered man will stand side by side with the wisest of this world in the triumphant and glorious reign of King Jesus, although a man may possess all the gold of Golconda, the titles of an illustrious monarch, and all the broad acres from one ocean to the other, or be a Solomon intellectually, it does not amount to a single iota in redeeming its possessor from the degrading influence of sin and eternal misery; yet with all this, mankind in general sets a very high estimate on man's worth as determined by his financial or intellectual status. A man may be an unwelcome follower of the meek and lowly Lamb, yet may possess all those graces that make him a good neighbor and an honest citizen, and may be close "pinching" manager to pay his debts, and render his home comfortable and his family happy; yet because he cannot step from poverty's side to a king's palace in a few short years, we are apt to say: "He is a poor man worth nothing." If he is so unfortunate as to be ignorant along with his poverty, "poor dumb mortal" meets our ear.

We are not at variance with the rich or the wealthy, neither are we opposed to education; on the contrary, we think that man ought to use every honorable means in his power to improve his financial as well as his intellectual condition. Yet we should not estimate man's value by his financial or intellectual attainments; for that which is highly esteemed among men is abomination in the sight of God." The only advantage the favored sons of wealth and genius have over the poor mechanics is, that the former are able to give more to the poor than the latter. If we possess more wealth is great, much is required; and with an increase of wealth and knowledge comes an increase of responsibility.

For this reason, I believe, was never intended by the Deity to be the lot of one of His creatures in this world; but that He has very much put in our power the measure of our approach to it, is what I have steadily believed. Thomas Jefferson.

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of receiving aid, its progress for recovery is often retarded.

But this is not all. It has come into the church. People cry, Onward progress and Christians are made in a day. The good old way of true repentance is by some lost sight of, and instead of taking God's way and when they try to get the blessings as it were in seconds. But will it work in the real? Are they not the same? If we look of the great and good men of our church, the good will say they made themselves so by

"Little ones of brethren,  
Little words of love."

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Brethren at Work.

Published Weekly.

D. L. MILLER & JOSEPH AMICK,

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J. H. MOORE, Editor.

JOSEPH AMICK, Business Manager.

SPECIAL CONTRIBUTORS.

Phoebi Day, A. W. Ross, D. F. Hubbard, James Tamm, F. W. Miller, L. E. Henschberger, David Warriner, C. H. H. Holsinger, J. W. Swanson, David Hale, S. S. Elder, S. T. Bousman.

OUR PAPER.

The descriptive copy sent on your paper shows to what time you have paid. Returns both as a receipt and a request for payment. If a "No. 100" shows that the paper has been paid for up to that date. "A Jan. '94," shows that the issue will then expire.

Are you helping any of the poor this cold Winter?

We always admire a "piece" that will make peace.

Ever lately united with the church at Dorchester, Neb.

Parents, do you ever prostrate your child, drop to wrath.

Do your utmost to have good singing at our meetings.

Bro. John Wise is now at his new home in Sumner Co., Kan.

Certainly the church is fallible. Who ever said, it is not?

Enslave the body, and the mind will soon sink to the same level.

Go ye into all the world, and preach the Gospel to every creature.

How a little authority does elevate some people;—in their own estimation.

Bro Solomon Bucklew has been holding some meetings in New Enterprise, Pa.

That man who has a happy home, may count himself a king, whose wife is a queen.

MCCH disease has been done in Southern Illinois by the leastest sick known for years.

CHARITY begins at home; and very often a war begins many miles from where it begins.

The Archbishop of Paris refuses Christian burial to any one who may be killed in a duel.

FIFTY degrees below zero has been registered in Dakota during the recent cold weather.

Go thy brother shall trespass against thee, and thou him his fault between him and thee alone.

UNDER date of January 24th, Bro. J. S. Buckley writes, that they are plowing for Spring crops, in Texas.

NINE united with the Loudonville church, Ohio, during a recent meetings lately held there by Bro. I. D. Parker.

In Christ there is neither male nor female, since the woman are as much entitled to a voice in church work as the men.

SYPHILIS, the great procreator of London, is failing in health again, and is only able to reach one person each Sunday.

KINDNESS begets kindness in animals no less than in people. If you would have your animals obey you, treat them kindly.

If the suffering people of Ireland would cease spending their money for whiskey, they could be less suffering and more free.

In England, married women have now the legal right to acquire, hold, and dispose of property independent of their husbands.

ELEVATE the woman, and you elevate the race. The little attention is paid to the culture and proper education of the weaker sex.

A FERRIS wheel swept over Danvers, Col., Jan. 26th, carrying some rods of building, 250 feet, demolishing some structures, lifting a railway car from the track, and overturning one of the electric light towers.

\$1.25 IS the price of the BROTHERS AT WORK from the first of March to the end of the year.

The Brethren of the Round Mountain Church, Ark., have already received \$70.28 toward building their contemplated meeting-house.

GENERAL BOOTH states that the income of the salvation army is \$900,000 a year. By the way, it is a kind of a money-making institution.

MANY of the Catholic priests in Italy receive only \$80.00 a year for their services. Financially, Italy is a poor place for Catholic priests.

WOMEN were the most faithful followers Christ had while on earth. They administered to his wants during life, and forsook him not in death.

In the family of Christian K. Ross, the missing Charlie is spoken of as living, and will be regarded by some as alive, until his death is positively known.

A SNOW in California is a very unusual occurrence, hence the heavy snows that have fallen there this winter have been quite a surprise to the old settlers.

Why should you be talking peace to others all the while, when you do not live in peace with your own family? Peace will take better when it commences at home.

Do not despise a congregation just because it has troubles. It may be in ill health, and needs only time and some assistance to restore it to its normal condition.

"What is meant by the pomps and vanities of this world?" asked a Sunday-school teacher. "Then flowers on your hat, man," replied the quick-witted scholar.

WE are receiving quite encouraging reports from various parts of the Brotherhood. By degrees unpleasant things will subside, and the old ship glide smoothly along again.

DARWIN was not thoughtful enough to go to the Bible for proof that man was developed for an animal. Nebuchadnezzar was at one time an animal, so to speak, of a very low order.

THE emigration to Dakota will be quite heavy this coming Spring. A number of Brethren will be among them. We advise our members to locate in settlements, and not wander too much.

WRITING from Henderson Co., N. C., Feb. 3rd, Bro. J. W. Kilpatrick says they are now having Spring-like weather, the thermometer marking seventy degrees above zero. He will tell our readers more about it next week.

NEXT week we will publish a report of the receipts and expenditures of the last A. M. The report was somewhat late coming, but it often requires considerable time to dispose of things left on hand, after the close of the meeting.

BRO. AMICK returned from Indiana last week, and reports the worst sleep ever known in that country, greatly damaging all kinds of timber, especially fruit trees of every class. The Wabash river was higher than ever before known.

WHEN a man is installed in the ministry by the Brethren, he is not required to preach anything but the truth. Those some of them say they ought not liberty enough. What more liberty might a Christian minister ask for?

JAMES has 113 newspapers. Every man has to sign his name to what he writes, and the government holds him responsible for his sentiments. No modest anonymous writers there. Can some of our anonymous writers tell him that?

BRO. J. H. GISH, of Homosco, Ill., has been almost constantly in the field this Winter. He reports eight baptisms, and thirty-five Testaments sold and donated. You see when Bro. Gish starts out to do missionary work, he fills his valve with Testaments, and where he cannot sell a book, he gives it away, if he thinks the book is needed and will be read. That is the way to do Gospel missionary work.

MEN who profess to organize religious bodies, and have them conduct their church work without establishing meags that will, in course of time, become more or less sacred, must suppose themselves much more perfect than the best of their ancestors.

A PROMINENT English statesman says he knows of no cause which has made so much progress in the last twenty years, as that of the elevation of woman in England; and yet England has been supposed to stand in the fore-front of modern civilization.

DELEGATE-ELECT Singlor, of Idaho, says Mormonism is making such inroads into that territory that there are ten Mormons in the present Legislature, while six years ago there were but one. He urges Congress to adopt stringent and radical measures to check the evil.

We often wish for an invention that would compel people to give their post-office address, county and State, every time they write to this office. Some of them either do not do, or our repeated suggestions of this kind, else they have terribly short memories. Which is it?

THE minister who concludes that he can profitably entertain a congregation without study, must think himself a great deal more intelligent than the gifted Timothy, who had to study in order to preach. Perhaps a little taint of self-esteem is lurking where it ought not to dwell.

HOK. Mr. Workman, of the Texas Legislature, has offered a bill to buy ten pistols, five for each house, to be carried by the members, and shot at the people of Texas. That is good. Take deadly weapons from the people and teach them to live in peace with each other.

At every station on the Russian railroad, is a grievance book, in which if a traveler may describe his wrongs in any language he likes, and which is periodically read by the authorities. If a book of that kind were kept in this country, some people would read it more than their Bibles.

WE have just heard of a certain class, who were decidedly in favor of a reform in the church, until they heard how much money their reform leader wanted a year for preaching. That put them to thinking. Some men will work most heroically if there is just a little money ahead, preachers sometimes not excepted.

A CLOUD of dust blowing into a wool factory at Bombay caused a panic, resulting in the death of twenty-three persons and in the maiming of twenty-eight others. We sometimes punish animals for becoming excited, but the above incident shows that people often have just a little judgment as the brute creation.

A MIXED company, taken from the great temple-B邸sop, a suburb of B邸sbyon, has recently been placed in the Egyptian and Assyrian galleries of the British Museum. On it is inscribed the name of Nebuchadnezzar, with a notation of his restoration to health: so that it may have been a votive offering from the monarch.

THE Year of Life, for February, is before us. It is published at Danville, N. Y., in the interest of health and the right way of living. This No. contains a beautiful steel portrait of James C. Jackson, the founder of "Our Home," and his institution is called. In appearance he looks much like some plainly dressed old brother. The Year is much appreciated at this office.

THE ocean steamerhip Cimbric, with nearly five hundred persons on board, was struck by the steamship Sullivan, and sank in twenty minutes in the coast of Norway. A dense fog prevailed at the time. The survivors of the Cimbric describe the moment of her sinking as terrible. The air was filled with the cries of the drowning hundreds, who remained floating a short time, until lamed by the water. In a few minutes all was over. It is stated that the officers of the steamer Sullivan have been retained at Hamburg and the captain asserts that he waited at the scene of the disaster for twelve hours. Only a seventy-two of the four hundred and seventy-seven human beings on board the Cimbric are thus far known to be saved.

CLUBBING RATES.—THE BROTHERS AT WORK on *Primitive Christianity*, to the same address, \$2.50. *W. W. or Primitive*, and *Young Disciple*, \$1.85; or if these papers \$3.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

An English lady, residing in Greece, gave a number of new soldiers in the Greek army copies of the New Testament. The Greek Government has compelled the soldiers to return them to the benevolent lady, who receives them back with much disappointment.

The observations of the transit of Venus, rendered the fact that she has clouds, and consequently ice-mass, rains and snow, evaporations, etc. She also has day and night. Winter and Summer, much like the earth, only her year is much shorter than ours, containing but 224 days.

LOOK into a glass of whiskey, and you see drunk men, heart-broken mothers, wailing orphans, knowledge, murder, theft, larceny, burglary, fighting, gambling, stealing, ignorance, war, depravity, infidelity, blasphemy, moral corruption, disease, and all crime and physical debilities that man is subject to.

JOS. W. LOWELL Co., have arranged with F. H. Hester Newton, to publish in their popular "Lowell Library," the sermons now in the course of delivery, on "The Right and Wrong Uses of the Bible." The whole series of sermons, seven in all, will be issued in one volume, printed from large type in neat 12mo form, paper covers, for twenty cents.

The Roman Catholics are erecting a new cathedral in Hartford, Conn., which is said to be the largest church edifice in the State. Though not yet completed, it threatens to tumble down, the massive walls having settled so that cracks appear. It has already cost over \$200,000, and yet experts fear that it will have to be rebuilt. Building such costly church-houses is simply popular nonsense.

It is well said that the labors of a minister are not to be measured by the success he has in taking members into the church. To many only understand the means of getting people into the church, while but few seem to understand and appreciate the higher duty of rooting and establishing the church in deep abiding faith, begotten of the living knowledge of the Gospel, and of instructing the sinner in the way that his faith and conversion may rest upon premises that will not fail.

SEPARING of his late visit to the Green Tree Church, Penna., Bro. Quinter, in the *Primitive*, says: "We have already remarked that many of the persons living in the Green Tree church, and many of the places in that vicinity, are associated in our mind with a very interesting period of our life. While so living in the family of Bro. Abel Fitzwater, the father of Bro. Joseph Fitzwater, we were converted and baptized. This was in 1822. We then left the neighborhood for a few years, and returned to teach school in Port Providence. The place was then called Lumber-shield. This was in 1825. We continued to teach in that place until 1841. In 1838 we were called to the ministry. In 1842 we removed from the Green Tree church to the Georgia Creek church, in Fayette Co., Pa."

We are pleased to learn that the District-meeting of Southern Indiana passed off so orderly, and with such good results. The good meeting manifested for the welfare of the poor, is certainly commendable. The homeless children of our land need to be cared for, and it is the duty of every Christian to lend a helping hand, as circumstances will permit. We are also glad that the meeting sent no queries to the Annual Meeting this year. You may queries are sent to the A. M. at our plea, and if every District in the Brotherhood would send no queries, the meeting would have ample time to adjust other matters requiring attention, and it would be far better for our Brotherhood. Perplexing questions that cannot be settled by the District-meeting might be deferred, while we give more attention to the things altogether known. Let us work till we get through with the Minutes, before making any more decisions.

DEPLY TO FRIENDLY CRITICISM.

any other page will be found an article from our much esteemed friend J. T. Myers, who replies to what we said some time ago in regard to benedictions. The article has been very readable about a week, but we could not spare time to review it till the present.

It may be well to observe that in our former articles, we were replying to those who were very strenuous about having a "kiss with the Lord" for all they do, without omitting the spirit of the Word for anything. The class will go outside of the Bible for authority of pronouncing benedictions over congregations. If you will look at our article, you will see you will find that the positions taken by us are consistent. Men who are in the "letter" of the Word, and reject the spirit ought not to predicate a thing about the letter is silent. We were meeting congregations on their own ground.

It is all right to quote Scripture, when you wish to apply it. The apostles placed a kiss at the end of their epistles, but they did not use them with uplifted hands by which to close their meetings. If they did, it would be thankful for the chapter and verse where it is mentioned. True, Christ, who lifted hands, did bless his disciples and he took his departure from them, but the apostles did not afterwards repeat that they toward each other. Whatever it may be, we mean, we pause not to conjecture, but we are certain, the disciples themselves were content to use it in that way. Are we to ever move them? We also read of some striking the temple of money-changers and of the use of a scourge made small rods. Whatever that may mean, the apostles never did likewise.

Regarding funerals we have this to say: It is of no disposing of the dead has in different ages, and in different countries. Our own cultured sense of right, and of respect, teach us our special duty toward the dead, and to meet whatever occasion or circumstances may demand, there is to be unto every minister this command: "Preach the Word; be instant (or urgent) in season, out of season." 2 Tim. 4: 2. On funeral occasions, the command is, "preach the Word." If it is "out of season" the Word is preached at any rate. "Preach the Word" is a positive command, while the circumstance under which it may be preached, are a matter of expediency which may vary many times. A funeral occasion, when a minister is invited to preach, is one of these occasions. But pronouncing a benediction over an assembly of people, has for its object neither a command, nor an apostolic precept, nor is it even a matter of expediency. It has many private institutions left entirely to the customs of different ages and for the summer of performing them, and in taking part in them has nothing to do with a religious ceremony that concerns a whole congregation, as benedictions do. It is reasonable for taking part in either must be desirably different.

Regarding the manner observed by the apostles in the breaking of the bread, giving thanks at the table, etc., it is only necessary to remark that it is now adopted way of carrying out the command, "as oft as you sit to eat and drink this cup, etc." The institution itself is plainly given, but the manner of observing it is not plainly described in all respects, hence the church agrees upon a way of observing these different parts. There is a decided difference between adopting institutions, and the adopting of an institution itself, as shown by such as mentioned in the Gospel. Your benevolent consideration of kindly suggestions will enable you to analyze and act on this at your leisure.

Regarding the history of public benedictions we may have something to say in the future. At present let the above suffice. We trust our gifted brother will receive these remarks with the kindest brotherly feelings. If some expression in our former article was a little severe, we ask our brother's pardon. But as for the facts stated, all other than finally ruled.

ANSWERING INQUIRIES.

1. CAN those who have gone out from us, or have been expelled, send delegates to our District or Annual Meetings?

2. Can churches that have been "reconstituted" counties, or cities and villages of the Brotherhood be represented at our District or Annual Meeting, by delegates?

1. We answer, certainly not. Both the District and Annual Meetings are intended for the Brotherhood, and not for those who are not of us. Nor do we think any class of people not identified with the Brotherhood, it would be for them to send delegates to our meetings, it would be almost as much out of order as if the Baptist churches would attempt to impose their delegates upon a Methodist Conference. But they may do this. In all kindness they might send up a request for an impartial committee to investigate the cause of their grievances. Then in all kindness the District Meeting might grant them a committee empowered to act in the case as she thinks proper, or in conjunction with adjoining elders, or report at the next District Meeting. Or the District Meeting might refuse to grant a committee, knowing that the parties had been lawfully expelled, or were seeking to make the church still more trouble.

2. This complicated case must be watched with a keen eye and a clear head, but while doing so, we must not discard becoming Christian charity, nor ignore the rules of justice as usually held by the Brotherhood. Our manner of sending delegates to District Meetings, as well as every of doing business, are known to all the churches, hence it is not necessary for us to say much about it, nor to offer many suggestions. Each District Meeting will understand her business, and know who is a member, and who is not.

We simply want to add, that when announcements are made in the B. W. W. for either a District or Communion Meeting it should be understood that said meetings are for the Brethren, hence it will not be necessary for those who send in announcements to append notices to expelled members, etc.

HOW IT IMPRESSED HER.

A FASHIONABLE staidly ruled the Justice Brethren's meeting in St. Louis, and thus writes a letter to the St. Louis Times-Dispatch. "If our daily walk and conversation could so impress people, what an influence we might exert over the community. Without further remarks, but asking each member to read and ponder, we give below:

HER LETTER.

Says Carlyle, "All goes by approximation in this world," and everything is relative, and "progress" by the greater or less degree prominent according to its environment. Real bricks were eminently spontaneous and small until some one reared a stone front, and by the same ruling, man is well satisfied with himself until he is set down among angels. Thus much I reasoned last Sabbath morning, and contritely added my separate sin, which had accumulated to an amazing sum. My collected wickedness stood out in startling relief, as I sat in my seat, a good, pious people. Having heard of the existence of a most peculiar sect, I repaired to their place of meeting, which I found in the north end of the town. They are the Brethren, and are of the Dunkard school; their singular customs impress one highly until, seated in their midst, the influence is felt of their honesty, sincerity and piety.

The men wear full beards, and long hair parted in the middle, thick back of the ears and covering the collar. One face struck me forcibly, a face that would put Salmi Mosca beside himself. Such an one I never before saw, or anything that approached it. It drew me to me, but I was loath to do that which the masters have portrayed to us as that of the son of Mary, the purest face ever which man, absolutely free from a tracing of guile. I was perfectly fascinated and dwelt long upon the absolute beauty of that faultless face, showing manhood's best he should speak, and being humanly better than the most dress plain to a Quaker degree, no ruffles, no pulps, nor the faintest hint of a hair. The simplicity of these garments lent a happy air of purity to matron and maid. The

preacher expounded their severe doctrines, hard as Dorsey's frozen truths, with a plainness not to be misunderstood.

I felt wonderfully insignificant, as I sat beelined in my Sunday clothes, which before had looked exceedingly humble. In my experience it was the only instance wherein I found elegance of costume at a discount. Unfortunately I had thus far neglected my entering, and I had thus exposed my partnership in original sin, by sandy laces of ribbon and fringes. Each jet head, which on my outstanding I had viewed with such comfortable satisfaction, was then an accusing eye. Thus you see, as before, how originally the standpoint, with the various of visual rays, under the view of the authority of the Word, I felt profound thankfulness that my friendly gloves covered my rings, when the preacher hit upon the vanity of jewels. I tucked my bracelets under my sleeves, and longed to take out my ear-bobs, but then they were so wicked, they were so very little. Such a poor pair, with their Leviticus appeal, he condemned worldly pleasures, dancing and theatres mainly.

Our attractions have been such that I have done an unusual amount of play-going lately, and at that moment my open gloves were sorely cooled. These transitions of thought were self-complaining, yet one cannot say a beautiful herding by a righteous man is beneficial. The scattering of a church here to look are so very singular in this easy day of liberal thought, I was forced to transcribe. Pressing the point where I felt he preached directly at myself, I found much meritorious worth in the words of this simple man. At close of service he approached with friendly mien, and this I learned. They are a worthy people, and we to erect a church here shortly. They desire no contributions, have no paid ministry, six or seven serving a congregation. They do not go to war, and let the law alone, never take an oath, recognize no secret organizations, and are abolitionists. They practice the salutation of the "holy kiss," and live to the principle of the quotation, "Don't pull down other people's houses; build a better one and invite them over. The women do not wear hats, nor wear laces, which article they count belonging exclusively to men.

One young girl was recently expelled for wearing a hat; they neither wear gold, and diamonds equally pious and fast horses. The form of Communion celebration is peculiarly their own. Following the New Testament literally, they prepare for the Lord's Supper a good, substantial meal, around which all assemble as in one family. Before eating, the Biblical ceremony of washing the feet is gone through with. After the Supper, the bread and the cup is blessed and partaken of. Leaving this pious people, one may feel very presence has a purifying influence within the walls of this town. The refreshing mind is amazed that with so much ingenuous dust fluting upon the air, as is blown about these modern days, they should hold themselves so spotless. Their self-control and self-denial is worthy of a Spartan, and Lycogenus could not make more vigorous than this did this Dunkard.

THE POOR MINISTERS.

SOFT brethren wonder why their churches are not visited by ministers who are spending most of their time preaching. It should be remembered that most of these ministers are poor men, and dare not take, what little they have, away from their families, hence must depend, to some extent, on aid received from churches where they labor. They must go where they are called, and where others are able and willing to help them bear their burdens. For they are unable to do it themselves. They have the ability to preach, and are willing to spend and be spent in that way, but are not able to defray the necessary expenses. It is not hard enough for them to be away from their families. That would you can ask of them, but to more, you want them to preach for you, send for them, pay their expenses, and give them a good gift for their families, besides. This is not only unreasonable, but it is Scriptural. Do not call a poor man to preach for you a week, and then turn him away empty. In behalf of worthy ministers we have nothing to say; they are able to care for themselves, but remember the poor

of every class, especially those that preach the Gospel.

TEMPERANCE.

HERE is something that you want you to read, and please don't forget it. If intemperate liquors were banished from the United States, every town and village might publish a report something like the following:

Vineyard, N. J., is a city of ten thousand people, twenty schools-houses, twelve churches, and many manufactures, but not a grog-shop. An annual report of Mr. Curtis, the overseer of the town, contains the following: "Though we have a city of ten thousand people, for six months no settler or citizen has received any relief at my hands. Within 70 days there has been one among the floating population, causing an expense of four dollars. During the entire year there has been but one intemperate. That was a trifling case of battery among our colored population. So few are the fires in Vineyard, that we have no need of a fire department. Practically, we have no debt. Our taxes are only one per cent. on the valuation. The police expenses of Vineyard amount to \$75.00 a year. I ascribe this remarkable state of things—so nearly approaching the golden age—to the industry of our people, and the absence of King Alcohol."

Greely, Colorado, is a town founded on the principles of Vineyard, N. J. It has a miscellaneous lot of about three thousand. Not a liquor shop is allowed in the place. There are no poor people. Police are unnecessary. Shortly after the colony was established, a fair was held, at which the receipts were \$91.00, which was set aside as a poor fund. Two and a half years passed, and there remained \$84.00 of the amount.

In Bavaria, Hlinsko, there is not a saloon. Drunken revelry is entirely unknown. A reeling set in the streets would provoke the greatest amazement. Good authority states that not a drop of liquor, except prescribed by a physician, can be anywhere obtained. There is not a pauper in the place, nor a person requiring assistance. Almost to a man the people own the houses in which they live, are free from debt, and are abundantly able to make a good living.

Quite a number of such towns as we have described exist in our Western States. All are founded on the same principles, and conducted with little deeds that prohibit the sale of liquor. Such towns excel in thrift, prosperity and good morals, far exceeding the liquor-selling communities about them.

This work belongs to the energetic.

REPORT OF DONATIONS RECEIVED.

Donations for Friends.

Table listing names and amounts: B. W. W. of the persons specified by them: J. E. Hopkins, Washington Territory, \$ 50; Andrew Taylor, Ind., 1 00; S. W. Lincoln, Ohio, 2 00; Mary A. Funk, Ohio, 1 00; Edward Rosbush-ger, Ohio, 1 00; Isaac Schult, Ohio, 1 00; Zwickbach Clear, Iowa, 1 00; Fetter Hill, Iowa, 1 00; Total, \$100 66

For the Poor.

Table listing names and amounts: B. W. W. of the persons named, to send the B. W. W. to the room: Abram Hill, Ind., \$ 50; Rachel Fountain, Pa., 50; Joseph A. Thrasher, Ind., 10; George Shively, Ohio, 40; Daniel Leamy, Ind., 1 00; W. H. Gift, Ind., 75; Irene Schult, Ohio, 50; Total, \$145 66

Of the above amount \$125 has been expended for the purpose designed by the donors.

Home and Family.

Home. And the first of such matters is the power of clean, hot water.

The Difference.

Why are so many good people so very different in their opinions of the Scripture? Because they are long to different sets. It is just as if A, B, and C would each put on a different colored pair of spectacles...

Mother Love.

We were at a railroad junction one night last week, waiting a few hours in the waiting-room, for a train, and trying to talk a broad-eyed boy to sleep, who talks a good deal when he wants to keep awake...

and excitement he was kind to his mother, and we loved him just a little, and when after a few days...

Still Waters.

The Psalmist says: "He loveth his house as the still waters." Men of the world are all for novelty and change. The editors for the world's amusement are driven by their wit's end to know how to give high ending to the requests of pleasure...

which report remaining in my hands. We are a community made up of some 100, and I have a dear one and a sister in it...

He was a good, simple, uneducated, and true-hearted man. He had been spent in the woods, and he bore his sufferings with Christian fortitude. I frequently expressed a desire to be absent from the body and get away with him...

DAVID T. ANSKINGERY. In the bounds of the Cold Water Church, (Cold Water, Pa., Jan. 27, 1883.)

BABINGOR. In the 29th Ward Valley district, (Pittsburg, Pa., Jan. 27, 1883.)

KOHL. In the bounds of the Oak Grove church, (Wilkes-Barre, Pa., Dec. 25th, 1882.)

Advertisements. ADVERTISING RATES. The Brethren's Int., Jan. 1883, weekly...

Hymn Books. NEW FINE A-1 HYMN BOOKS. Half London, single copy, post-paid, \$1.15...

BYRD. In the bounds of the First Church, (Cold Water, Pa., Dec. 25th, 1882.)

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BIBLE SCHOOL ECHOES. A Book designed for church and Sunday-school use, containing a selection of 102 hymns...

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It takes a good deal longer to do one thing than it does to do two things. You can't do one thing and do another at the same time.

Booklet, Pamphlet and Treat for Sale. Verbalizing a Church Ordination. 12 pages, 10 cents.

Children's Treats. "Going to Little in a Boat." "The Boy and the Girl." "The Boy and the Girl."

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Advertisement for Mt. Morris College, featuring a portrait of a man and text about the institution.

THE institution has enjoyed a wonderful success under its present management. The Winter Term of 1882 had a larger attendance than any other year...

\$120 per Year. In addition, pay for board, heat, and other expenses, and in plain dress, such as is usual to students. The college is played as...

Adm. George and Joseph. In these words, many who have had some term to twenty years' experience in teaching...

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WANTED! Everybody to send a package of one or two of our Brethren's Handbooks. Just look for...

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Correspondence.

This Year that formed the Lord's Supper... to Churches of Southern District of Missouri.

Consequence of our next Annual Meeting held at Benmark Grove, Kan., the Revision Committee will meet at the Breck Church, Johnson Co., Mo., on the 20th of June...

From Upper Deer Creek Church, Ind. Dear Brethren:-

Bro. C. Burns, of Goshen, Ind., came on the 20th of June, and commenced a series of sermons... The meetings were well attended, especially at night, and much interest manifested...

From D. C. Cripe, Jan. 26. Dear Brethren:-

I just returned home from a series of meetings at Edna Mills, Clinton Co., Ind. Through there were no additions to the church, we think there was good ground being sown...

From Dakota. Dear Brethren:-

Upon a brother's request, in Dakota, I write the following, hoping it may prove beneficial to some. Some of our people make mistakes when they move away from places where they have good church privileges...

land of gold says that in the Winter of 1851 and 1852 he did not commence feeling the full in February. Next Spring there was a rush for that part of the West. Myself and a little group of members will go out in March next. We have located in Brown Co. There are still plenty of fine claims there yet, 100 acres will cost \$14,000. Our places are fifteen miles South-west of Frederick. For the present my address is Malvern, White-side Co., Ill. After the middle of March it will be Frederick, Brown Co., Dakota. For further information enclose a stamp and address me as above. W. W. HOSKING.

Gleanings.

The Macedonian cry, "Come over and help us," has been sent up in tones of unfeigned fervor this year. Much of the above is due to us having "licking ears," for hearing the Gospel. If the brethren and sisters, with the aid of their personal and property, would give to the missionaries, they would find much present relief. God's people would everywhere enjoy the service, which would lead an honest sinner to conclude that he would also enjoy himself in the church...

"What is the best news?" This is sought with frequent anxiety, when we receive our papers and eagerly search for the best news. We want to be edified and encouraged; hence of the Brethren in Kansas and Nebraska, in the West, Maryland and New Jersey in the East, cannot give us good news, we don't want them to tell us anything. We, in Ohio, have enough trouble without having any sent us, either from the East or West. To gather up the errors of elders ruling in their churches, the mistakes of committees in settling difficulties, and publish them, and thus scatter to the four winds, is certainly not doing "all things to edification."

A religion, free from mystery, must be a human institution; for Paul says, "without controversy, great is the mystery of godliness."

"I know that I am a child of God, and have been born of the Holy Ghost," said an anxious soul to her pastor, one morning in a class. Gently laying her hands upon her breast, she said, "I feel it in my heart!" While we learn of things pertaining to the life, we must know, as Brother Paul bids us to know, that "faith cometh by hearing, and hearing by the Word of God." Hence a knowledge of the religion of Jesus does not come through seeing, testing, smelling, or feeling, but alone through hearing; hence the basis of the experience above related, is false. — J. R. ROSSMAN.

One Cause of Infidelity.

This Winter there have been 3-4, in our vicinity, several series of meetings among different denominations. While thinking of the Gospel in which the ministers of those denominations take in new converts to their faith, I almost tremble with fear, for I am afraid that the greater number of them will be deceived by false prophets and teachers. It is terrible to think of the great number of intelligent beings in this world who place implicit confidence in their pastor, without ever examining the Word of God for themselves, to see if those things be so. The "right hand of fellowship" and a public acknowledgment that they love the Savior, committes very often the sole entrance into many denominations. I often wonder why the leaders of such societies preach or believe as they do.

If they are willing to believe a part of it, why not believe all? Are they much superior to the infidel in that respect? The infidel throws all of the Bible away, because he imagines he sees inconsistencies. Many, say the greater number of religious people are called, throw away the Bible, because they do not understand it, but which will tend to hinder them. They seem to feel as if they were better than their Lord and Savior, who washed his disciples' feet. The infidel sees this, and he often flings it at Christian people. "Why, you say you believe the Bible and love Jesus. Why do you not try like him?" He says also, "I do not be-

lieve there is a God, or that the Bible is an inspired book, but if I did, I would believe all and obey it, not only a part of it, as you do!" Ayel does not your conscience tell you, "you are guilty?" Mine would, methinks. "Here are innocent, confiding "little ones," who probably desire baptism; hence they question it to their pastor. Probably he looks at their request and tells them it is not essential to their salvation; yet, if they desire it very much, to at least wait for warm weather! What an idea! Where is your authority for that, false leader?

How very few can be found who are able to say that baptism in cold weather ever left any stand before God, proclaiming his Gospel and urging sinners to repentance, and then tell them that they need not do everything that God says, in a very great mystery to me. What a fearful amount of evil will they have to account for! Besides, it is nine times out of ten that pride kills who keep them from doing God's will.

Do you wonder that you make unbelievers? I do not. The wonder is that there are not a greater number of them. How much more right have you to throw away a part of God's good law, than they have to throw away the whole of it? Please tell me, will you? I do not want to offend any one, but I fear for the friends of the wronging of so many, and I hope, that God in his goodness, may yet open the eyes of many, to the evil that they are doing, instead of preaching His Word as it is. Covington, Ohio.

From Arrow Rock, Mo., Feb. 1. Dear Brethren:-

Eld. D. L. Williams, of Brownsville, Mo., is conducting a series of meetings at Walnut Grove, Salline Co., Mo. Large congregations, good order and good attention to the Word spoken. Brethren, corresponding with him, will have a little patience. We know not when the meeting will close. All well. D. P. JOHNSON.

For the St. Louis Meeting-Home.

The following amounts have been received since last report:

Table listing names and amounts: Martha, Sarah and Minnie Butter, 8 00; A brother, North Manchester, Ind., 50; John Miller, Bellefontaine, Ohio, 5 00; Joseph Kayler, Bellefontaine, Ohio, 2 00; Don Spaul, Bellefontaine, Ohio, 25 00; John Snyder, Bellefontaine, Ohio, 1 00; Sister Miller, O., 25; Simon E. Yandt and family, Warrenville, Ill., 2 00; D. S. Butterbaugh, Normal, Ill., 5 00; Wm. Long, Bellefontaine, Ohio, 1 00; Sister Long, Ida, Kan., 50; Sister Groch, Ida, Kan., 50; Rachel Hilley, Ida, Kan., 50; Rufus Hilley, Ida, Kan., 50; George Smartz, Cloa Spring Church, Wmaw, Ind., 70; J. W. Strattan, Morrisville, Ill., 10 00; John Hatcher, Bellefontaine, Ohio, 1 00; Barbara A. Wolf, Fairport, Mo., 2 75; James Horning, Lower Tain Creek church, O., 6 00; Mary E. Bosman, North Manchester, Ind., 50; Abraham Beighly, Atiles, O., 5 00; Rebecca Hall, Versailles, O., 10 00; Joseph Brown, Mexico, Mo., 10 00; Received at B. at W. office, Mc Morris, Ill., per Joseph Amick, 8 65; Hetty Engel, Pipe Creek Church, Mo., 10 00.

From Elkhardt, Ind., Feb. 2. Dear Brethren:-

We, the Brethren of the Elkhardt Valley church, held a series of meetings, began Jan. 20th. Bro. John H. Miller from the Farley Creek district, and Bro. John Metzger from the Bangs district, preaching for us in their usual and forcible way. All felt as if they were in the presence of God, notwithstanding the extreme cold. The attendance was good. Our meeting closed the 29th. Saints were made to rejoice, good impressions were made, and we pray you may see the fruits manifested in the new future. One last soul, one of our Sabbath-school scholars, became willing to go to the Kingdom in immortality of life. We feel that we had

a taste of the goodness of God, and our prayer is that fathers and mothers, in the same way, may pray for the conversion of their children and bring them up in the way they should go. May the good Lord bless each brother, and may they live long and bear witness to the Truth. I trust we have all been encouraged to meet more frequently and live closer to our calling. SIMON HETTLER.

The Hopeful Sign.

THESE are hopeful signs among some of the Indian tribes. "The bloody Sioux," for example, promise to become the red people of the future. It is true, however, that too good to be true; but a Government Commission has recently held councils with the Indians of the Sante, Pine Ridge, and Resolub Agencies at which there were present nearly 17,000 Indians. These red men agreed to separate, take smaller reservations, raise cattle, and send their children to schools. The Government has promised that 25,000 cows be furnished to these Indians, and a school established for every 30 children, with compulsory attendance. The white farmers, who are increasing so fast in that agricultural empire, will be glad to learn that several millions of acres of Indian lands will be gained for the white man's plow if the claims the leaders of the red race call for cattle and schools.—E.

Report of District-Meeting.

The Southern Indiana Conference was held with the Brethren of the Beech Grove congregation, Henry Co., Ind., Jan. 31st and Feb. 1st, 1883, and, with but very little exception, it was a very profitable meeting. Only a few queries. The Orphan's Home was the main theme. It is now located, and soon will be put in running order. The Committee selected at last District-meeting, to purchase a home, have done nobly,—so well, that there was not the first objection raised. The home is situated three-fourths of a mile from Henry Creek Station, Henry Co., Ind., on the line of the Pittsburgh, Cincinnati & St. Louis R. R., and contains one hundred and forty-eight acres. Many of the Brethren did nobly, some gave as much as \$1,100. May the Lord bless them and the institution, for good in the world, in feeding and clothing the Lord's poor. Here is an opportunity for all of us to do good, and all the great test of the final judgment will be, whether we have clothed and fed the brethren and sisters of the Lord Jesus Christ.

The following brethren were elected Trustees, to take charge of the institution: John Yast, John Hart, James M. Wyatt, John Krall, Joseph D. Neely. They organized by electing John D. Neely, Henry C. Yast, Bro. President; John Yast, Secretary; James M. Wyatt, Treasurer; Jos. D. Neely, Solicitor. A good representation of this meeting; several brethren from Ohio were with us, viz: Eld. Tobias Kreider, brother to my mother, and brothers Gilbert and Frances. GEO. W. CETER.

From Upper Stillwater Church, Ohio. Dear Brethren:-

We had no series of meetings in this arm of the church this Winter, but some of our adjoining ministers preach for us occasionally. Last week we had a series of meetings blessed by the Lord. Bro. Paul Wetzel, from Iowa, preached three interesting sermons for us, several weeks since, and Bro. Benjamin Ruiting from Michigan preached four short sermons for us, the first of last week. This arm of church is prospering as well as ever as expected. Received fifteen by inquiry, twelve by profession, and one by re-baptism; last week, six more came. One not being well, there were only five immersed, two of whom belong to the Covington church. We think there are some counting the cost. We pray the Lord to abundantly reward those brethren for their labors of love. Cause again, brethren. Business at our meeting passed off pleasantly. S. D. ROYAL.

From Elford, Ind.—Feb. 6.

Dear Brethren:

Since my last report, more has been baptised. Bro. Amos Peters, from La Grange, is holding a series of meetings at Graydon town. Good congregations and splendid interest. We are expecting Bro. Jacob Hildebrand from Walkerton, Indiana, to also come and assist. Paul may plant, Apollo water, but God may give the increase.

J. H. MILLER.

Announcement.

This District-meeting for the State of Nebraska will be held in the Blue River Valley church, Butler Co., Neb., commencing on Friday, April 6th. All Brethren coming by rail from the South, will take the A. & N. R. R. St. Lincoln, and stop off at the crossing, where they will get on the evening of the 5th. The meeting will be two miles south and one mile east of Rising City, same county.

J. P. MOONAW.

From Round Mountain Church, Ark.—February 3.

Dear Brethren:

In B. & W., Vol. 7, No. 47, Bro. Metzger's report, "From M. Ennis," should read, "From Round Mountain Church." Since our last report the following has been received: S. M. Neher, Leston, Mo., \$1.00 E. Bosler, Helper, Kan., 1.00 A. Sister, Chester, " 30 A. Heston, Centerville, Mo., 40 00 Previously reported 28 50

Total \$70.83

From Woodbury, Pa.—Feb. 3.

Dear Brethren:

On the 28th of January, our much esteemed brother, Solomon Backeler, commenced meeting in the Woodbury church, and preached four sermons. Two precious souls came out on the Lord's side, and were baptized, arising to walk in newness of life. We believe there are others near the kingdom, and if our brethren would have remained, many would have come out for Christ. There is also one baptized a few weeks ago. We are in love and union.

LOTTIE KETHRO.

From Mountain, Kan.

Dear Brethren:

We are having some tolerably cold weather just now. It is thundering and lightning, snowing and raining, alternately. Now, at 10 A. M. it is 4 degrees above zero—two degrees colder than this morning early. Yesterday it misted rain, and froze. Last night it snowed and high wind, and snowed again. Just now, at 10 P. M., it is blowing to hail again, accompanied with lightning. Never saw it just so; the Winter was nice, not much snow and the coldest weather only seven degrees below. Health is only tolerably good, only suffering from bad colds.

MARTIN NIKER.

From I. D. Parker.—Feb. 5.

Dear Brethren:

Our labors with the Lodaonville church, Ohio, closed last evening. Immediate results were, nine additions by baptism, with fair prospects for others to come soon. It was hard to drive, leaving three friends standing out of the fold, especially when they were near the kingdom, yet, we trust, under God's blessing they will, ere long be numbered with his children. It was the Father's good pleasure to revive the church, send conviction to the hearts of many, and to lift to everlasting praise.

This district is under the eldership of Morgan Workman and David Brubaker, both of whom have much zeal for the Lord's work, and are earnestly striving to keep the church out and prosperous. The church is not without her share of trouble, and, we think, deserves much credit for earnestness and loyalty to the Brethren, as well as for the generous and laudable spirit which has always been a characteristic of the Brethren. May God bless them abundantly for their kindness to us, and our mutual labors with "the early and latter rains," is still our prayer.

Our last meetings were at the Plains Run

meeting-house, in which, some twenty years ago, I took upon me the name of Jesus, in the presence of a large congregation, many of whom are now in the spirit world. Oh! how fleeting is time, and how changeable are worldly things! Little did I think 29 years ago, that I could ever stand by Eld. Worthly's side, bearing the responsibilities of a minister. I can never forget the many kind admonitions and encouraging words I received from him all through life, and especially the ten years I was under his care.

The District-meeting of North-eastern Ohio will be held in the Lombardville church this Spring, and I can assure all that attend, a hearty welcome. Brethren, let us all earnestly seek the mind and spirit of Christ, in prayer, that the investigations and labors of the District and General Conference may promote the Cause of Truth and the best interests of the church.

From Cerro Gordo, Ill.—Feb. 3.

Dear Brethren:

We have the heaviest sheet of ice ever known here. The ice is about two inches thick on the ground. It rained and thundered Friday night and Saturday, nearly all the time. The sheet is heavy, that the fruit trees and other trees are badly broken. Thirteen wires along the railroad here, are all down and some of the poles are broken. Trains are suspended; occasionally there goes an express, but not on schedule time. The extent of damages done by the ice, cannot soon be estimated. The general health here is good now. STEPHEN SIMKEL.

From Geo. W. Cripe.—Jan. 28.

Dear Brethren:

Just closed a short series of meetings in Millmine church, Post Co., Ill. Preaching eight days, baptized six, and received two back that had strayed from the fold some years ago. This church is in good working order now. We are happy that we could not remain in their hands. Their large-house was crowded, and the Brethren were very anxious to have us stay longer, but we could not at that time. God bless the dear brethren for their liberalities. D. B. GIBSON and Memo Stamber are the elders here, with brethren Henry Kuntz and Mohler as assistants. They are all working in harmony. The Lord bless them for their encouraging words to us while there. Bro. Gibson commences series of meetings with us, the 28th inst.—Will report when meeting closes.

Geo. W. CRIFE.

An Announcement.

We have appointed our District-meeting for North-western Kansas and Colorado, on the 8th of next May. Have notified all the congregations in the district save The Seldine Valley church, and not knowing the address of any of the members, I hope this will suffice.

The meeting will be held in the Kinsey school-house, about the first of that month of the Old Year in name. But Ohio is a railroad station, and those coming by rail should arrive in good time to the following brethren: Eli Renner, Caleb Kinsey, Christian Gish, all of Barr Oak, Jewell Co., Kan., and they will convey you to place of meeting. Moving to be opened for business at 9 A. M.

SUBSIDY in behalf of the loyal congregations of the Brethren of the North-western District of Kansas and California. LEMUEL HULLERY, Bellefle, Kan.

From Swanton, Kan.—Feb. 4.

Dear Brethren:

BERNARDY Black and Harner came Jan. 27th, and preached several sermons for us. The weather was delightful and the congregations large. Ocher very good. Sunday night the house was so full, that all could not be seated; among the number standing, were several little boys, and it was pleasing to hear quiet and attentive they were. The meetings were growing in interest, and we regretted to have the Brethren leave so soon, but duty called them home. We hope glad will result from the seed sown.

The weather has been quite cold for several days, but it is pleasant now. The thermometer, at the lowest, in fact 12 degrees below zero. Health good.

Persons desiring homes in the West, may do well by coming to Southern Kansas and looking at the beautiful country here, before purchasing elsewhere. C. K. BISHOP. Milan, Swann Co., Kan.

From York, Neb.—Feb. 1.

Dear Brethren:

I just came home yesterday from Dorchester, Neb., where in company with Bro. Dinsaker and Jacob Zern, we held a short series of meetings, commencing on evening of Jan. 23rd, and closing on the evening of the 26th. Interest very good. The members seemed much built up in the faith since delivered to the saints. Five precious souls came out on the side of the Lord, and were baptized into Christ, and are now numbered with the little band of believers near Dorchester, which church is led by Bro. J. Hoover. Well rejoiced;—daughter of the number were his children, one a daughter of thirteen months. May God stand by them all with his grace and power to save, is our prayer.

JOHN S. SNOWBROKER.

From Kanawke, Ill.—Feb. 5.

Dear Brethren:

Bro. John Hushberger and wife, and family, of Buckingham Co., Va., made us a short visit, reaching us on the 24th of January, preaching for us until the 30th, assisted by which were Bro. J. B. Barnard, of Platt Co. We enjoyed the visit and preaching of the brethren very much, though they say was too short. Hop they will come again, when they can stay longer.

PART of my WINTER'S WORK.

Since the 14th of Oct. last, my time, has been almost entirely devoted to church work. — From Dec. 14 to Jan. 30, in about forty-eight successive days, I was at about 62 meetings, including council-meetings, taking the weather as it came, day and night, doing the larger part of the preaching, often alone, mostly in isolated places. Thus far I have received thirty-five baptisms. JAS. B. GISH.

From J. H. Wier.

Dear Brethren:

I AM now on my return home, writing in waiting-room at Decatur. I left home, Jan. 17th, arriving at Cerro Gordo the same evening. Was met by Bro. Stephen Shively and taken to a hospitable home, where I was kindly entertained for the night.

Next morning met the Trustees on business. The Trustees excused me from the obligation to visit the churches in Southern Illinois, as I expect to move to Kansas on the 30th inst. Please change my address from Kewanee, Iowa, to Swanton, Kan., and I will send you my new address. Will be glad to see you at Oswayo church from the 18th to the 21st.

On the evening of the 21st had a pleasant meeting in Cerro Gordo. Then back to the brethren a last farewell. Delivered my valedictory at the Millberry Grove meeting-house, on Sunday, Jan. 28th, by an attentive congregation. Then came the FAREWELL! Many tears were shed, and kind words spoken; and so we leave the State of Illinois.

From John Zuck.

Dear Brethren:

On Jan. 2nd I left home to join Eld. J. Emani of Mt. Carroll, Ia., at Elk River, Ia., and then journey together some three weeks among the churches in Northern Illinois.

Our first meetings were held at Naukas; then at Franklin Grove, where two meetings were held with large audiences. Then we went on to Winnebago, where we held meetings in the College Grove meeting-house till the 12th, with on any one meeting at the Silver Creek church. Although we only spent one day in school, we were quite favorably impressed with its present management, and the character of the work done. But as it is not our intention, at this time, to spend any more time in that school, we will go to that at some future time. Jan. 12th we arrived at Lunkick, Ill., where meetings were in progress by Eld. D. Ely, with good interest. Here we were separated from our companion in travel, — Eld. J. J. Emmert going to Shinnon in advance of us to begin meetings there.

Thus my labors were menially increased, by which I soon suffered from bronchitis. The meetings were well attended, with great interest. While here, I attended the funeral of old sister Dublin, who passed away at the ripe old age of ninety-two years. Bro. Henry Martin conducted the services. Thousands by ones, twoes and threes, came to the wake. — Jan. 16th, I joined Bro. Emanuel's church, where we continued until the 20th, in having the good seed — the Word of the Lord.

From these we went to Cherry Grove. While here, the severe weather of Jan. 21st came on, and the day was quite detrimental to our meetings, yet we were well attended, with a few exceptions, and all good. As we have a great many relatives in this arm of the church, we were quite loving, but as our object was not alone to visit relatives in the flesh, but kindred in Christ, we prepared Jan. 24th to the Arnold's Grove church, where we remained until the 26th, assisted by Bro. M., at which time the churches of the Illinois, having spent 25 days in ministerial labor. Although the time at each place was short, yet, upon the whole it was quite long enough for us and the family ones at home.

Four dear brethren, whom we visited on Sabbath far, I wish to tender sincere thanks for their love and while among them. The acquaintances formed, and the Christian friendships enjoyed, will form a lease for pleasant recollections in the future. May the Lord bless our labors to the good of his people. Jan. 30th I arrived home safely, found all well, for which we thank the Lord. CLARKE, Cedar Co., Ia.

A SAD ACCIDENT.

A sad accident happened here, on the R. C. & N. W. R. R., Jan. 29th, between 10 o'clock in the evening. Friend Oliver Whitney was walking upon the railroad, near a Kinross towards home, when two freight trains came after him. It appears that he did not see the coming train; neither did the engineer notice him, although he was in plain view for nearly one-half mile; the train was stopped, it should have done. The engineer has not been held from a small injury struck him while upon a single bridge, throwing him with his neck across a rail, severing his hand from the body and breaking one arm. The second train stopped and went back to the station, and had the body properly cared for.

Friend Virginia had been in an early bed when警戒, and had his house here stay since. He was put the prime of life, and well known throughout the neighborhood.

Funeral conducted by the Brethren, Jan. 31st. Surely the uncertainty of life and the certainty of death should make us consider our ways. PETER BROWER.

South Chicago, Iowa.

Brethren at Work

A Religious Verse by Rev. T. C. Wright.

The Brethren at Work, is an account of the work of Christian Brethren in all the States of the Union, as well as in England, and is published in all parts and prices. It is a most interesting and useful book, and is the only one of its kind. It has a simple, readable and unpretentious style, and is well adapted to the use of the Brethren. It is a book that should be read by every Christian, and is a most valuable work. It is published by the Brethren at Work, and is available in all parts of the Union. It is a book that should be read by every Christian, and is a most valuable work. It is published by the Brethren at Work, and is available in all parts of the Union.

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Religious Essays

Editor.—We are sending you this issue the same that we have in the issue of 1-1-13.

FOR MY SAKE.

By C. B. BALSWORTH.

*To a Saint in Michigan*—  
 For whose sake, and how much? Questions of sublime import, comprising the whole will of God, and the whole duty of man. Christ was no visionary, nor a sublimed mystic, but a practical man, who set a casual word, a passing sentiment which moved its origin and expression to evangelized feeling. He was the embodiment of the wisdom and sovereignty of God, and no exception on his lips, or isolated word ever fell from his lips. "I have not spoken of myself," said the Father, who sent me. He gave me the commandment, and I have obeyed it, and what I should speak, I speak, as John 12: 49. "I have given unto them the words which thou gavest me." John 17: 8, 14. When He said to his disciples, "For my sake," he revealed a principle which runs through and round the entire Christian economy. Matt. 5: 11. The whole purpose of the Divine Incarnation is to give to human family a new Brotherhood. Life a new Fraternity, a new Brotherhood. To be Christed, in principle, to be so completely in the life and under the sway of Deity as Christ was Embodied, was free from sin as a dominant factor, or a manifested element, but he was as truly human as we, and as Adam began his life there was a space of Eve, but in the beginning of human nature. To have a lower mind than Christ designated, "for my sake," is simply meretricious. There can be no reason given, save the devil's reason, why a ring should be worn on the finger on the ground that it comes not in the category of the Christian life. There can be but one life, that is, the life of God, and that is, to be one with the God, and that life was, not as a gift, but as thou wilt. Apart from this there is no salvation. To ignore this, as a principle, is to deny that God was manifest in the flesh. There are thousands in the Brotherhood whose faith has no higher source than Tradition, the teaching of parents and the authority of the Church. "Come unto Me, learn of Me," it was said by them of old time, but I say unto you. To such tradition brings formality and deadness, and its dispragmatized results in rebellion and reckless, un-scientific individuality. This is a fact verified by the history of the church through all the Christian centuries.

There never was a prophet or teacher on earth speaking in God's name, who had authority to say "for my sake," except Jesus the Christ. The reason is obvious. No one could live a life above humanity in its lapsed state unless he came into it from a superhuman plane. No finite being could have a vicarious life in the sense that Christ did. "For my sake" in this instance, means for God's sake. If for God's sake, he does not include all of life, then God is either not the Auth. of life, or he divides his omnipotence and itself. Only God in the flesh might reach to man, humanity, and this for the simple reason that such chain can be long only to Him in whose image man is made. To be as Jesus said, to be as man, trunk and brain, hair and foliage, and flower, fruit and essence of sin. The Incarnation can present no higher motive to holiness, and no more vital principle of life and conduct, than "for My sake." If there is a higher motive, it may allow sake, for whom the best possible thing may be done by a Christian, then it is for Christ's sake, and that is, God's sake, possible to human nature. If "for my sake" is not all-inclusive in its relation to humanity, neither is it all-inclusive in its relation to Divine authority. The faintest shadow of domination on the side of human loyalty and obligation detracts just so much from the dignity and authority of Christ. To permit that one man may have a title of authority on the avowed principle that it is "for Jesus' sake," is not the same thing as that the Apostle was deeply in error when he declared that "in Jesus dwelleth all the fulness of the Godhead visibly," Col. 2: 9.

claim, "for my sake." To sell the truth out of our creed and life is inhuman liberty indeed. And yet this is the boasted liberty of millions in Christendom, and in fact in every land. They are truthfully, though ignorant, without avowed depreciation of the plenitude and authority of the Incarnation, the vast majority of us live as if a large territory of our lives was private property, and a large outcrop of life "not for Jesus' sake." This is deplorable. "These things ought not so to be," says the apostle, and he is right. They are a reproach to man. They cripple our energies, disfigure our consciences, mar our unity, and make us a reproach to the world.

Let us in sober earnest take up the motto of the God man, and make our whole life spell "for Jesus sake." So radically and pensively as this faith has been presented within a year, every sensible and loyal reader should be embarrassed to permit in the plea that a Christian has any life to spare for expression which is "not for Jesus' sake." And more than this, we should be afraid for a moment to cherish the thought that there can be a spark of life in us not owned by our Crucified King, or to plead for any manifestation of which Jesus is not the Alpha and the Omega. Our high calling is of God, and in Christ Jesus, and other calling the Christian has none.

ART AND NATURE.

By J. B. MILLER.

This subject I have discussed in school when a boy, and then it was pretty hard to decide which was the more beautiful to the eye, art or nature.

But the late rain that fell, and froze into rind, has fully decided that matter for me. On the 21st of February it rained nearly all day and night, and up to this time, there is the most beautiful sight to be seen in North Carolina, in the way of rind, ice, and snow of several inches was on the ground at the time of the rain, and now houses and cattle can walk over the top of the snow at almost any place.

The forest is the greatest sight I ever saw; taking the timber in the raves of the sea, there are many beautiful coves, remaining the best harbor of different parts and extent of the world. Many of the tree-tops are banking off, and some of the smaller timber, thirty and forty feet high, are bent over to the west. In some places, the ground is nearly covered with broken limbs. Large pines, oaks and elms, and lie on the ground; some uprights are breaking down. The ice on the tops of the small trees is from one-fourth to nearly one inch thick. Fortunately, so far, there has been but little wind. This is the third day since the rain fell, and the mercury is down to zero, an indication of a thaw yet. If there should be high wind before the ice leaves, there will be thousands of dollars' worth of damage done. Timbers on the different railroads are being washed away, and some switches are not open yet, and only through trains are running. Business men will have to lay by, and wait until the ice leaves, before much work can be done.

Who is the man that can picture anything so beautiful in art, as Nature has set forth? "Great and wonderful are thy works, Lord God, Almighty!"

TALKING WITH GOD.

By JOHN BOWEN.

There is pleasure and comfort in mutual conversation. We like to talk with people; we are talking to them, and they are talking to us. We are not yet tired of having people talk for hours, and not allow us an opportunity to say anything. Neither are we pleased to talk to others, and receive no answer from them. We like to talk to people who pay strict attention to what is said. Prayer is talking to God. Before him we are talking to our hearts, and they are talking to us. We are not yet tired of having God speak to him as man speaks to his friends.

But he has something to say to us; he wishes to teach us what is his will, and what is for our good. He talks to us in his Bible, and tells us what he wants us to do, and what he will do for us in return. If we would have God hear us when we speak to him, we must first talk to him as if he would have answers to our petitions, and must return answers to his commands. And if

we wait, from day to day, listen while God speaks to us from his Word, we shall find him ready to hear when we speak to him. For he has said, "If ye abide in me, and my word abide in you, ye shall ask what ye will, and it shall be done."

If we will heed the teachings of the Word of God, it may be said, "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." But if we refuse to hear the voice of God, in his Word and in nature, then the sins will remember when we shall appear to him in vain, and he shall say, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded it; I also will laugh at your exultation, and mock when you are forlorn." We have ears to hear all other voices; we listen by beggars and to drongers, to friends and to foes. Ought we not to listen to him that God has so loved to us, since he is our Father, who has created us for a noble purpose, to obey his holy commands and desires? My dear reader, let us talk more to God, and have God talk more to us, by reading his Word.

THE NEW COMMANDMENT.

By A. W. BUCHHEIM.

"A new commandment I gave unto you, that ye love one another; as I have loved you, that ye also love one another." John 13: 34.

I REMEMBER some fifteen or more years ago, of hearing a noble remark, in a sermon on the new commandment, in which the most spoken of above, in the commandment to which I refer, was in this manner. We did not give the idea much thought at that time. About five or six years ago, we heard another minister remark, in about the same manner, that the new commandment was the commandment to love one another. It was thought that I would speak of this with us. In attempting to do so, we, with the view of the last minister before the initial, first examined the language of the text; and we found, and still find, that Jesus said unto his disciples, "A new commandment I give unto you, that ye love one another." It will be observed that in the first clause, Jesus simply said, "I give unto you a new commandment"; while in the second clause he put forth the object he had in giving the new commandment. The second clause being introduced by the conjunction "that," because, according to Webster, the object of the preceding verb. It follows, then, that the object of the verb "gives," or of Christ's giving the new commandment, was that they (the disciples) should love one another. And if the gift is not the object of the giving, so we must conclude that the object, which is to "love one another," could not logically be the gift, which is the new commandment. An abundance of testimony may be found in a close examination of various gifts and the object of the giving of the same. We give but one example; the gift of God is his Son; the object, "overabounding life."

We next examined the idea of the form of our commandment, as applied to love. We reasoned thus: Did God, who is love, and his Son to teach his will, and dwell among men three thousand years, three of which were days of his ministry, and not ten brief till then, the night of his betrayal, by "love one another." We could not think of such a man, who had had so far, and even then our conclusions fell on the other side. We found that in this same John, in his first epistle, thirteenth and eleventh verse, says, "This is the message that ye heard from the beginning, that we should love one another." And again we read thus: "And now I beseech thee, lady, not to cease to write me a new commandment which thou hast, that which thou hast from the beginning, that we love one another." 2 John 12. As we could not conclude with the last minister, that the new commandment is to "love one another," but are forced to believe that they had that "from the beginning," we next examined the first minister's view, that it was the Savior's command to "love one another's love."

Our first inquiry was, is it feasible reading a command of Jesus? We first turned to Webster to find what a command is. We found that it signifies "to order with authority," "to direct," etc. We then came to the third of the same minister's view, that it was the Father's bid to "love one another's love." We concluded, that this gave him "authority," and in

verses fourteen and fifteen, we learn that he "loved" his disciples to wash feet, hence he "commanded" his disciples "with authority." Again, it is said, as command means "to direct," that Jesus did not "direct" his disciples, but also by an actual engagement in the ordinance, and thus gave them the example; and then even told them that he had given them an example.

We next noticed the proximity of the text with feet-washing. We find that it occurred about the same time, and that the disciples were yet at the table. (John 13: 11.) So no special manner of reference was necessary.

Some many say it might have been the Communion, as that was new. We answer, that had a different object,—that of the memory of the sufferings of Jesus, or, in other words, showing forth the Lord's death till he came. The object of the Communion was to have their minds to Jesus, while the new commandment directed their minds to "one another." Again, it could not have been the Lord's Supper, as the object of it is to direct the mind to the great feast in the evening of the world.

We therefore conclude that the new commandment is that "we should love one another's feet." The last two clauses also support this idea. "As I have loved you, that ye also love one another." "As," denoting in like manner; thus, in like manner as I have loved you, in that manner love one another. The manner of his love was manifest in the humbling act of washing their feet, yet he truly loved and Master. "If I your Lord and Master have washed your feet, ye also ought to wash one another's feet. As I have loved you, that ye also love one another."

DO GOOD.

By CHARLOTTE F. BOND.

The Psalmist seemed to hold forth the idea that to trust in the Lord and do good is our most important duty. And indeed, from what we can gather from the Holy Scriptures, it constitutes the ground-work and foundation of a religious life. To do good certainly embraces fulfilling the commands. We greatly wrong our Creator by making gratitude the basis of our love; but we must not hold our good thing from those that trust in him. Had we not better cultivate in ourselves that quiet grace and simplicity which belong to the children of God, than to be worrying ourselves and annoying others with grievous complaints? A pure heart is rather to be desired than the wealth of the world. Love is the only way to do good; but we must be prompt to good. Man becomes more God-like if he possesses God's greatest attribute. It leads a charm to every good deed, and makes peace wherever it is found. We all desire a beautiful home, and some of us are at great expense decorating our earthly habitations. We sometimes grudge the cost of the poor, and despise the labor of a gift of his wages, that we may have grand houses that we may lay up for many years. Why spend so much time, and run such a risk for gold which you can not depend on, for a home so transient? This might be the soul may be required of those. If we do the good deed, Jesus has told us to do, our home is prepared in heaven. A mansion not made with hands, eternal in the heavens, for every one that loves Jesus and keeps his words. It is a home of heavenly decoration and all ready for our treasures. Let us not be hying up our treasures here, but place them there, where we shall soon be taken to enjoy them. Every good deed to do, from his property, is a treasure that will be the greater sacrifice we are called upon to make in doing it, the more it counts for in heaven. If we make ourselves to do good deed, I fear it does not amount to much.

There is no such thing as a selfish or idle Christian. We must forget self and rush forward into good works. The Apostle bears it true, and we must run so as not to miss it. We must not wait for convenience or someone; we must watch for opportunity to do good. Perhaps your neighbors are needy or destitute; you are not to say, "Go he ye fed and clothed;" we are to go to them and provide for their necessities. Again, we have a sick neighbor; and we begin to make excuses: "It is too cold to go out," "I am so sensitive, I can not stand the presence of suffering;" or, "perhaps the disease is contagious." Sometimes we make all these excuses,

ness, which will pass for the present; but suppose God has pleased these things before us to do, and we find them? The consequence will be that we are considered "unprofitable servants, and others will be invited to date. To do good, to be humble and trusting, brings us the greatest earthly peace and happiness. Every deed, whether it be good or evil, will be brought before us in the end, and we shall be judged according to our works. We can well afford to make sacrifices, and suffer in this life, in order to attain to a glorious existence in the future. Let us not give way to selfish desires and worldliness, and lose that glorious hope of being one of the redeemed. Let us live so that we may joyfully look forward to that glorious day when it may be said to us: "Well done, thou good and faithful servant; thou shalt abide thy life-long good, and none shall receive thy reward."

#### THE LAST TWO SUPPERS EATEN BY CHRIST.

BY J. J. ROSENBERGER.

EWIT of the Evangelists records that our Savior spent several of his last days in and around Jerusalem. Luke says: "In the daytime he was teaching in the temple, and at night he went out and abode in the Mount of Olives." As John wrote several years after the other evangelists, he wisely identifies a number of events of our Savior's life which the other Evangelists omit, such as the turning of water into wine at the marriage in Cana of Galilee; Christ's interview with Nicodemus; with the women of Samaria; the washing of his disciples' feet, etc.

The first of the suppers alluded to above, is mentioned in Matt. 26: 6, 7. This evangelist tells us that the supper was being in the house of Simon the leproser, and "that Christ sat at table with a woman with an alabaster box of precious ointment anointed his head." To the above Mark 11: 4, agrees. Luke refers to the above in his record, as early as the 14th chapter and 31th verse; does not name the place or the person of the house a Pharisee, and describes the anointing just as Matthew and Mark do. In the record of the Synoptic Gospels, during the events of the Savior's life, does not the above supper more minutely than any of the other evangelists. As to time, John says, "Christ came to Bethany six days before the passover;" which gives him ample time to do the teaching in the temple, spoken of by the other evangelists. Luke says the supper was eaten at the table. John shows tells us that Mary did the anointing. Matthew and Mark say that the woman anointed his head, while Luke and John say she anointed his feet. We believe she did both. The slight difference in wording of the event, is no contradiction in their statements.

Christ ate a second supper in Bethany, near Jerusalem. This supper, not in Bethany, but in a large upper room in Jerusalem; to this Matthew, Mark and Luke each refer several times. It was on "the first day of the feast of unleavened bread;" the day preceding the killing of the paschal lamb; called "the preparation of the passover;" in which the Jews went to remove the stones from their houses. It was on the 14th of Nisan, in the thirteenth chapter of his record, narrates the event of Christ washing his disciples' feet, which the other evangelists omit; after which he ate a supper with them.

Some, especially our Disciple Nicodemus, connected with our Saviour, think the supper referred to in John, 13th chapter, is identical with the supper alluded to in the 12th chapter, and was eaten in Bethany. In this way, they quickly evade the elemental character of John the 13th; and teach that that act of washing and eating occurred as a note of hospitality, in the quiet family of Simon in Bethany. This view, when met with, is too short; when weighed, is found wanting.

PROPOSITION I.

The supper Christ ate, washing his disciples' feet (John 13), is distinct from the supper he ate in Bethany (chap. 12).

1. Because, at the first supper, Mary did the washing of the feet of Jesus with her hair, her hair covering up the washing; while at the second supper, Christ washed the feet of his disciples with water, and wiped them with his hair.

2. Because of time: The next day after Christ had eaten that supper in Bethany, he went to Jerusalem, riding on a colt; and the

people strayed branches of palm in the way, crying "Hosanna!" See John, 12: 12. But the supper in the above article, was not the supper which he ate on his way to the cross, after his hour was come; that he should depart out of this world." No time for Christ, after this supper, to be riding on a colt. Instead of the joyful shout, "Hosanna!" the indignant yell was set up, "Crucify him!"

PROPOSITION II.

The supper Christ ate with his disciples after foot-washing, identified with, and hence the same supper as Christ ate with his disciples in that upper room in Jerusalem; at which he instituted the Lord's and holy, witnessed by Matthew, Mark and Luke. We maintain this second proposition.

1. Because (Matt. 26: 27, 28), who edified that supper with his disciples in the upper room, he knew John as his betrayer; so, likewise, while eating that supper with his disciples after foot-washing, did he know the betrayer Judas. See John 13: 26. Each represents it as new, and that said news to the disciples, which it could not have been if there were two suppers; that two suppers narrated by John are one and the same, and were eaten in Bethany, then the sad surprise of the disciples upon hearing of the betrayal, as narrated by Matthew, Mark and Luke, is a slur.

2. In John 13: 38, at the close of that supper, Christ told Peter that before the cock would crow, he would deny him three times; and the same, Mark 14: 30 and Luke 22: 34; clearly that Christ had Peter the same night stay, at the close of the supper in the upper room in Jerusalem; hence we conclude that the supper narrated by John on the occasion of foot-washing was the same supper narrated by Matthew, Mark and Luke; at the close of which Christ gave his disciples the symbols of his body and blood.

#### THE VOYAGE OF LIFE.

BY S. O. LARSEN.

PART I.

We present ourselves before you, kind reader, feeling our inability to interest you in some one else's account. As the Apostle has said, we "ought to be able to give an account of ourselves." But due to us to help ourselves, and to the comfort of his passengers. "Eternal Truth" is written in large letters upon either side. The voyager, on arriving at the wharf, invariably gets aboard the large vessel, which is the first one he comes to, and it is so inviting, that he gets aboard of it unawares. He leaves some articles, and most possessions of the three is "Houses of Earth." The second is bound upon the first, yet is not so large; but improvements are being added daily, so that it bids fair to be, in size, etc., like unto the first. Its name is "Hope of Heaven." The third presents a neat, plain, yet pleasant, exterior, and has a comfortable interior, and is the comfort of his passengers.

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the most-stormy. After a few days being on the open seas, there is a calm; the dangers through which they have just passed are forgotten. Nearly all the vessels of the nations has been brought aboard this magnificent vessel, and all that can fascinate has been invented and built.

A man from vessel No. 2 comes aboard and wants all to leave their ship and sail with him. He says that he has a fine vessel, and so sailing will not carry you to the Port of Peace. You are liable at any time to come in contact with storms in which you are surely unsafe, for your ship has neither compass nor anchor. Into the whirl-pool of eternity you are drifting as fast as wind and waves can carry you. We have on board our vessel the most experienced sailors, and a fine cable our vessel to the Haven of Rest. We have a mighty anchor and our cable is sufficient to fathom any water. Besides, vessels built after the model of yours, are not allowed by the keeper of the port to enter, because he has given instructions as to what kind of a vessel can enter the safe harbor. If you would please, we will take you to the other vessel, knowing he will take them some truth, and they are willing to risk the rest. Some may think you over the matter, while others pay no attention to it at all. Day after day, week after week and year after year, men are sent out from vessels No. 2 and 3, inviting and urging passengers to leave the beautiful shores and sail with them, for they are interested in their safety. Vessel No. 3 has seen such ones. The name of the first is "Faith," the second, "Godly sorrow for Sin," third, "Repentance;" fourth "Faith," fifth, "Patience;" sixth, "Hope;" seventh, "Charity." Jesus Christ is pilot and His Word is the compass.

As days, weeks, months, years and centuries pass by these vessels, one gliding the strong man, taking passengers on board, some going, they know not care not whether.

Of the many hundreds, you thousands, who sail in the ship whose sign is "Houses of Earth," who take one of the smaller boats, and go alone or in company with others, seeking pleasure or profit, very few ever return to land in the vessel which has seen anchors. To either they drift from the land and safety, by the more self-doubt they become, and the few stragglers appear on board. They encounter a storm, and their little boat is tossed to and fro upon the mighty waves; it begins to fill with water, and to sink. Then they cry unto Him "that holdeth the waves in the hollow of His hand," and promise if He will change their course, forsake their dangerous vessel and steer toward the "Port of Everlasting Peace." They are permitted to see the mighty waves cease to roll, and to sail over smooth water once more; they forget the dangers just passed, and as some pleasure and sight presents itself to view, they begin to stop and to start from their course. But while they are viewing an object before them, into the water which would increase their weight, and add another jewel to their mortal crown, there is a dark cloud rising, growing darker and fiercer each moment, and it is unnoticed until it bursts forth upon them in its wild fury. Their hair stands on end, and they begin to cry out to start from their course. All their physical powers seem paralyzed, and in an agony of soul they cry: "I am lost, lost, lost! Everything I have in the world, I would give to see another vessel so that I might procure passage in the good old ship. It is too late now to cry for help. Judgment has been passed, and I am condemned," and into the yawning gulf of eternity the little boat is launched.

Reader, in which vessel are you sailing? Are you sporting on the dangerous waters in your little boat, with no line attached to the vessel of safety, so that when there is danger of your being lost, the old sailor can pull you up and save you? Or are you content to be blown and help make you comfortable? "Choose you this day in what vessel you will sail, shouts the great Commander, and the echoes sound from heart to heart. Flea for refuge before the gale shall be closed. Be not like the brave and stout-hearted captain, who at the trumpet's sound, he took his men from New London to New York, upon the elements for half an hour, and then ventured out upon the dark waters of the Sound. He trusted to the strength of his magnificent vessel for the safety of himself and those who sailed with him. Yet the safeguard on which he relied did not prove true and stood fast in the hour

of peril. When the tempest broke upon him in its fury, the vessel, which had been used to prevent this kind of a trial, was tossed on the rocky shore, let go its hold, every line the bow lifted and plunged, and they were drifted slowly but surely upon the rocky coast of Long Island. When the vessel struck upon the rocks, it was dashed to pieces in a moment, and all on board were scattered upon the beach, and lay as dead, as the leaves of Autumn are scattered by the wind.

(To be continued.)

#### EDUCATION.

BY S. Z. SHARP.

MORSE MORRIS, LL. B., Jan. 10, 1883.

Dear Brother:

We have now, for nearly four years, been engaged in conducting a school at this place, in the best of our ability, in the interest of the church. That we have made mistakes, we readily admit. Inexperience in an untried field of labor could not well result otherwise. The work, however, has prospered in our hands, and we feel that the time has come when it is necessary to provide for the growing wants of the school.

In addition to the buildings and apparatus are needed. Before making any further effort in this matter, or laying plans for the future, we wish to get an expression of the sentiments and desires of the brethren of Northern Illinois. It is to be understood that in sending you this circular, we have no other purpose in view than to obtain from you an expression of your desires in regard to increasing the school, and giving the number of the school in the church, then in the near future, we shall make an effort to secure the building to meet the demands of the school, and to carry it to a greater degree of usefulness. If, however, the sentiment would seem to be adverse to the school, then an effort will be made to close it, and give the number of the school in the General cause of education, and the work will be continued by them as they may see it best.

Will you therefore please write answers to the questions printed on the enclosed postal card, and mail it to us at once? This can be done by sending your card to the nearest depot, and giving the number where required. Please sign your name to the answer. These circulars are sent to the home of families, and as we are a general expression, please give the number of members in your family, who are favorable or unfavorable, as the case may be.

We shall also be glad to receive a letter from you, giving, if you feel like it, counsel and advice. We hope that you will give it in a candid and prayerful consideration, and give us an answer as soon as possible.

Yours faithfully,

D. L. MILLER, Sec'y.

In behalf of the B. F. M. Society, Chicago.

☞ The above circular was sent to each family in Northern Illinois, in which there are members of our church, so far as their names could be ascertained. It was thought best to ascertain the sentiment of our church before going further with the school, and to apply first to those nearest the school, and who had the best opportunity to judge of its merits before going farther away.

There are still some far from here, but thus far the verdict has been overwhelmingly in favor of the school continuing on the plan it has been conducted, and to make the additional improvements needed, as fact as the friends of education in the church can do so. It is a source of much gratification to those favorable to education, to find such a unity of sentiment among our members, and an incentive to those engaged in managing the school to conduct it in such a manner as to meet the approval of our Brethren still more in the future than in the past, and we trust we shall also have the united prayers and co-operation of our members to this end.



... of all the pastors in Italy... years ago when we learned this... And while we cherish the old name... have passed through the darkest periods... which has ever seen, we regret that those... now holds a name do not cling to the... of worship. Still we would not... them, for that is something the apostles... themselves were not permitted to do.

FOR-ORDINATION.

BY ATLAS W. REESE.

... the first time, I found that, there were glad... the Word of the Lord, and as many as were... together, writing from Manassas... under date of Feb. 22, asks me... me either privately, or through the B... the latter clause of the above text of...

... being, heretofore, been consulted by... whose minds have been agitated by... subject, I thought it might prove serviceable... (brothers as well as the brother above... named) to give my answer through the...

... many minds have been perplexed on this... To enter upon a full investigation of... subject, would occupy more time and... than we could command, or would be... suitable, perhaps, to the readers of our...

... I would, in fact, be to reopen the contro-... between two opposing theological... Calvin and Arminian. This is not... to our purpose. Pointless con-... as learned as they are dry—have been... on both sides of the question, and... the mighty problem remains as it was in... beginning of the controversy, unsettled... candidates have fallen into ranks be-... opposing banners, and the religious... like two mighty armies confronting... other—might fully represent the two... wings of conflicting theologic senti-... on this subject.

... I look, then, in vain, to the opinions of... as to a satisfactory solution of God's pur-... towards the race. The truth must be... in the light of God's Word.

... And then, we know absolutely nothing of... character, or purposes, outside of what... has been revealed to reveal to us in the... Is this a sound position? We be-... think, no one would... about.

... And then, do we certainly know of the... of God? We know that He is com-... omniscient, omnipresent; that He is... immutable, unchangeable, eternal; that He is... perfectly perfect in all the attributes of... character, infinitely holy, infinitely mer-... and infinitely just. He is the Creator... of things, the framer of our bodies, and... Father of our spirits. He exercises His... sovereignty upon the moral universe, and... all the creatures of His hands who are... absolutely accountable to Him.

... And what is the character of God, as revealed... in His infallible Word.

... Nothing short of this would save the sym-... of His character, would be unworthy... and could not command the worship...

... And the purpose of God towards His intel-... of creation, most harmonize with this... of a Supreme Being, as set forth in... Bible.

... And then, do we certainly know of the... of such a God towards the race... Now only what He has revealed to us... anything more. All outside of this is... subjective, visionary and delusive. God... in His Word, even under the solemn... of an oath, that He has no pleasure in... death of the wicked, but would rather... each would turn to Him and live. He... that He sent His only-begotten Son... the world to suffer and die for the... of the whole world. The atonement, there-... as broad as the race, is infinite, in its... measurable depth, every rained son and... of Adam's sin. We must believe, then,... of God of the Bible, would deal justly... the heavenly, and impartially with His... race, more especially as they cannot ap-... His Almighty power.

... We are assured that "eternal life is the gift... of God." Absolutely, unconditionally, and... No! but, through Jesus Christ, our Lord... Then there are conditions in the plan of sal-... vation? Christ died for all men,—are all... men, therefore, saved through the meritorious... offering of Christ? Surely not! Then why... not? Because of a decree, made in the mind... of God away back in the councils of eternity?... Assuredly not, if we rightly interpret the... Word of God.

... The atonement of Christ is amply sufficient... in itself,—is long enough—to cover the race, but... the doctrine of universal salvation is not... taught in the Gospel of Christ. God offers... salvation to all men, but offers it conditionally.

... What are the conditions? Faith, repent-... ance and baptism? Is it possible for all men... who hear the Gospel to comply with these... conditions? On the theory of man's moral... responsibility, no! Does God offer salvation... to all men? If yes, otherwise, through what... agency?—by faith, otherwise, through what... agency?—by repentance. What is the Gospel? It... is the offer of salvation to sinners. Is God... sincere, when He declares that "whosoever... believeth, and is baptized, shall be saved"?... Would God mock His creatures by offering... them salvation—offering it to "every crea-... ture"—when it was no portion of His plan... to save all—and when it was not possible for... a part of them to be saved? Can all men re-... pent? Paul says, "the times of this igno-... rance God winked at," (He bore with) for... the time being—before Christ came? but... now He commands all men, everywhere, to... repent." How sweeping, how universal, the... command! Would God command all men to... repent, if some of them had no power to obey... the Divine obligation? Surely not!

... If man is the subject of a decree, originat-... ing in God, that he shall be saved, and that... the man is at all free, it is idle to say that... God's decree ordains whosoever cometh to pass, yet no man is to be the author of sin!—for no... human reason can reconcile the idea of a... fixed and unchangeable decree of God with... man's voluntary, moral conduct and account-... ability for "the things done in the body." If... "God fore-ordains whosoever cometh to pass,"... is the direct result of God's will, and God's... power. Man's volition has nothing to do... with his own conduct, or with his final desti-... ny. In other words, if I give an individual, as... the result of God's will, I believe, "whatev-... er" from all eternity to be saved, and if, un-... der the same decree, another give individual... is left out, where is the ground for the volun-... tary exercise of faith, repentance, and bap-... tism, on the one hand, and the guilt of the... commission of sin, on the other? The abso-... lute proposition is utterly incompatible with... the free agency of man, and, if man is... not a free agent, he is simply machine—and... is not, and cannot be, accountable to God for... his moral conduct. And yet, we are plain-... ly told that "we must all appear before the... judgment-seat of Christ, there to give account... for the things done in the body, whether they... be good, or whether they be evil." Why give... account?

... It does not help the matter to say that be-... cause of man's ignorance of God's final pur-... pose in the individual case, that therefore a... decree exists no controlling power over man's... volition and his free agency, and therefore, he... is responsible to God for his conduct: for this... is sophistry.

... If only they who "are obedient to eternal... life" will believe, or can believe, why does... God call on "every creature" through the... preaching of His Word, to receive a power... which they do not, and cannot, possess?

... Upon the theory of absolute, unconditional... fore-ordination of the individual, unconditional... fore-ordination is a violation of the character of God. The... soul of one man being just as good as... available as the soul of another, God tells us... the soul is of priceless value. Our Saviour... says, "What shall it profit a man, if he shall... gain the whole world, and lose his own soul?"

... But, says the Calvinist, God could not fore-... know that which could not endure to pass? We... admit this negative assertion. God knows all... things past, present and to come. He could... not be God if He did not. God knew, from

... an eternity, who would be saved, and who... would be lost. But He saved, not that He... knew by His virtue of a fixed, unchangeable, ... arbitrary decree, originating in the Divine... mind, and as an exercise of Divine power, in... respect to the intelligent volition of man, the... creature of His hands, and the subject of His... moral government.

... God knew, from all eternity, that He would... create man—upright and holy—that by man's... (voluntary) transgression, sin would enter in-... to the world, and death by sin, and that no... death would pass upon all men, because that... all had, or would, sin. He knew, from all... eternity, that the plan of salvation would be... offered for man's redemption. He knew, from... all eternity, who would comply with the terms... offered in the Gospel, and knowing these... things, was the chief cause, are they who were... not those who would believe. What does Peter... say? (1st Epistle, 1st chap., 2d verse?) "Elect... according to the foreknowledge of the Spirit... of God, unto obedience," etc., etc.—elect, not... unconditionally, but according to the provi-... sions of the Gospel—in compliance with God's... Will.

... They who are lost, will not believe, and as... faith is a condition of pardon, they cannot... be saved. There is no salvation offered to the... unbeliever—God Himself cannot save the... man who will not believe—for God cannot... violate His own Word, and He has declared... that "he that believeth not, shall be damned."

... Faith is voluntary not compulsory—and... faith is simply taking God at His word. Sal-... vation is of grace, and yet, it is the reward of... the righteous. Eternal death is the punish-... ment of unbelief, and voluntary transgres-... sion of the law of God. The final ruin of... the soul is not the result of God's unchange-... able decree. It is suicide. If the lost soul... could know that its banishment from the... presence of God was because there was no... purpose in the mind of God to save it from... its awful doom, the very thought would flash... a ray of light through the darkest caverns of... hell—but alas, the latter reflection comes... into that ruined soul, "I am here because... I knew my duty, but I did it not!"

... Absolute, unconditional fore-ordination pre-... sents the idea of God to the human mind—... not as a kind, merciful, compassionate Father, full of tender concern for the happiness... of the race—but as a cold, unfeeling, vindic-... tive Sovereign, exercising an arbitrary power... over his helpless creatures, who are brought... into life and being, by no volition or account-... ability of their own, and assigned to a des-... tiny over which they have no control. A de-... cision so monstrous we believe to be utterly... at variance with the character of God, as re-... vealed to us in His blessed Word. It discolors... God, it lightens the hopes, and shocks the... sensibilities of the human soul.

... But let us turn from the sombre shadow... of this gloomy picture of a pitiless God. See... what glimmers light through the pages... of Divine truth! The love of God, how... it embraces, in its tender folds, the whole... family of man. "God so loved the world, as... to give His only-begotten Son," etc. What... finite mind can comprehend the height and... breadth and measureless depths of that love!... All mankind are invited by that love. "And... let the Spirit and the bride say, Come." And... let him that heareth say, Come. And let him... that is athirst come. And whosoever will, let... him take the water of life freely." Rev. 22:17.

... Such, my dear brother Southwold, are the... thoughts suggested by your request. If in... accordance with His Word, may the Lord... will His blessing; but if, through human... weakness and human imperfection, errors ex-... ist, may the Lord forgive. "If any man shall... wish, let him ask of God who giveth liber-... ally and abundantly so."

... "To that Perfect Fountain of all Wisdom... may our hearts ever be turned, in the prayer... of your brother in Christ Jesus.

W. HERRINGTON, Mo.

RAILROAD ARRANGEMENTS.

... As a general thing we have a little trouble... about railroad matters just before the time... for our Annual Meetings. To avoid that this

... year, the Committee of Arrangements, in Kan-... sas, has appointed certain brethren to look after... the arrangements of certain lines. We hope... others will not interfere with this program... If they think additional brethren should be... included let them write Bro. M. M. Eshel-... man, of Washington, Kan., and get per-... mission, so there will be no clashing of arrange-... ments. You are aware that too many coun-... spind the loath. We give below the names... and addresses of those appointed, so they can... be addressed by those having business with... them.

- D. L. Miller, ..... Mt. Morris, Ill.
- H. B. Draughton, ..... Huntingdon, Pa.
- W. R. Deeter, ..... Milford, Ind.
- D. P. Saylor, ..... Double Pipe Creek, Md.
- J. F. P. Mosser, ..... Bonners, Va.
- J. Jesse Crosswhite, ..... Jonesboro, Tenn.
- J. M. Metzger, ..... Cerro Gordo, Ill.
- J. B. Brubaker, ..... Covington, Ohio.
- S. S. Mohler, ..... Tarsboro, Mo.
- Daniel E. Brubaker, ..... Maxwell, Iowa.
- M. M. Eshelman, ..... Washington, Kan.

... Below are the appointments as made by... the Committee, and published last November. We... reublish the article for the benefit of all... parties.

... At the meeting of the Committee of... Arrangements for next A. M. in Douglas Co.,... Kan., the following were appointed to arrange... with the railroad companies in reference to... transportation of members to the A. M. at... Hiram Grove, Lawrence, Kan.

... D. L. Miller, all railroads leading out of... Chicago and North-West Illinois.

... W. R. Deeter, Baltimore & Ohio, Michigan... Southern, and roads running north and south... through Indiana.

... D. P. Saylor, P. E. W. & C. entire... line and such other roads which may be... necessary in Maryland.

... J. F. P. Mosser, the Chesapeake & Ohio... and Ohio & Mississippi, and principal roads... in Va. and W. Va., not named as being under... care of others.

... John Crosswhite, roads in Tennessee.

... John Metzger, T. W. & W. and I. B. & W. L. E. F. Rosenberg, the Pan Handle and... other roads in West Virginia.

... S. S. Mohler, the Missouri Pacific.

... Daniel Brubaker, all the roads leading... north and south through Iowa and Minn.—sober.

... Leading lines through Iowa will be arrang-... ed by D. L. Miller, as most of them come... under Chicago points.

... M. M. Eshelman, all roads in Kansas, Ne-... braska and Colorado.

... Children and Nurses brethren make their... own arrangements.

... The Committee desires that only those in-... vited make the necessary arrangements and re-... port through official papers of the Brother-... hood so as not to confuse R. R. Companies... and burden the papers. They will see that... all who desire to attend A. M. will be provid-... ed with tickets, and such rules as may be... agreed upon by them and the companies.

S. S. MOHLER, Foreman.

M. M. ESHELMAN, Secretary.

... We now suggest that all the arrangements... be completed and forwarded to us by the... first of April, so they can be published in one... issue, all at the same time, about the first or... second week in April. Then by preserving... that No. of the paper, you will have all the... arrangements together, and you can send the... route that will suit you best.

REPORT OF DONATIONS RECEIVED.

Donations for Friends.

Bro. The following sums have been donated by the persons named, to send the B. A. W. to the persons specified by them:	
Enoch Ely, Ill., .....	\$ 1 00
John Goble, Ill., .....	1 00
John Danner, Ill., .....	1 00
John W. Price, Ill., .....	1 00
Samuel Stiffer, Ill., .....	2 00
Samuel Shiverer, Ohio, .....	50
Lyman Clark, Ohio, .....	2 25
S. T. Basserman, Ohio, .....	1 00
John Herr, Kan., .....	1 00
John Zuck, Ind., .....	1 00
Walter W. Moore, Ill., .....	1 00
M. Snyder, Ill., .....	1 00
Elmer Scholck, Ind., .....	1 00
P. C. Lehman, Mo., .....	1 00
Previously reported, .....	100 65
Total, .....	\$111 65

Home and Family

Home - and the fruit of righteousness is a man of peace...
Sufferers is no less an enemy to virtue than to happiness.
Is adversity it easy to despise life? Is it easy to love, who can endure a wretched life.

NEVER shrink from doing anything that is your duty to do. The pleasure of doing your duty, should be a sufficient reward.

It is to be happy and self-forgotten condition that the citizen of God's kingdom enjoys, when he consecrates himself to God.

The Pleasures of Feasting.

JAMES Humphrey, a Cavalier, nearly drove to death in a recent storm, when driving home from Wakeforest to Millington...
When he felt no longer able to hold the reins with any grip, he determined to seek shelter in the first house until well warmed.

His tongue became stiff, then his arms and legs chilled, then his back, and finally it seemed to him his whole body was being congealed, emitting an almost total cessation of the heart's action.

His condition of extreme suffering and despondency abruptly gave place to a feeling of grateful warmth, and the symptoms ceased, emitting an exhilarating glow.

By this time he had reached a house, but he drove on, thinking that nothing was now to be feared. The sleigh instead of reaching alone at an old man's, appeared to glide through the air with great swiftness, and the horses fairly flew the paces. A sense of evolution filled the farmer's breast, as he regarded the horses to still greater speed, and the wheels on each side were passing so quickly, that they became indistinguishable black lines. Then the sleigh-bell sounded faintly, and the chains disappeared in the distance, the former fell gradually into a delicious slumber, which came near being the sleep that knows no waking, and he knew no more until brought to life under a vigorous treatment.

A Dream.

One night, lying on my lounge when very tired, my children all around about me in full romp and hilarity and laughter on the lounge, half awake and half asleep, I dreamed of this dream: I was in a far country. It was not Rome, although there were some Oriental features in the scenery. It was not the tropics, although more than tropical fruitfulness filled the gardens. It was not Italy, although more than Italian softness filled the air. I wandered around looking for thorns and nettles, and I found that they grew there; and I saw the sun rise, and I watched to see it set, but it did not set. And I saw the people in holiday attire, and I said: "When will they get out of this and put on workmen's garb and again labor in the mine, or set out on the farge?" But they never put on the holiday attire.

And I wandered in the suburbs of the city to find the place where the dead sleep, and I looked all along the line of beautiful hills, the places where the dead most blissfully sleep, and I saw that they were not in a tomb, or a white slab, or a funeral pile. And I went into the chapel of the great town and said: "Where do the poor worship?" and where are the laird benches on which they sit?" And the answer

was made me, "We have no poor in this world."
And then I wandered out to find the hovels of the destitute, and I found millions of under and old men, and old, but not a care could I see, not a sick could I hear, and I was bewildered, and I stood under the branches of a great tree, and I said: "Where am I? And whence comes all this scene?" And then came from among the leaves, and up the flowery paths, and across the broad stream, a flower came, it identified group, throwing all about me, and I saw them come, I thought I knew their steps, and as they shrank I thought I knew their voices; but then they were so gloriously arrayed in apparel such as I had never before witnessed, that I bowed as before to strangers. But when they clasped their hands and shouted, "Welcome, welcome!" the mystery all vanished, and I found that time had gone and eternity had come, and we were all together again in our new home in heaven.
And I looked around and said, "Where am I here?" And the voices of many generations responded, "all here!" And while tears of gladness were running down our cheeks, and branches of the Lebanon Cedars were clasping their limbs, and the fountains of the great city were chiming in a waltz, we all together began to leap and shout and sing, "Home, home, home, home!" Truly, go, go.

April 6, for the State of Michigan, at Blue Hill, Hancock, District Court, before me at last session.
April 10, Southern District of New York circuit court, New York, New York at the City.
April 20 Southern District of New York circuit court, New York, New York at the City.
April 23 Southern District of New York circuit court, New York, New York at the City.
April 24, S. A. M. North-west on District of Kansas, Kansas, at Kansas, Kansas, a solo-worth-out of Burdick.

LOVE-PAID.
No. 30-10-12, at Washington, Md., at the John G. W. Smith, 2nd month out of Washington, Md.

Advertisements.

ADVERTISING RATES.
(For Standard Size, each insertion.)
One insertion (1 square) 10 cents
Two insertions (1 square) 18 cents
Three insertions (1 square) 25 cents
Four insertions (1 square) 32 cents
Five insertions (1 square) 38 cents
Six insertions (1 square) 45 cents
Seven insertions (1 square) 52 cents
Eight insertions (1 square) 58 cents
Nine insertions (1 square) 65 cents
Ten insertions (1 square) 72 cents
No advertisement accepted for less than \$1.00.

Matrimonial.

B. H. You are invited to a grand ball...
B. H. You are invited to a grand ball...
B. H. You are invited to a grand ball...

Fallen Asleep.

Found on each of which is on the front...
Found on each of which is on the front...
Found on each of which is on the front...

My Seed Catalogue.

For the convenience of those who desire to...
For the convenience of those who desire to...
For the convenience of those who desire to...

GARDEN COMPANION.

For the convenience of those who desire to...
For the convenience of those who desire to...
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GARDEN COMPANION.

Has the honor to inform you that...
Has the honor to inform you that...
Has the honor to inform you that...

ANNOUNCEMENTS.

District Meetings.
April 6, for the State of Michigan, at Blue Hill, Hancock, District Court, before me at last session.
April 10, Southern District of New York circuit court, New York, New York at the City.
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For the convenience of those who desire to...

Save Money.

By having a good subject, when it costs no more than a good one. Any book not interested in this way, we can furnish you with a price. Try it!
Booke Pamphlets and Tracts for Sale!

Overhauling of the...
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Our New Writing Tablets.

Are you concerned for your penmanship?
Are you concerned for your penmanship?
Are you concerned for your penmanship?

Mt. Morris College.

11715 students here enjoyed a week...
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Correspondence.

From Elkhart, Ind.—Feb. 6.

Dear Brethren—

My little girl Jan. 29. One happy day to hold out faithful. There of attendance, despite the very cold weather. May I bless the dear Brethren and so cordially for us.

D. M. P. FERRIVAL.

Anonymous circuit.

Meeting for the State of New York held in the Blue River Valley, Dutch Co., N. Y., commencing on April 24. All Brethren coming from the South and West, D. C., N. Y., and Mississippi (G. A. B.). They will be met on the evening 26th. The meeting will be two miles and one mile east of Rising City, Mo.

J. P. MOOMAY.

From Pierce City, Mo.—Jan. 30.

Dear Brethren—

As the close of my subscriptions draws I can easily say farewell to it, except at W. W. and *Priscilla's* Christies. I am a reader of the B. at W. since the 18th, and must say it surely is a Christian's joy, and has manifested a spirit of love and affection. Brethren Education is of good cheer, let others say what they will. Keep yourselves clear of the insults which others are addicted. We are very in need of some preaching that will stir up the spirits of our slumbering souls. So, when you are travelling East or West, St. Louis & San Francisco, B. B., and Baltimore, and we will meet you in City, Mo., and enjoy your nice miles of our home.

L. E. PICKENS.

From Weatherford, Texas.—Jan. 28.

Dear Brethren—

Since my last letter I have had more opportunity to consider the advantages and disadvantages of this part of Texas. We are still in love with this State and think it would be a good place for our brethren to locate. The Gospel is preached in Texas as well as in any other part of Texas. People here are getting of one Brethren. Why is it that we cannot find a man to preach to the people? It would be a good place for some mission, for the harvest is great, and there are few. I will answer all letters sent to me for information concerning this country, by enclosing a stamp. We are pleased to hear of the weather. The weather is pleasant and health generally good.

JAMES S. BECKLER.

District-Meeting of Southern Ind.

Dear Brethren—

I have a desire to attend the meeting at the Indiana, Rev. Thos. C. Gleser and the Rev. Jan. 20th at Keokuk, and so I am coming to visit Henry Co., Ind. We on the evening with the Brethren in the Creek meeting-house; listened to an interesting sermon by Henry Frazier, of Ohio, followed by Childer and John Metzger of Ind. Following we were conveyed to the place where we met a number of brethren. Some had not upon other occasions, and so we were another fountain from which we drank profusely, and that was the spirit of the meeting. Jesus was there with the Lord and beloved Bro. Hamilton of Keokuk. Not an unkind word was spoken. A check came, and the meeting closed on the first day. There were a number of brethren at that meeting. Met again with the brethren at the Back Creek house, and to preach to a very attentive congregation. Am glad to say the young people at the meetings deserve the highest praise for their deportment.

The next morning the meeting resumed its session at nine o'clock. That address and address with which, their words were so abundant and the submissive spirit of those who did not get everything as they thought best, told

us, with all those who looked on, that Jesus was another again. The meeting closed about noon and then the parting hand was given, with a hope that we would meet, never to sever. Arrived home safely. As the clerk will no doubt give the B. at W. an account of the business of the meeting, I will not give any, but let me leave feeling that it had been wisely disposed of by S. GRANT.

Annual Meeting Report for 1882.

The following is the financial report of Annual Meeting of 1882, held at Arnold's Grove, Solomon's Creek Congregation, Elkhart Co., Ind., May 29th, 30th, 31st and June 1st.

RECEIPTS.	
Money from different churches of Northern Ind.	\$2408 08
Money from Restaurant and Lunch Room	2536 02
Amount from sales of one dollar tickets.	434 00
Amount from sales of 50-cent tickets	1303 50
Amount from sales of 15-cent tickets	1341 75
Amount from sales of material, etc. after the meeting.	1154 97
Total Receipts.	\$9242 32

EXPENDITURES.	
17,349 loaves of bread and freight on same	736 41
41 head of beef, butchering, etc.	1873 00
Butcher, apples and sugar on same	1064 88
Greasy, rope, lumber, eggs and pickles	705 38
Milk	31 87
Pies and cakes	31 87
Wool	50 00
Wool supplies	50 00
Sundries	57 58
Services in lunch room and restaurant	195 70
Queenware and freight on same	228 76
Cook pots and freight on same	58 80
Table cloths and towelings	102 95
Towels	112 54
Brick and bath fixtures	30 80
Hardware	49 60
Carpenter work	12 40
Table washers and rakes	296 34
Rent and freight on canvas	336 25
Rent of A. M. grounds and land	138 25
Wool	39 75
Expenses	40 40
Preaching	530 83
Public services	178 75
Self-education	10 00
Miscellaneous labor	122 00
Interest on borrowed money	4 68
Committee of Arrangements	285 16
Total Expenditures	\$8115 33
Balance on hand	8 725 29

A. H. PETERBACH, Treasurer.  
HELEN FORNEY, Comptroller.

We have examined the above report and pronounce it correct.  
W. R. DEITEL, Foreman, Com.  
JOHN ARNOLD, Arrangements.

Presiding Christian please copy.

From Henderson Co., N. C.—Feb. 3.

Dear Brethren—

PERMIT me to say to the Brethren generally, but more especially to our ministering brethren that we, the little flock of Henderson and sister churches of Henderson Co., N. C., are anxious for more preaching, and we do earnestly solicit our Northern and Western brethren, to come and settle among us, and help us to let the true light of the Savior shine in the South, where there is so much ignorance and idolatry, prejudice and false teaching.

We have an inviting climate which is noted for its pure air, pure fresh-water, plentiful brooks and regular seasons. Having traveled us for West as Western Texas, and resided in several counties in the Lone Star State, traveled the over-land route and witnessed the devastating effects of the army of grasshoppers, grasshoppers, mowing, hawks, etc., have had whereof I am glad to say that, all things considered, we here in Western North Carolina, have many advantages over those living in the far West.

Land is as cheap here in many places as in Western Texas, and here we can enjoy the luxuries of fruits and vegetables the year around.

We have had several light springs this winter, but are now having Spring-like weather. Today the mercury stands at 70 degrees.

As we had a good mast last Fall, our "nut-brogs" had to have but little feed,

as yet. Sheep and goats do well all winter with but little feed, except now and then when the ground is covered with snow, and in most parts, in Summer, our cattle, sheep and goats get fat outside. In certain localities, where the range has failed, we can sow the cultivated grasses and pasture our stock. Though we cannot compare with the West and Northwest, yet here in this mountainous section, we always make bread enough and to spare.

There are thousands of acres of swampy and up-lands, level or slightly undulating, which are unimproved and afford excellent range for stock. In the outskirts of our county there are thousands of acres of mountainous lands, which afford most excellent range for sheep, goats and hogs.

In a word, let me say, we need more men of capital and intelligence, and above all, we need more faithful and zealous workers in the cause, who will not shun to contend for the truths of the Bible, in their private and public life. The doctrine of the Brethren, as taught and practiced by the Brethren, is as yet almost, or quite unknown in many places here in the South. The probability is that ignorance and prejudice will still reign, unless evangelists are sent by the Brethren, that the rising generation be taught right. The Brethren here would rejoice to hear that a company of those of like precious faith were coming to cast their lot among us. Brethren and sisters, remember us, and pray that the Lord send more workers into the field.

J. W. KILPATRICK.  
Flat Rock, N. C.

HOME AGAIN.

On the eve of January 13th, we commenced a meeting at Rock Creek Center, in the Eight Mile congregation, Huntington Co., Ind. The meeting was held in a union house, with a few visiting members, in the midst of the Disciples and New Lights. After a few mild remarks, to allow time for acquaintance and confidence, we introduced a plain list of subjects, that set the errors of these named above in very clear light, and it was interesting to see the eager attention they gave to the Word preached. With reluctance we took our leave of them. The 22nd went to Markle, same congregation. The Brethren reported to us, aided at Markle, that the meeting at the center was doing a good work. On visiting their neighbors, they found several ready to come to the church. The unfavorable results of dividing time became apparent to us. Notwithstanding the embarrassing circumstances, the field to us looks promising. Brother Dorsey Hodgden and the Brethren from Solemson have agreed to visit and preach to these brethren. We called to see the Brethren, and to justify our collection for the St. Louis church. We left the matter in the care of Bro. George Cline.

J. J. BOSSBERGER.

A Sad Accident.

On the morning of Jan. 27th, Mr. Oliver Plack started to cut fodder in his barn, near Yellow Creek, Bedford Co., Pa., and about nine o'clock, while in the act of putting a fork on his left hand, he might between two logs which, ending his arm to the elbow and hitting one side of his head fatally. He suffered extremely for about five hours, until death relieved him of his pain. He leaves a widow and nine children, to mourn the loss of a kind and affectionate husband and father. On the 29th of Jan., his remains were interred by the Brethren of the congregation of the same church, near Yellow Creek, where the service was improved by Rev. Mr. Beech of the Reform persuasion, from Matt. 21-41, to a large concourse of people. His age was 47 years, 6 months and 23 days.

Thus we see that in the midst of life, death may come.

MICHAEL KELLER.

To the Churches of the Southern District of Illinois.

By referring to the Minutes of the last D. M., you will see that there was a resolution passed to help the poor or weak churches to build up their congregations by circulating a subscription and each member contributing the amount they are willing to give towards each house, where help is called for and granted by the Committee appointed to look after this business. It is the duty of this Committee, when there is a call for assistance, to visit the

places, and consider the propriety of building there, taking into account the number of members, the probability of sustaining a congregation at that point, and the amount that they are willing and able to subscribe towards their own house. Then, if the Committee has a report from each church, as to the amount they stand pledged to give when called upon, the Committee, can well intelligently, knowing what the district will give, and what the members can give where the house is to be built.

Remember, that this Committee there do not beyond the amount that the churches stand pledged to give when called upon. This subscription is to be made next D. M. Bro. David Vaniman, Vinton, Maconia Co., Ill., is corresponding secretary, to whom all applications for help must be made.

Now, brethren and sisters, if each member will be a little liberal in his donations, we can do a noble work by a united effort and no one be hurt or feel the loss.

Now, brethren and sisters, please attend to this at once, if you have not already done so. Neglect or delay places your servants, the Committee, in an awkward position. District meetings are of no use unless we act according to their advice and decisions. The church in Woodford is doing its part nobly, and will soon be ready to report.

Jas. R. Green.

An Announcement.

We have appointed our District-meeting for North-western Kansas and Colorado, in the month of next May, to be held at the Congregational in the district near the Salina Valley church, and not knowing the address of any of the members, I hope this will suffice.

The meeting will be held in the Kinsy school-house, about four miles north-west of Barr Oak. Bear in mind, Barr Oak is a union house, and those notified by rail should write in good time to the following brethren: Eli Bomer, Caleb Kinsey, Christian Gish, all of Barr Oak, Jewell Co., Kan., and they will convey you to place of meeting. Meeting to be opened for business at 9 A. M.

SUBSIDY in behalf of the local congregations of the Brethren of the North-western District of Kansas and Colorado.

LEWIS HILLEY.  
Bellville, Kan.

Sketch of Bethood Congregation, West Lebanon, Ind.

Dear Brethren—

As old brother and sister by the name of Hanson, moved out here from Va., shortly after the close of the war, and after enduring many hardships, the old brother took sick, and died. He was buried in the cemetery at John Metzger's lot for him, to come and preach the funeral sermon. He came, delivered the funeral discourse, several other discourses followed and the result was that several were baptized. Regular appointments were established; additions were made to the former number from time to time, till the total number reached about fifty, when they were organized into a church, by Bro. Metzger and E. B. H. Miller, presiding, and William B. Goodrich, and Jesse Hanson were appointed as deacons. The church was put under the care of John W. Metzger, who has been our principal minister ever since.

We number at this time about thirty members. We do not feel in a healthy condition. I hear of no schisms or factions among us. True, we have had some drawbacks. A few have moved away, and a few have grown cold, not from want of faith in the principles and doctrines of the church, but from the effect of local causes, the principal of which has been the want of a proper house for worship.

We have no overflow that and secured for ourselves a convenient church-house.—Trustees have been appointed who have purchased the property. Conveyance is deed has been made in regular order. A small part, only, of the purchase money remains unpaid, and enough more is subscribed to clear the property from debt.

Our church-house is distant just one mile south from Passenger Depot of Walnut and Toledo R. R., and is situated in the old town of West Lebanon, Warren Co., Ind. A good plank sidewalk walk to the house. This is no union house, but belongs exclusively to





published in the interest of the Brethren, or German Brethren, in an unassuming, quiet, and unobtrusive manner, as an unassuming, quiet, and unobtrusive manner, as an unassuming, quiet, and unobtrusive manner...

(All the Year Around)

Brethren at Work. PUBLISHED WEEKLY. AN ORIGINAL AND UNUSUAL PAPER. PRICE, 10 CENTS PER COPY. THE BRETHREN AT WORK, No. 10, N. 1st St., Philadelphia, Pa.

THE ROAD TO HEAVEN.

BY RANSON WYKE. There can be no road to heaven, but the road to hell is paved with good intentions. The friends we love and cherish in life are the ones who will be our enemies in the next world.

2. Until they heed this advice, they have no Gospel right to reprove those who follow worldly fashions in other things. No elder has a right to install a brother into any office in the church while persisting in the use of tobacco.

AN OLD TRACT.

BY J. T. SOUTHWOOD. I HAVE an old tract, dated, Lowell, Feb. 8, 1848, containing 63 pp. It is entitled "Reasons for Becoming a Baptist," and bears as author, the name of S. Remington, a Methodist minister, who had been a member of that church for twenty years.

Among the many historians he quotes to establish immersion, is Tertullian, whom he quotes as follows: "Tertullian, the oldest of the Latin fathers, says, 'we die symbolically in baptism.'" Upon these words Rigdittin remarks, "We are immersed as if we suffered death, and rise up as if reviving again."

I ask is this not plainer proof for true immersion than that quoted by Mr. Remington in proof for single immersion?

He also quotes Chrysostom, thus: "Chrysostom says, 'to be dipped and plunged into water, and then to rise up out of it again, is a symbol of our descent into the grave, and of our ascent out of it. And therefore, Paul calls baptism a burial when he says, 'We are therefore buried with Him by baptism into death.'"

that death may be represented in a figure." Notice that he tells us Basil says, "By three immersions we administer this important ceremony of baptism."

We shall notice but one more of his quotations, which he puts thus: "Du Pin says, 'In the first centuries they plunged those three times in the water when they baptized.'"

Why men, and even men of talent, will use certain historians as testimony against sprinkling and pouring as baptism, and as authority for immersion, but when it comes to true immersion they are not willing to accept them, is something that looks both strange and inconsistent.

THE HAPPY CONCLUSION.

BY S. T. ROSSERMAN. "But as for me, I will come into thy house."

Decision of character is indispensable in every pursuit of life. He that swears with every floating opinion, is a slave to others, and will suffer shipwreck in his undertaking. He that has not moral courage to say no, but no not conduct to temptation, will find himself wrecked on the barren sands of sin and folly.

There is where I shall find a home, with some one to love me through this thorny vale, beyond the tolls and cares of life, to these mansions of eternal bliss, where we shall be freed from all earthly cares, and enjoy a quiet rest in the realms of endless joy and blessedness. Denmark, O.

DANGER OF RICHES.

BY SAMUEL SALLA. Is the decline and downfall of nations and God's ancient church, the rich counselors were especially sought out and imprisoned or slain. Men who might have been of great service to those who were yet loyal, were not spared, but their riches were the cause of their destruction. Under the Chris-

ian dispensation rich men are in no service to the church, because they are wise in their own counsels, Prov. 28: 11, and Christians are commanded not to be wise in their own counsels. Rom. 12: 16. Many rich people count, seemingly, be Christians. Who the rich are, is not the subject under consideration, yet I venture the opinion, that when a person has more than he needs, and knows it, and still wants more, he is in danger.

The first church under the New Dispensation had all things common—none rich and poor—and the less we are like that church, the more we deviate from the principles and doctrine of Christ and the apostles, for they built that church. The members of the church must bear one another's burdens. When the church speaks it is the duty of members to spend time and money, and the time or money thus spent is really a burden, the members must help bear it. But I believe it is wrong for brethren who are abundantly able to spend time and money, to ask their poor brethren to pay their expenses. Some people believe it is their duty to get all they honestly can, in order to help their children. But Christ is not the Author or Financier of such a faith. For instead of becoming rich, He, for our sakes, became poor. Cyriacus, born about one hundred years after the apostolic age, says on this subject, "Think him not a father to you, children, who is a feeble and mortal man, but ask your Father, who is eternal and Almighty Father of all spiritual children. Let Him be the guardian and provider for your children, and the protector of them by His Divine Majesty against all the views of the world. When you bestow more care on earthly than heavenly possessions, you are unwilling to entrust your children to Satan rather than to Christ; you commit a double sin, for you neglect to obtain for your children the protection of God, and you teach them to love possessions rather than Christ." Such is the advice of one who gave His life in preference to this faith.

HOW SAVED.

How were the Gentiles saved before the Gospel dispensation, if they were alienated from God?

PETER explains that "in every nation he that fears God and works righteousness, is acceptable to him." Acts 10: 35. This has always been true. The Scriptures know nothing of the salvation of any who are alienated from the life of God, except by turning them from darkness to light, and from the power of Satan unto God.

Gentiles, without a written divine law, could be saved by obeying the law written in their hearts by working in the light they possessed. But those, in heart alienated from God, do not obey any such law. They are self-condemned by their own violations of conscience, and will "perish without law." See Rom. 2: 15.

There are brethren who "rock good," and for whom there are "glory, honor and peace." There are heathen who do not obey the truth they know, but are unrighteousness, and for whom there is "indignation and wrath, tribulation and anguish." It is a great mistake to imagine that because heathen sinners have not the Gospel they will be saved. If that were true, you would better keep the Gospel away from them. But the terrible truth is, that multitudes of them sin against the light they have, and are under condemnation, and must perish in their sins, if, in the fuller light and higher motives of the Gospel, they are not brought to repentance.

MEMS FROM THE WORK-HOUSE.

BY DANIEL VANMAN. I AM old; I am sad; by J. J. Rosengarten, in No. 6 of B. A. W., no doubt produced an echo in the hearts of many faithful brethren and sisters. But I inquire, if it is not our fathers who were successful in the battle against worldly fashions in the church, but I have not regained the victory over the use of tobacco, though the battle was begun more than fifty-five years ago, and rightly directed against the officers of the church first? I conclude the failure is principally due to private members not knowing, that so long as one member insists on the requirements of the general body, business cannot move until that ruling is complied with; and to "obedient refusing or neglecting to heed the advice of General Conference. Now, since the battle against this filthy, worldly fashion is again renewed, let us have a better understanding about the official line, and better drill among the laity, and we shall see whether the sentiment of our Brotherhood against this evil preference decision of the General Conference, by the fitting designation of the world in using tobacco, has no lawful right to reprove others who indulge in other worldly fashions. In 1841, General Conference advised all the officers of the church to abstain from 1817, and reaffirmed the old decisions of 1817 and 1827, which in effect are, that members contaminated with the use of tobacco should be admonished to quit it, and any one refusing to do so, could not be elected to any office in the church. Now let the elders all along the line, before holding an election, when teaching the church the qualifications of office, all so much the members that no brother can be installed into any office in the church, even if elected, so long as he persists in this evil, and let the members also be taught that where an office in the second degree, or into the third degree, while using tobacco, it is their duty to say, "No, not until he quits the use of tobacco, and thus prove his subjection to General Conference."

Now let us see where we are: 1. All tobacco-using officers stand advised by General Conference to abstain from its use.

## Religious Essays

NOTE.—We receive no other things unless you send post-  
age for a label, and I trust you will acknowledge the  
same.—W. H. A.

THAT WHERE I AM, THERE YE MAY  
BE ALSO.

Yes, to be with thee, my Saviour,  
So thy life is a living fire,  
Gladly would I burn with thee,  
That I might be like thee.

To that promised home alone,  
Erethorn have we come to land us,  
Which is not the chains of heaven;  
Dante say not we shall be in,  
Nor ever see thee there.

Telling of the land unbounded,  
Which for us was sopealed to,  
Pearled on land, a crown on land,  
To make full view of thee,  
To see thy face and thee.

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brethren and sisters, I know. I have lived in the same town where he lived, and I have lived in his house a year, so am perfectly well acquainted with their circumstances. I will do all the toll of some of our best seed. Now, my country consists of islands, much of our traveling is done on the water, and many places in the country (so it is here), there is no railroad, hence, we must either walk or ride; but persons who have no horses will not often get to ride unless they pay a big price for their ride. As brother Hope has no money, and no horse, he must walk. He economizes, and his traveling into the country is done mostly by traveling. Frequently he must walk two or fifteen miles before he reaches the place where he is to speak, and has consequently the same distance back to his home. If he goes on the water, he generally takes the cheapest class, or deck, so that where he is exposed to all the cruelties of the wind and waves. So, my kind friends, it is not a pleasure to be a missionary in Europe.

Some one said, "Why cannot you get subscribers enough to pay for your paper, as we do here?" Because very few in our country care for that kind of papers, and we are glad to spread them around for nothing, so as to make our doctrine known. Some one said, "But cannot the churches here support you?" No, church cannot, because nearly all our members are poor, very poor, and we have five ministers besides brother Hope; so what little the church can do, is to assist those ministers, and those who are unable to make their own living. The question might be asked, if you have five besides brother Hope, why do they not go into the country, and save some money for us? Surely they do go, and they can, but that does not save brother Hope any, for they are all scattered; besides, our country is not so small, that five ministers can supply all wants. If we had five times five, then we would be able to save brother Hope, and also to spread the Gospel in other parts of Europe. How often I think of our countrymen in Europe, who go to assist here, and see from four to seven ministers in one common meeting! Could you not, dear brethren, send some more laborers to the old country? If you know how much they are needed, you would surely send some and obey Matt. 28:21, and Mark 16:15. It will not be so expensive. Just give to the mission what you see necessary, and you can support many more, and do not hurt your feelings by giving the way luxury, do you? Perhaps you do not know how to live without it. If not, just go to Europe and see how the brethren live there. They are clean, neat, healthy and liberal, yet they do not have one-third for their tables that you have for yours, not one-fourth in their houses that you have in yours.

Now, my dear friends, if you do not understand why brother Hope cannot support himself, let me help you do so, and will do so just as Paul in the apostles did. See Acts 11:29, Rom. 15:26, 1 Cor. 16:1, 2 Cor. 8:4, 18:20, 9:1, Gal. 2:10.

## WORK IN THE FIELD FOR ALL.

By J. C. GIBSON.

It has been some time since I have written anything for your pages— but because I have been resting on the east. Rest? Not never wide Satan and his hosts are so busy in their opposition to Christ and the plain teaching of the Gospel. Even in our beloved Fraternity, I see marks of Satan's work becoming more and more visible, and when he gets the upper hand, he will do us much injury. I am sorry to see so many of our young brethren with their heads and hands trampled and clipped and rounded and shingled, and made up to date in fashion; and some of our young sisters, and other ones, too, carrying what is intended for a covering of the head into a little fancy, curly head-dress, or fancy, and when they see the only way it can be, is to make a show. The material is to be thin and the thing too small to make a covering for the head. Then to match that, we see the little faces, they have, all starboard and off-board and tacked and trimmed and ribbed and riddled, until it is almost like the golden and fancied little things in the market. Is that planness of dress? If

you should choose to travel this way, please keep your seed-baskets tight. We don't want any of that kind of seed scattered here. I would rather have Canada's fields scattered in my field. That would only make me poorer. But these things choke out religion, and destroy the soul. "Behold, Satan desires to have you that he may sift you as wheat," and then he will get all. Dear brethren, when God has called to be overseer of our work, he will not allow us to be hindered by you sit with folded hands, crying peace and safety, when you see sudden destruction coming like a whirlwind. Can you not see the fire that the Summer is now? Read 2 Tim. 3:5. Again, Paul says in 1 Tim. 4: 1, "The Spirit speaketh expressly that in the latter days some shall depart from the faith, giving heed to seducing spirits and doctrine of devils," (opponents of the simplicity of the Gospel and its principles).

Brethren, let us not sleep, as do others, but let us watch and be sober, for the end of all things is at hand. "But that day will not come, except there be a falling away first." That falling away, brethren, is that condition in all churches, men falling from their steadfastness, like a fig-tree when it is shaken by a mighty wind, costeth her untimely figs. Jesus will soon come and will tarry. Blessed will be those servants, when the Lord comes, who will be found watching and trying to keep all wicked progresses and digressions out of the church of Christ.

Reverend, III.

## BY TWO AND TWO.

By C. H. BALSHAW.

To a Devoted Brother and Sister in Oregon.  
Your letter has made me glad. It throbs with the Apostolic Spirit. I believe God will bless you in your proposed mission of love and sacrifice to win souls to Christ. Do not wait for encouragement from man. Be led by the Holy Spirit and God's command on the right and left, and the love of Christ constraining you to preach the Word of Life, you are justified in falling back on primitive measures, and bearing the message of heaven to every house. Your motives are no doubt pure, and you are prompted by the yearning that brought the Son of the High-land from his home and led him to the Cross to draw and redeem souls.

Look unto the Goshawk, the author and finisher of your faith, and go in the strength of the Omnipotent Saviour, making mention of His righteousness only. Ps. 71: 16. If the world hate you, ye know that it hateth Him first. God will not appear witness to the world in the Christian man who is called. The Holy Spirit is the name like the incarnation of God, the more unconspicuously you insist on the naked truth, the more likely will you awaken opposition. "Think it not strange concerning the fiery trial that is to try you." It is the lot of the faithful ones, sakers of Christ. Cast yourselves and your project and your cares wholly on the Lord. Before you lay your heart, and mountains will fall into the sea, and seraphs will lose their venous, and seraphs draughts their power to hark.

Your Savior is Almighty and All-merciful, and He will do great things for you. Venture boldly yet meekly in His name. It is still and always will be "Name above name." He will be with you, and He will reward him who has made his name like the incarnation of God, the more unconspicuously you insist on the naked truth, the more likely will you awaken opposition. "Think it not strange concerning the fiery trial that is to try you." It is the lot of the faithful ones, sakers of Christ. Cast yourselves and your project and your cares wholly on the Lord. Before you lay your heart, and mountains will fall into the sea, and seraphs will lose their venous, and seraphs draughts their power to hark.

climes of Christ, and wearily comes— by biting off a fresh grid, or rolling their paper, or supplying themselves with new carnal gratification? There is a fly of account in my field. There is only two miles (to the north) from the city of our dear old mission, brother and sister, in our dear old mission of preaching the Gospel of the Son of God, and of gathering souls for the endless bliss and glory of Heaven. Be wise as serpents and harmless as doves. Fly much and ask God for wisdom. He has promised to send the Holy Spirit. James 1: 5. Let your prayer be with fasting, that God may give you the revelation of His mind. He will do it, if you lose self in Christ and rise into the great end of the incarnation. John 14: 13, 14.

Be not discouraged if many souls refuse your offer of salvation through the cross. If you gain one for heaven, you are over-paid for all your toil and sacrifice. But God will give more for one for your life. The world is rich in gold and silver and diamonds and gems and pearls; but one soul outweighs them all.

Be careful what you preach. Be so theological potent. Get your lessons fresh from the lips of Jesus and Apostles and Prophets. Beware the mouthpieces of God. Call no man father, no man master, no man god. Hear Annual Council, but do not defy it.

One of Christ's glorious titles is *Counselor*. He says, learn of Me. Is. 6: 6. Matt. 11: 29. Note the signs of the times, for they are pregnant with events of unparalleled interest. They jeopardize the souls of many, and wreck us a few.

You are breaking up fallow ground. Use God's plow and sow his seed. It behooves us to see now we stand, what we are doing for Jesus and how we are doing it. A great and decisive crisis is near at hand, and we should be in sack-cloth and ashes from now to Pentecost in order to pray down a mighty blessing on the whole nation in Illinois. We all need new wisdom, more knowledge, more of the self-forgetting, cross-bearing Spirit of Emmanuel. Pride, self-obstancy, and brother-nourish are threatening the disruption of the Brotherhood. Charity conceals much, but never a principle, never a truth, never one iota of the central doctrine of incarnation.

The life of God in the flesh always means the same thing—death to sin, and a new life in which Christ rules and the flesh serves. This and this only is Christianity. Here we do not yet hold the millstone part of the shadow of a shade, though it cost the life. A flux here, means the rejection of the entire scheme of the incarnation. To be crucified to the world and to self, is a radical, bold step. It goes to the very heart of our incarnation, and an utter death to the foundation of the reformatory economy. Here is room enough for development and progress. This comprises the whole man, and allows ample play for all our God-given powers, but only as they are unfolked in Christ. Religion means a *binding*; to lose Christianity is a *reclamation* in terms. A binding to God, is a bondage, but in largest liberty, to be able to do all that is possible for man in the decree of his primal destiny.—This should scarcely satisfy our highest ambition.

"Count all things but loss for the excellency of the knowledge of Christ Jesus, our Lord." "None, my God, to Thee, none to Thee," is the philosophy of happiness and deliverance. We are complete our identification with the cross, the higher will be our wisdom, the deeper our peace, and the more our election into eternal life, and the more impressive and abiding our influence. God wants us to live for Him. This is the grand sign of existence and the arduous and sublime work of the Christian.

There is something thrilling, over-powering and awe-inspiring in the fact that life is above ourselves and the world, and that we are with God in his nature, his power, his purpose, and his endless latitude. God is Christ, God in the flesh, God in me, even my, is it a wonder that souls who take in this great fact, and have it as their inspiration, mind and consciousness, go to the martyr's death with the same freedom and outburst of "Oh unspendable and unfulfilling the wonder would be, if they could do otherwise.

The same Christ is ours, if so be that we are His. If he is our Alpha and Omega, he will still make the saints the light and salt and wonder of the world, and the submissives of mankind. "I have many witnesses. He

...in the midst of the seven golden vessels, "It holds in its right hand the golden stars," he floods the world with light through those in whom he has kindled his own eternal life. "In him was life, and the life was the light of men." This is the grand objective on the mount, the moment of the cross, the divine Father, and with his Son, Jesus Christ.

Thus live and thus preach, and God will plant a garden westward in Oregon, in which blooms the Tree of Life.

### ON CHRISTMAS-TREES.

By A. E. SCHNEIDER.

As I noticed a sketch in a late number of the R. Y. W., in regard to a Christmas tree I was made to think how little men and women who profess religion, regard the day called Christmas.

There is no particular harm in a Christmas tree, or in celebrating the day by using one. This is how the tree is represented in general. Some father or mother or friend will buy an article, and present it to a friend or companion. Why is this done? That the one who receives the gift may remember the day on Christmas Day.

But what Christmas was given to us on that day in Bethlehem, as a child. But was he given to us, or to the rich? No, to the poor, and to the whole human family. Now we say that the Christmas tree, as generally represented, is only for the rich, and not for the poor.

Now, my dear brethren and sisters, should we even think of the one who did not get justice, and not justly as to speak of the church, will not candidly say, "It is at the same time the wrong right, and we were wrong. We are to love the church, and we must especially that love through the actions of our lives, as nations speak louder than words. I doubt any man's religion, if he is lazy, negligent, and only goes to church probably two or three times a year, and does not do anything right for the church, that it is not doing right, or that it is wrong. The Savior says, "Whoever is not for me, is against me," and whosoever does not love the Brotherhood, cannot love Jesus Christ. Now my brethren and sisters let us all be subject, one to another, in these trying times. Stand together. Still in the heat of the day, if we find ourselves scarcely together, where will the offenders and the angels appear?

### WILL THE BROTHERS' NEEDS BE MET IN ST. LOUIS?

By R. W. SPRIGLER.

And those the dying groans we hear? Is that the death-knell, when we hear a brother say, the cause is not a dying one? Is that the death-dump upon the favored bow when we ask of the proprietors of the St. Louis cause? Oh, no! it is only an indignation caused by the enemy when his progress is retarded.

It is a pity that the cause of Christ, especially in every sense of the word, temporarily, is retarded and spiritually. During this period, the cause of Christ in the West has been built up. During the last few years, many have been helped. Even the farm-houses and the cottages have been improved. Lead, coal, iron works and machine shops a few years ago were just rising from the dust; but they are now more productive, and many men find in their employment the fruit of themselves and their families. And all the improvements in these respects, as well as in the arts and sciences at home and abroad, may be attributed to the progress of the religion of Christ.

One might suppose, from seeing the progress of the present age, that the Church and the world have been asleep from the deluge to the above-mentioned period. As the spirit of gain, of love, and of pleasure permeates the spirit of self-denial descended from above. The Spirit that moves in the kingdom of heaven has been mighty in His operations in the hearts of many, in our denunciation as well as in others. The tents of our "Zion" have been enlarged.

Now we have a new era growing in our world. We have Bible missions, the tract society and the Sunday-schools, together with the foreign and home missions, and Organized Homes. But where is our *Building Fund Society*? The building of commonwealths is absolutely necessary for the advancement and enlargement of the kingdom of Christ.

The matter of building has been fully considered by the popular churches of the day. Why should it be neglected by us? Many of us have good and comfortable homes, large barns, and ride in fine carriages. Many have their broad acres, with their flocks and herds. Others of us have our stock-bonds, bringing in large interest, and many more of us are not unskilled in art and labor, and are blessed with intelligence and prosperity.

Brother, you must either come to pray, "Thy kingdom come," and tell your home missionaries to quit preaching and forming new churches, or come forward to the front, and aid them in building new meeting-houses. A few years ago, Northern Illinois was all shamblering upon the edges of indifference, but woke like a mighty giant,

and sent a minister to Denmark, that priest-ridden land. God-blessed the enterprise, and helped him to lay forth the great plan of Christ. Souls were converted; Zion's borders were enlarged; a new church organized, and a house built wherein God meets with His people and comforts them. My God bless them. Eternity alone will be able to tell the extent of good done for the conversion of souls in Denmark. My God bless the work of the church-brothers of Northern Illinois.

May His blessings also reach our hearts, and help the brethren to open their hearts and hands to the building-cause of Zion, that his borders may be enlarged; that new houses may be built, where large congregations may be gathered, which always is the case with every well formed organization and commonwealth.

Some have labored much for the cause of Christ, and are doing much in collecting money to build meeting-houses; their looks have been whitened by the frosts of many winters; they have left their homes, their families, and their fields, not to build for themselves, but for the benefit of the land owner of the river and gulf of the universe, as well as "the cattle on a thousand hills." Still they are not built.

Brothers, these things ought not so to be. Remember that while you are comfortably and quietly sitting around your fireside, enjoying the food supplied by your families and books, and taking your ease in Zion, around the walls of the city, that many souls are well favored. They are destitute of home, money and friends, and the enemy of souls is moving around their heels, making them miserable in this world and dragging them down to an unfathomable gulf of woe and misery.

Know you not that when you stand before the great God, you will be held to a great extent. By it, that he hath pity upon the sinner in which you left them. And more than that; not did numbers will stand by your side, and say, "No man built houses for the Lord, and no man came and preached to us, and we had ought with that to build for him." David says, "He is all the day merciful and lowly." Eccl. 37:26 and 121:5; also Ps. 136:1 to the Lord; and that which he hath given will be paid him." See Deut. 15:7, 8.

If all the brethren would give according as the Lord hath prospered them, to the building of meeting-houses, they would be able to build, here and there, as they might deem them necessary, places of worship, from this time to the next millennium.

I can see no good reason why there is this delay in the building fund. The same objections have been raised to every good society in the world. Why do men not come forward at once as the open enemies of Christ and the advancement of His kingdom, and cry out with Judas, "Why all this trouble, and join the feast in exclaiming, "money-making business and priestcraft!" I can understand how to shut up your pockets and seal up your hearts; "heap up silver and gold against the day of wrath," "ask ye should deride away from the burden," "pass by the Samaritan on this side and on that, like the priest and the Levite," and let the cause of Christ in St. Louis die in its wounds.

Brothers, inability is progressing in the land. The cause of Christ of the living God. I would that all objections to the building cause were ground to powder by the weight of the "little stone cut out of the mountains without hands," and the away with the dust of the golden image, with the irresistible force of the winds that blow from the New Jerusalem.

Let the name of Christ, the name of Jesus and meeting-houses are intimately connected; and "what God hath joined together, let no man put asunder." The building of meeting-houses is a debt we owe to our God. We have contracted it, and we ought to pay it. It must be paid, and who can be expected to pay it but the disciples of God? Remember the words spoken by the Savior. "In the day of the last account, he will say, "for I was a hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; sick, and in prison, and ye visited me not."

You cannot turn your backs upon the cause of Christ, and yet expect to be the benefactors in the world without neglecting His interests. The consideration of this debt is so alarming to some as the brink of the grave that they

cannot rest on their beds; "for the ark of the Lord is in danger. Oh, brethren, believe me, "building the church with me is brotred "in the golden pot," on the altar of the Lord of hosts."

While I write, I pray that my pen may be a substitute for the voice of God; that it may be as the voice of the watchman from the watch-tower, that bringeth peace. In order to accomplish this glorious end, nothing is wanting but a coriath operation. Any delay is like a clog in the wheel. The honor of our denunciation, our duty toward God and justice toward man cry aloud, "Take off the clog, that the church-wheels of the Gospel may roll onward till the world is full of the knowledge of the glory of God, as the waters cover the sea."

I want to say that I have passed the meridian of life. When I depart, I want to be with Christ; I want to join our fathers with the angels throng of Heaven, and sing the everlasting song of Moses and the Lamb. But this clog is pressing heavily upon my heart. It is like the body of sin and death sinking the cause almost to the ground.

Lorraine, Ill.

### SAVED BY A HYMN.

SELECTED BY CAMDOR J. WELKER.

A YOUNG American residing at Hong Kong had been induced by a companion to frequent a gambling house. He was young and yielding; his false friend had enough to have been young innocents. One evening the two had been drinking and gambling feverishly, the young man losing in every game. A new game had just begun, and while the elder man filled his cards, the younger leaned back in his chair, and carelessly commenced to hum a tune. Without thought, he sang the beautiful lines of Thoreau Cary, beginning,

"I have seen my solemn thought  
Escape to me in an hour—  
For a moment he, Father's love  
Than ever he had before."

The elder gambler started at the singer's moment, then, throwing his cards on the floor, exclaimed, "Hurray, where did you learn that tune?"

"What time?"  
"Why the one you have been singing."  
The young man said he did not know what he had been singing, when the elder repeated the words, with tears in his eyes; and he said he had learned them in a Sunday-school in Maine.

"Come," said the elder, getting up, "come. Here's what I've won from you; go and use it for some good purpose. As for me, as God sees me, I have played my last game, and thank my last bottle. I have visited you, Harry, and I am sorry. Give me your hand, my boy, and say that, for I shall be glad to say to no other, you will quit the infernal business."

The two men left the gambling-house together, and walked away arm-in-arm.

Marblehead, Pa.

### WAR IN HEAVEN.

WILL some one please explain Rev. 12: 7, which reads as follows: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels."

1. Who is Michael?
2. In what kind of warfare did they engage?
3. Did this war take place in Heaven where God resides?

A. Was this war in the past, or is it yet in the future?  
ABRAHAM WOLF,  
Washington, Iowa.

### PLEASE EXPLAIN.

PLEASE give an explanation, through the R. Y. W., of Ephesians 2: 8, which reads as follows: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."  
The question is, can a person fall from grace again after he is saved? I want all the information on that point I can get; I need it here.  
J. D. Mear.

THERE is always some object, the attainment of which is the main-spring of life; and when that is removed, the whole stand still.

...of this same, bringing sinners



over 8,000 Jews in New York City, thirty-five synagogues and places of worship, a synagogue costing over a million dollars. A Jew is never found in any poor-houses or asylums. They prosper magnificently for their own, and their charitable institutions are the most numerous and best of the world. During the late war, nearly all in the Cavalry were in the hands of the Jews and their agents. They maintain constant communications with the houses in England and Europe. All these are something for the future of man-

kind. DEARBORN, Mich., sends a number of designs for Improved Church buildings to add those who are erecting churches. The designs are very beautiful and are right to the people. Let us give every man the right way of making the work plain, and let all the conveniences suggested be done. It, however, would not be wise to use the plans without proper permission. The author says, a house 40x40, 25 persons, may be erected for \$1,700. One of the ornaments, and other matters, are connected with his plan, so that it could be built for much less.

It is known that a large body of our ministers are in favor of missionary work, and are freely for its support when their efforts are made to extend the gospel to the heathen. Let us give hundreds of places in our land where missionaries ought to be preaching the Gospel and building temples. We have plenty of good men who do the work, if they only had the assistance, for, as a rule, most of our men are of limited means, and most of them are poor, hence are not able to do the work alone. Let us give them the means to do the work, and let us give proper efforts to preach the gospel more extensively.

It is usual custom to classify Christian churches as religious and secular. But this is not warranted in the Scriptures, or by usage. Since everything that a Christian should be done in the name of God, why should he be thought less religious to do it in the name of God? Does not the religion of God require both? And if both are religion, why call one religious and the other secular, duty? The tendency of this distinction is to confine religion to the walls, instead of spreading it life to the families and activities of life to society. Let us bring them into harmony with the Word.

With M. Sophia Saxild, formerly of Denmark, let us begin our preaching, or let us send out our missionaries. Let a member giving an average of ten cents could raise at least eight thousand dollars, and be able to sustain ten missionaries to see the world, come when our churches will be as much concerned about converts as they now are about building comfortable houses and large farms.

Let an exchange be kept the following concerning "Cranks": "Dr. J. M. Beck, of the New York Christian Advocate, brought out some curious facts in his recent issue on 'Cranks,' at Chautauque. Alder's New Dictionary, so says the doctor, was published in the Bloomingdale Lunatic Asylum in the City of New York, at a time when the author was unwilling to be known. Cranks' disease was brought out by 'some convalescent lunatic as ever lived upon the earth,' and the work being done when the convalescent was not in a safe condition to be allowed upon the streets. But, most horrible of all, the revelations made by Dr. Beck, in his 'Cranks,' tells us that the 'mad' man, who, but who for twenty years was Superintendent of the Bloomingdale Lunatic Asylum, was in court, in the City of New York, that many of the leading editors in the secular dailies of that city were writers of patients in his asylum! After this, my friends, people will have more sympathy for the doctrine of the secular newspapers.

There was a sharp rebuke to that of Keener made to the ladies of a church in Tennessee who had raised missionary money by a supper. When they told him their story he replied: "If you can't give money to keep your money." A Baptist paper suggests that he be advanced to the superlative degree, and called "Bishop Keener." Nevertheless this thing of having suppers and festivals and fairs to raise money for church purposes is not of God, and the offering is not acceptable to him.

Those who desire to study the rules for governing assemblies, should send us seventy-five cents for "Roberts' Rules of Order," a most little volume of nearly 200 pages. It would be well to study this book carefully, as well as the book on the practical part. All our assemblies should be governed according to the best rules of order, and these rules should be easily understood by the unlearned. The book will be a great aid to those who will use judgment and patience in their manner of applying these rules. We heartily recommend the work.

The *Advent Review* well says: "It is not very complimentary to the religious condition and zeal of American churches, to say that four women, some of them not of the highest type of moral character either, can come over from Europe and take out of the pockets of Americans, most of them perhaps church-members, and send every week to England, money to give to foreign missions for a year. Yet such seems to be the fact, according to the following item clipped from the *Liberator*:"

The amount of money taken, and to be taken to Europe from America by four women, Mrs. Bernard, Mrs. Child, Mrs. Nelson, is said to be larger than that contributed for the cause of foreign missions by all the churches in the United States for an entire year. Each proves at least, that our assemblies are more expensive than our religion.

Well, that is just about what Paul meant when he said that people would, in the last days, be lovers of pleasure more than lovers of God.

WHILE reading Bro. D. L. Williams' article, in this issue, we could not avoid thinking that the activities of Missouri are astounding in their own right. They are, says Bernard, almost equal to the religious meetings and Sunday-schools. It would be far better to let the houses go without insurance, than to deprive a neighborhood of religious influences. It has always been strange to us that clear-headed men could not understand that educational and religious influences enhance the value of property in all lands. Bernard's school-rooms in newly settled localities against religious instruction, is to deprive people of social and moral culture, and tends to increase crime and depreciate the value of property. What is an education without morality? And how can you have true moral training without religion? We are glad, however that it is not that way all over the State of Missouri. Saline is a fine county, and we hope the Brethren will succeed in getting a meeting-house, where they can worship, and preach a Gospel that ought to be taught in every home in the land.

#### ABOUT DELEGATES.

As there seems to be such a firm opinion upon the part of the general Brotherhood to hold to the order and discipline, and to insist upon the following questions: Would a brother be deputed or sent to serve on Standing Committee, in as a delegate to A. M. or D. M. which would have been a proper objection to come to order in this, etc. etc. Also, for holding that when the 19th of April is presented as a non-applicable, the question should not be overruled. The following question was put in issue. Will the B. of W. please answer? JOHN T. HARRIS.

We were of the impression that if questions of this kind are to be discussed at all, it should be done only where the dissatisfactions may exist. To discuss them in our paper, would pave the way for questions about those who believe that Christ did the legal Passover, but that the divorced interval party may carry away that members may have and independent of their homes where they could not trouble, and a score of other questions of the same nature and tendency.

Were we to instruct members who to vote for, as delegates, we would tell them to vote

for the best men in the congregation; men that they thought were devoted Christians at heart, in full sympathy with the Brotherhood, will read in the Scriptures, men full of the Holy Ghost and wisdom. Such men are in the Annual Conventions, and especially in the District and Annual Meetings. Good sound judgment, Christian honesty and intelligence, free from self-will and prejudice, should be highly prized and encouraged. Men of this stripe are not inclined to make trouble, nor cause division, though they may, on some disputed questions, differ from the general sentiment of the Brotherhood. So long as a brother is in good, unchallenged standing in a loyal congregation, we should not question his eligibility to office any further than our own individual vote.

When delegates are to be elected, each member can vote for whom he pleases, but should not descend to the worldly custom of delectation, nor should qualifications be demanded for which there is no Gospel warrant. Our members should not be too much afraid to trust each other. In things of this kind, we should endeavor to prefer each other.

While on this subject, we will add the following: Some things are lawful, but not expedient; hence, in order to cut of occasion from those who seek occasion, we suggest that we do not send too many elders as delegates. The entire Standing Committee is composed of elders, and if the delegates should be elders also, it will have a tendency greatly to prejudice the members against the work of the eldership. We are of the impression that the decisions of our Annual Meeting will give more satisfaction if the delegates are composed largely of deacons and private members. We offer this suggestion to all who have the welfare of our fraternity at heart. It will be wisdom to keep the power of the Church in the hands of the laity as much as possible.

#### BE RISETH FROM SUPPER.

By some it is claimed that when Christ arose to wash his disciples' feet, there was no supper on the table at the time, but that the expression, "he riseth from supper," simply means that the supper was prepared, but not yet placed on the table. It has also been claimed that this was Bro. Peter Noy's view of that part of John 13. So far no one has pointed out, in any of Bro. Noy's writings, where he has so written. They may say that he expressed himself that way privately, but not in writing. In our estimation that amounts to nothing; it is to the man's writing that we think proper to appeal in this article.

In 1841 Bro. Noy published a little book, entitled "Primitive Christianity." On page 111 we find the following:

"He riseth from supper." Point that a specimen, and another in the 2nd verse of this chapter, (John 13:1 and 2) "supper being ended," some conclude that the supper was eaten, in consequence of which, some deacons were chosen the institution of foot-washing at that time. But they are not honestly in an even, for it is certain, that Christ did wash the disciples' feet before the supper was eaten, and at a distance about 15 minutes before the supper was eaten. "He riseth from supper," and "supper being ended," we are to understand nothing more, than that the supper was finished, and that Christ arose from the prepared table. The way of explaining these expressions, harmonizes with the Scripture throughout.

By the term "prepared table" is meant, supper on the table, for the table without the supper would not have been prepared. On the next page of the book, referred to above, Bro. Noy presents an additional statement, showing that he held that the supper was on the table during feet-washing. He says:

"As after he washed his feet, and had taken his supper, he rose from the table, and sat on the table, (John 13:1) he was washed, and when Christ was down from the table, then resumed the eating of the supper, it plain from the 20th verse."

If they commenced the eating of the supper when Christ was down from it is evident that the supper was on the table at that time. The same expression may be found on pages 128 and 129 of Noy's Theological Works.

We now turn to the law and testimony. The expression "he riseth from supper" means just what it says. If the table would have been empty, then it should read, "he riseth from the table." To attempt to con-

strue the term "from supper," so as to make it mean that the supper was some distance away from the table, does injustice to the meaning of language. This loose method of interpretation would enable us to alter any of the commands given in the New Testament. We will give the expression below, along with others of a similar form and meaning:

He riseth from supper.  
He riseth from the table.  
He riseth from the seat.  
He riseth from his desk.  
He riseth from the bench.  
He riseth from the chair.

From these expressions must we infer that the supper, the table, etc., were some distance away? That would not make good nonsense. Take this expression:

He riseth from the altar.

Would that mean that there was no enter near the person when he rose? Take another from the first question credited to Bro. Noy above:

Christ arose from a prepared table.

Does that mean that the table was some distance away? If it does not, then how does it happen that the term "he riseth from supper" means that the supper was some distance away? Why should the word "from" have different meanings in similar expressions? It would be impossible to use language, expressing more clearly the fact that the supper was on the table at the time the Savior arose to wash the disciples' feet. We know of no other way of expressing it more clearly. As Bro. Noy observes, in the quotations above, "the supper was finished, and Christ arose from a prepared table," far therefore after the feet were washed, and when Christ was set down again at the table, then they commenced the eating of the supper. This is as explicit as language can make it.

At a Love-feast, when the supper is prepared and on the table, it can well be said of a brother, "he riseth from supper," but if there be no supper on the table, though there may be a rising from the table. When you visit a congregation where the supper is not on the table during feet-washing you will not go away and report that "they rose from supper, laid aside their garments," etc., but you will report that "they rose from the table." But if you attend a Feast, where the supper is on the table, then you will report, "they rose from supper." Now that is the reason that John wrote as he did in the 13th chapter of John. Christ had the supper on the table, hence John could truthfully say, "he riseth from supper."

By consulting some of the commentators it would seem that the ancient Jews, we mean the wealthy class, had no supper on the table. During the time feet were washed, (if such a thing as feet-washing was known among them,) the supper was placed on the table instead of instituting the washing of the feet's feet. But to have a servant wash the guests' feet. But in instituting the ordinances in the house of the Lord, our Savior precluded independent of those Jewish customs. Instead of employing a servant to do the washing he did himself, and then told the disciples that they should wash one another's feet. Instead of following the customs of the wealthy and aristocratic Jews, by having no supper on the table, he had supper placed on the table—for that is what is meant by "supper being ended"—that it might ever afterwards be said of him "he riseth from supper." Had he followed what is supposed to have been the custom among the Jews, the record would not read as it now does. "Be not conforming to this world," was a principle observed by our Savior in instituting both feet-washing and the Love-feast supper, for he followed the Jewish and Jewish customs in neither of them. If we are to follow the Jewish custom by having no supper on the table during feet-washing, why not also follow their other custom, and have the feet washed by a servant? If we are to be non-conforming to the world in feet-washing, why not in the supper also? It seems to us that it would be much safer to allow the example of the Savior, and rise from supper, and not from the empty table.

# Home and Family.

There—And the first of substance in the series—And the first of substance in the series—

These are the most honorable who are the most useful.

Every man is occasionally what he ought to be perpetually.

Let a man have a fervent love of what is pure and just and honorable, he will have a cordial aversion of what is sensual, mean, and tricky, and he will not be far wrong.

The sun, quietly shining through one day exerts more power, and works out vaster results than all the hurricanes and hurricanes that have visited the earth since Adam left Paradise.

As a rill from a fountain increases as it flows, rises into a stream, swells into a river, so, figuratively speaking, are the origin and course of a good name. At first its beginning is small; it takes its rise from home, its natural source, extends to the neighborhood, stretches through the community, and finally takes a range proportioned to the qualities by which it is supported, its talents, virtue, and usefulness.

## Who Were the Re-hebrates?

Whereas this people, and what about their history? To answer these questions is the purpose of this little sketch. If we return to the 33d chapter of Jeremiah, we find an interesting account of the first of all abstinence societies on record, probably the first that ever existed. In the first two verses, the prophet was divinely directed to go to the house of the Re-hebrates, and speak to them, and bring them into the house of the Lord, into one of the private chambers, and give them food to drink. The Jeremiah told a certain man, Jazaniah, and his brethren and sons, of the house of the Re-hebrates, and brought them into the house of the Lord, and set before them pots full of wine, and cups; and he said unto them, "Drink wine." But they answered and said, "We will drink no wine; for we are the house of the Re-hebrates, the son of Re-heb, our father, commanded us saying, 'Ye shall drink no wine, neither ye nor your wives, FOREVER.'" Thus have we obeyed the voice of Jehovah, the son of Re-heb, our father, in all that he hath charged us, to drink no wine all our days, we, nor our wives, our sons nor our daughters.

Then the word of the Lord came again unto Jeremiah, saying: "Go, tell the men of Judah, why ye do not receive instruction to hearken to my words? The words of Jehovah the God of Israel, have I commanded his sons not to drink wine; and ye have not obeyed, for unto this day they drink wine. But obey thy father's commandment; but ye have not hearkened unto me, notwithstanding I have spoken unto you. And to the house of the Re-hebrates the word of Jehovah, saying: 'Ye shall drink no wine, neither ye nor your wives, FOREVER.'" Thus have we obeyed the voice of Jehovah, the son of Re-heb, our father, in all that he hath charged us, to drink no wine all our days, we, nor our wives, our sons nor our daughters.

As to the very letter there seems to have been an exact fulfillment of the very ancient prophecy respecting this interesting people. Many years ago it might be mentioned, but those who wish to continue the subject will find in travels, commentaries and cyclopedias all they desire.

—G. W. AMMON.

They descended, was a Midianite, Ex. 18: 1.

Of such noble extraction came Jazaniah, the father of the Re-hebrates, who bequeathed three articles of faith to his children; viz: that they should drink no wine; neither possess nor occupy houses, fields nor vineyards; and that they should dwell in tents. It was Jazaniah who assigned King Ahaz in crowding through the Deventors and drunken worship of God. 2 Kings 10: 15-23. Total abstinence gives a clear head and good government. This Jazaniah would possess in an eminent degree. About the time of the formation of Judah by the Syrians and Chaldeans, the Re-hebrates dwelt at Jerusalem for safety. At the time of the first advent, it has been thought that they were identified with the Essenes, a Jewish sect who used wine and strong drink. Still later, the church of the Re-hebrates, mentions one of the Re-hebrate priests as reprobating at the martyrdom of James the Just, and protesting against the crime of the Seribes and Pharisees. In the 12th century, Benjamin, of Tudela, the Jewish traveler, mentions that near Jerusalem he found a numerous body of Re-hebrates. They abstained from wine and flesh, and gave titles to teachers who devoted themselves to the study of the Law. They were 10,000 in number, and were governed by a prince, Solomon Han-Nasi. They are also mentioned by M. Samuel in his history of the Great Council of the Jews in Hungary, in 1169. He speaks of them as adhering to their "old rules and customs." The Re-hebrates are also mentioned by Neidner, the well-known traveler and author. More recently still, in 1829, Dr. Wolff, the universal Jew, gave a more detailed account. The Jews of Jerusalem and Yemen hold him that he would find the Re-hebrates of Jerusalem 25, living near Mecca. When he saw them, he came in contact with a tribe, the Beni-Khazar, who identified themselves with the sons of Jazaniah. With one of them, Moses, Mr. Wolff conversed, and he reports the conversation. "I asked him: 'Who these descendants are you?' Moses answered, 'Come, and I will show you; and he read from an Arabic Bible the words of Jeremiah 35: 5-7. He then went on: 'Come, and you will find us 60,000 in number, and we will give you the words of the prophet who have fulfilled, JONABAH, THE SON OF REHEB, WHO WANTED A MAN TO STAND BEFORE HIS FOREFATHERS.'" —G. W. AMMON.

## Matrimonial.

**MARRIAGE—NOWLAN**—At the house of the bride's step-father, J. P. Latham, by A. A. Taylor, Bro Justice R. N. of Christian Ch., and sister Nellie L. N. of North Ch., on the 21st ult. **WANTED A MAN TO STAND BEFORE HIS FOREFATHERS.**

As to the very letter there seems to have been an exact fulfillment of the very ancient prophecy respecting this interesting people. Many years ago it might be mentioned, but those who wish to continue the subject will find in travels, commentaries and cyclopedias all they desire.

—G. W. AMMON.

## Fallen Asleep.

**MISSOURI**—In the morning Cook Congregational, Ohio, Feb. 11, 1888, of long fever, died, at his home, on the 11th, and was buried by Rev. J. H. Stoenick, aged 77 years, 5 months and 20 days. Funeral obsequies at 10 o'clock, P. M., Feb. 13, 1888, by Rev. J. H. Stoenick, assisted by Jerry Carter, and Rev. J. H. Stoenick, aged 77 years, 5 months and 20 days. To a husband and equally to his congregation.

**HUMANITY**—In the City of New York, on the 11th of Feb., 1888, at his residence, 100 West 11th St., died, at the age of 77 years, 5 months and 20 days. Funeral obsequies by the Rev. J. H. Stoenick, aged 77 years, 5 months and 20 days. To a husband and equally to his congregation.

**POINTON**—In Warren Court, Feb. 7th, of dropsy, some Mary Foster, aged 74 years.

With her husband and five children at the same place, on the 11th of Feb., 1888, at the age of 77 years, 5 months and 20 days, died, at the age of 77 years, 5 months and 20 days. Funeral obsequies by the Rev. J. H. Stoenick, aged 77 years, 5 months and 20 days. To a husband and equally to his congregation.

**DUNBERRY**—In the town of Dunberry, on the 11th of Feb., 1888, at the age of 77 years, 5 months and 20 days, died, at the age of 77 years, 5 months and 20 days. Funeral obsequies by the Rev. J. H. Stoenick, aged 77 years, 5 months and 20 days. To a husband and equally to his congregation.

**AMHURST**—In the same place, and at the same place, on the 11th of Feb., 1888, at the age of 77 years, 5 months and 20 days. Funeral obsequies by the Rev. J. H. Stoenick, aged 77 years, 5 months and 20 days. To a husband and equally to his congregation.

**KESTER**—At the residence of Mrs. W. D. Kester, on the 11th of Feb., 1888, at the age of 77 years, 5 months and 20 days, died, at the age of 77 years, 5 months and 20 days. Funeral obsequies by the Rev. J. H. Stoenick, aged 77 years, 5 months and 20 days. To a husband and equally to his congregation.

**ROBERT**—In the same place, and at the same place, on the 11th of Feb., 1888, at the age of 77 years, 5 months and 20 days. Funeral obsequies by the Rev. J. H. Stoenick, aged 77 years, 5 months and 20 days. To a husband and equally to his congregation.

**FARRINGTON**—In the Yellow Creek Church, on the 11th of Feb., 1888, at the age of 77 years, 5 months and 20 days, died, at the age of 77 years, 5 months and 20 days. Funeral obsequies by the Rev. J. H. Stoenick, aged 77 years, 5 months and 20 days. To a husband and equally to his congregation.

**ANNOUNCEMENTS.**

**DRISTEK**—In the same place, and at the same place, on the 11th of Feb., 1888, at the age of 77 years, 5 months and 20 days. Funeral obsequies by the Rev. J. H. Stoenick, aged 77 years, 5 months and 20 days. To a husband and equally to his congregation.

**ADVERTISEMENTS.**

**ADVERTISING**—In the same place, and at the same place, on the 11th of Feb., 1888, at the age of 77 years, 5 months and 20 days. Funeral obsequies by the Rev. J. H. Stoenick, aged 77 years, 5 months and 20 days. To a husband and equally to his congregation.

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**BIBLE SCHOOL ECHOES.**

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Correspondence.

Brother who turned the Lord's precious offer...

Please Explain!
of some brother or sister give us...

from Forest City, Mo., Feb. 13.
Brothers—
We are still having our social meetings...

A Request.
Brother and sister McFarland, of Altoona...

Dear Brother—
I have again good news to report from...

My Trip—Eodod.
Dear Brother—
My last was written in Color Co., Iowa...

From South Bend, Ind., Feb. 13.
Dear Brother—
The brethren in the South-eastern part...

From Buffalo Co., Neb., Feb. 2.
Dear Brother—
We received a card from Eld. S. Good...

Buffalo county exceeds all the land west and south of here...

Dear Brother—
Our cold weather is giving way. Have had rain for several days...

Dear Brother—
I have again good news to report from our parts...

My Trip—Eodod.
Dear Brother—
My last was written in Color Co., Iowa...

Dear Brother—
The brethren in the South-eastern part of St. Joseph congregation...

From Buffalo Co., Neb., Feb. 2.
Dear Brother—
We received a card from Eld. S. Good...

churches, and that a good work can be done on the frontiers...

Dear Brother—
The weather is warm today, but not comfortable...

Dear Brother—
The weather is warm today, but not comfortable...

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The weather is warm today, but not comfortable...

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Dear Brother—
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Dear Brother—
The weather is warm today, but not comfortable...

there are some in Bradley Creek, about three-quarters of a mile from here...

Dear Brother—
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Religious Essays.

THE THREE CHURCHES OF ASIA.

BY JAS. J. HICKLER.

The seven churches of Asia are a sublime mystery; for...

The Church in Ephesus.

These things saith he that holdeth up the seven churches...

FROM C. H. BUSHNAGH.

To Brethren:--

Ours precious letter came today. I was praying for a revew with his leaf full of stamps...

I have longed and yearning for, and these justify strong and strenuous movements. "We were bought with a price," and a great price...

That God is earnest in saving souls only here in the cross. There He does what he thinks of sin and the sinner here includes the one and loves the other...

servo in a metaphorical sense, in which He both bleeds and weeps, hence the Word was made flesh...

In the last we have four signs of sin, in the first we have inspiration to a holy life...

The one thing on which the triple heart of the Holy Trinity is set is our salvation. For we did what He did, and for the apostolic principle of Heaven...

Man, or a brute soul, or a plume superior to flesh? Man-like creatures, as perible monuments are we, if it be so...

Brother, and sister, and all ye that love and live as Jesus did when on earth, glad give him love, and more in such gifts...

might; let us strike bold, confidently, and victoriously for the cross and eternal life.

THE CHURCH OF CHRIST.

BY W. L. BOOGE.

No. 1.—ITS NATURE.

We find first references to the Church of Christ made by Christ and his apostles. We are told of the "Kingdom of Heaven," the "Kingdom of God," the "One Body," the "Household of Faith," the "Gospel and Pilgrimage of the Truth," etc.

The "Kingdom of Heaven" is in existence first, then the "Kingdom of God." The Kingdom of Heaven may exist without creatures that are capable of perceiving, holding ideas, of intellectual advancement...

The Kingdom of God requires sentient and responsible creatures, a feeling soul, beings that are capable of loyalty or disloyalty. The Kingdom of the Heavens simply means the rule of Jesus over the whole nature of matter and Spirit...

His rule can be perceived and understood by all over whose hearts He is supreme, and they can apply its principles to their governance and the uplifting and strengthening of their souls...

His rule can be perceived and understood by all over whose hearts He is supreme, and they can apply its principles to their governance and the uplifting and strengthening of their souls...

Nature, or a brute soul, or a plume superior to flesh? Man-like creatures, as perible monuments are we, if it be so...

MY MUSINGS.

BY EDGAR BEY.

I WANT to say to those churches which hold their D. M. only two or three weeks before their D. M. would it not be well to have a conference...

D. M. in a general way, in my judgment, has superior advantages to make a judicious selection.

Who is to meet the expenses incurred by the revision committee, and how are they to be raised?

My musings on the above thought were not fully inspired, but greatly augmented by the following abstract of a communication from one of the members of said committee.

"I notice Bro. Mooney calls Revision Committee together April 20th. A very busy time, corresponding not only, and no assurances of our fair living pool, besides other incidental expenses, to say nothing of the vast amount of labor making a hard winter, etc. etc. etc.

Since A. M. was entirely silent on the above point it becomes an important thought, especially to those who are very limited in their means, and may have several hundred dollars to go to the place appointed, etc.

A BIT OF HISTORY.

BY ALLEN BOHLE.

AMANDUS MACK was born in 1879, in Schwarzenitz, in the Electorate of Prussia, between Ansbach and Heidelberg, Germany. In 1793, he was married to Anna Margareta the Klingia. In 1808, he and seven others were baptised in a stream at Schwarzenitz, Germany.

In 1793, Peter Beckner, with twenty four others, came to America. He was the first minister of the Brethren in this country. In 1830, John Conrad Boissel, the founder of the Seventh Day Brethren, was born at Elvehelm, in Chur Prussia.

The first candidates for baptism in America were baptised Dec. 23, 1825, in Wisconsin Creek, at Germantown, Pa. The next baptisms of the following month were persons were the candidates: Maria and...

1817, Henry Landes and wife, Frederic and Julia. On the evening of Dec. 25, 1723, the first conference in America, by the Brethren, was held at the house of John Gonomy, by Peter Becker officiating. Twenty-three candidates.

Nov. 12th, 1724, Conrad Beissel and six others were baptized in Pines Creek, in Pa. In 1725, the Brethren were expelled from about the beginning of 1725, Conrad Beissel and others became dissatisfied with the church, concerning the Sabbath and other matters, would not remain with the church, and then organized themselves as the Seventh Day Brethren, and Conrad Beissel was chosen their preacher and leader.

At the first public meeting of the Brethren was held at the house of Peter Becker, in 1726, at Germantown.

In 1728, Conrad Beissel and six others were expelled from their own organization.

July 7th, 1729, Alexander Mack, with thirty families, left Holland, and, after a voyage of seventy days, arrived at Philadelphia on the 27th of August.

In 1729, Weiss, the first German Reformed pastor, came to Pennsylvania.

In 1735, Alexander Mack died, at the age of fifty-two years.

From 1737, Luke Holtz was read to candidates for baptism; and, at the suggestion of George Adam Martin, Matthew Ish was introduced, and has since been read to candidates.

About the year 1737, the Annual Meeting general conference was first introduced.

As early as 1738, the Brethren were called by sabbats, and unborn ignorances by wearing 8-vented Day brethren.

July 6th, 1768, Conrad Beissel died, aged 64 years, and was buried in Germantown.

The church in Ohio was organized in 1732; in New York, in 1734; in Annapolis, N. J., in 1735; in New Jersey, in 1735; in White Oak, Pa., in 1736.

The name Conference, in 1738.

The name Conference is derived from the Hebrew word *Kon-Kon-Kon*, and signifies "to assemble."

A word out of the slave list of history I have gleaned from a book entitled "Chronicles of Pennsylvania," published at Ephrata, Pa., in 1766.

## "HE JOICED EVERMORE"

BY AMOS BOU.

Why did Paul commend rejoicing? Would this be a characteristic of the Christian? In what, then, should he rejoice?

The day is about the first we comprehend which we rejoice. We have before us the day of our birth.

We have before us the day of our resurrection. Our right eye is the most common of all.

There is a day, for it greatly favors our dearest interests in this life. All honest labor is performed in the light. The husbandman goes forth singing and rejoicing.

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To be the most important season of the year. The man is happy in the thought that he can do it. He has the prospect of an increase of wealth. He early goes viewing and setting apart his labors; he at once provides and sends out his laborers; he gives instructions where and how to dig, what to sow, and how to tend the same. Teaching, then, is not so desirable as is teaching. It is attended with more particular care. It is a faint picture. There is a Husbandman who has his mansion in the glories of eternal power. For his garments, he wears a glorious robe of light. He tills not in the earth, but his hands are the hearts of men. The fruits of his labors are not corn and wheat, but the "spirits of just men made perfect." But there is one more thing which is his labor; he has given us a seed which has shown us how to cultivate; he has warned us against the seed of the enemy. Let us, let us; let us sow; let us cultivate our Master's land. Let no evil weed be found, but let all be fruits for the Master.

He will soon come to see his garden. He sends to call in his laborers with the harvest of their work. This is what we call harvest.

How many know the joys of the farmer when he has gathered home the crops of his lands! He rejoices; his children sing his sweet music. His laborers enter into his joy; they feast at his table, and their wages are a rich compensation for their labor. This, though, is not a harvest for a short season.

Our Master's work can describe or compare it. A heaven of eternal rest, glories of infinite brightness—music such as angels,—that is a harvest of rejoicing. And we shall dwell therein. We shall also receive pay. We shall wear new garments of pure gold. And letcher then all, we shall live forever with God and the Redeemer. O brethren, "rejoice evermore!"

## PRAYERS.

BY CHARLES F. BOND.

MAN without God is nothing. Man without permission to address his Creator through the medium of prayer. Happy is the man who has God for his father, and approaches Him daily and humbly thanks Him, for the many blessings He so kindly bestows on him and at the same time breathes a prayer that His mercy supply all his needs. The man who is not a father has not, and can have, the faith to call on God in every trial.

We feel that God sees us and knows our every thought, and if we live in constant disobedience to His will, how can we expect that He will listen to our prayers? But if we live for God and submit ourselves to His law and let His direct our ways, our prayers will ascend as a sweet incense, and our Heavenly Father will send us blessings more than we can ask.

We have only to ask and trust, and He will withhold no good thing, and all things will work together for good. The answer to prayer may not come just as we expect it, for God knows our needs and will send our blessings in a manner that suits our condition best.

The prayer that we utter as fathers that come to us. When we arise in the morning, our first thoughts should be raised in thankfulness for His watchful care during the night, for preserving us from all danger, and that we can rejoice in the hope of arising in the last day. While we are partaking of the morning meal, we can raise our hearts in thankfulness that He has so kindly provided for the sustenance and nourishment of our mortal bodies. We can ask Him to feed our souls with that Bread that cometh from above, and that we may be well supplied with the Holy Spirit to guide us into all truth, and that His loving kindness may not depart from us. We may well abound, in hourly declaring His glory and the earth is full of praise. The sun shines forth in splendor, telling us that it has been formed and placed in the heavens to give us light and heat. The green fields prove to us that God is ever mindful of his children, and that seed-

will not increase shall continue. Even the little birds seem to show us that God is ever mindful of us—the lowest Redeemer taught a lesson of faith and trust when He said: "Cultivate the hills of the field; how they grow; they toil not, neither do they spin. And yet I say unto you, and also Solomon, in all his glory, was not arrayed like one of these?" All these things should call forth a grateful prayer of praise, that He is ever mindful of our smallest works. He has given us a law for the beautiful, and ample means for gratifying our taste.

How it touches our hearts and fills us with gratitude when we find a friend has remembered us and sent us something that he knew would please us; and if that friend has been at great trouble and expense, how much more we appreciate his kindness. We love to think of him and speak of it. Surely, we ought the more to be thankful to that Friend who provides every comfort, relieves every pain, keeps us from all harm, protects us in every danger, and if we are faithful has promised us a life beyond the grave. Everything that we learn, possess or enjoy, comes from His hand. Still our hearts are raised with thankfulness, with love and admiration, when ever moment there are blessings without number bestowed upon us.

"I'll be sure to praise my God,  
A heart that always feels the blood  
As if it were His own."

BY LOTTIE HERRICK.

## PROSPERITY.

In Matt. 19: 22, we read, "But when the young man heard that saying, he went away sorrowful; for he had great possessions."

It is in our own hearts beyond expression to read this, as the last thing of one so promising, unproductive! Instead of becoming a happy disciple of Jesus, "he went away sorrowful. He was sorry to quit his heart and conscience were afflicted, but he had great possessions and could not consent to part with them, his worldly possessions drew him away from the Savior."

The Savior which Jesus taught his disciples, after the year a ruler had gone, and which we may all learn, is the great danger to the soul from money and prosperity. "How hardly shall they that have riches, enter into the kingdom of God!"

"And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

The disciples were amazed at his sayings, and wondered who could be saved under such circumstances. We may see the truth of this every day. If our tendency in life is likely to be rich and exalted, we have come to wish and pray. If we are poor and humble, let us not envy the rich, but be contented, and thankful that we are spared the temptation of prosperity.

Let us always remember, that in the works of life, the love of the world and the love of money, may easily creep into and come between us and our Savior. You that are out of Christ, let me entreat you not to do as this young ruler, but come to Christ. "To-day, if you hear His voice, harden not your hearts."

ENTERING INTO ONE OF GOD'S PROMISES.

BY J. P. EBERSOLE.

AND who do you think it was? Why, a Jew, an Israelite, a descendant of Abraham, of the tribe of Benjamin—a silent shepherd of the Scriptures, which declared, "And I scattered them among the heathen, and they were dispersed through the countries; according to their doings I judged them."

What power and truth there are in the silent eloquence of this story, whose history and nationality his brethren, which led him to be centered, beginning with the calling of Abraham, perpetuated in Isaac and Jacob, strengthened in the birth of the twelfth son of Jacob, mystified in the sale and imprisonment of Joseph, shining forth afterward in splendor as the means of salvation in a time of great need, providing means for the redemption of his brethren in the land of Egypt; but, for a time, in the suffering of cruel slavery, reviving hope in the birth of Moses—making strong the feet of deliverance by the miracles of their chosen leader.

inspired away by the thunders of Sinai, causing him to die in the wilderness of Arabia, reviving a strong ray of support in the taking of a rich proclamation with cover by the mouth of an Echo, Daniel and Joseph by the month of an Echo, Daniel and Joseph by the month of an Echo.

Who can entertain a Jew, and not feel as though he was in the presence of one of God's most truthful witnesses, whose habits and traits of character, are a striking illustration that they were a peculiar people, a holy nation.

If one were inclined to doubt the authenticity of the Scriptures, a study of their history, as given in the Bible, coupled with their present condition, should certainly go very far toward convincing the most skeptical. Scattered as they are among all tongues and people, they were to testify to the truth of the language, "For I have spoken it, saith the Lord."

But we believe that the time of their redemption is drawing nigh, when they shall be gathered out of all nations, and again possess the land of their forefathers, which is just now emerging from the bondage of the Mohammedan power, which power represents the children of the head-woman, whose progenitor, Ishmael, was left behind in Arabia, and was the legitimate heir of Abraham, the great progenitor of the Hebrew race.

## WHAT JESUS MAY SAY.

Two young girls were walking leisurely along from school one pleasant day in early autumn, when one thus addressed the other.

"Edith! Whis, what will the girls say when they hear you have invited Maggie Kelly to your party?"

Edith was silent for a moment, and then, raising her soft blue eyes to those of her companion, she replied:

"Edith, a man woman told me to invite Maggie Kelly to her party."

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Brethren at Work.

Published Weekly.

D. L. MILLER & JOSEPH AMICK,

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J. H. MOORE, EDITOR.

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SPECIAL CONTRIBUTORS.

South Elder, A. W. Jones; D. P. Bradburn; District Clerks, S. S. Miller, L. J. Hovestradt; Daniel Garrison, C. S. Matthews; J. W. Whitcomb; Daniel Mack, A. S. Hays; S. T. Rosenbaum.

YOUR PAPER.

The date for your name on your paper shows to what time you have paid. Please call attention to a receipt for this. "This is John's," says the paper has been paid for to that time. "This is John's," shows that the paper was not paid for to that time. "This is John's," shows that the paper was not paid for to that time.

WORKERS were lately asked to the Shipman's Church, Logan Co., Ind.

The average of church-loses in the Unit of States last year was more than one a day.

MARCH, the third month of the year, is named after Mars, the god of war in ancient mythology.

Bro. Emch Ely expects to spend this week at North Springs, Iowa. He will return home the 11th.

Bro. Monroe Stauffer, of Milmino, Ill., figured the Brethren of Hudson with a few meetings a short time ago.

Bro. Wm. Herrington, of Lanark, came out to inspect the Mount last week. He seemed greatly pleased with things here.

CONTRIBUTORS, please leave a blank one inch at the top of each page of your manuscript, and do not write between the lines.

A MAY ought never to become a member of religious body, if he does not intend to be governed by the principles and usages of that body.

DURING the past six years, 298 boys and girls in France have taken their lives, many of whom were under twelve years of age, and one only saved.

FEBRUARY is as bold as a lion, but went out as gentle as a lamb. The last day of the month was the most delightful day since Winter set in.

Bro. Teter Hammond, of the Camp Creek Church, Ind., has been ordained to the eldership, and Wm. Hook, of the same congregation, elected to the ministry.

Bro. L. A. Ely, of Leno, Va., who has just left to visit himself, sister Angie Yarger as his wife, expects to visit to Kansas next week. Much joy to the happy couple.

The Spring Term of the Mt. Morris College begins March 25th. Students wishing rooms in the building, should apply at once. Address, D. L. Miller, Secretary.

EVENING will fall on the 25th of March this year, and will not again be so early until the year 1904. If on any Easter indicates an early Spring, the latter ought to open soon.

Bro. S. H. Myers, of Timberville, Va., expects to start West about the first of April, spending one month in Missouri, then to Kansas, and after the Annual Meeting go still farther West.

The London Times in an editorial, heralds the farming prospects. It says: "A crisis in field work exists. There is water everywhere. Good sowing time is wanted. It is surmised that much of the Autumn sowing is rotten. All Europe is in a similar condition."

The March No. of the *Phrenological Journal*, and our table, is exceedingly interesting, especially the biographical part. The *Journal* is always full of information, and affords a fine study that cannot be otherwise but instructive.

CLUBBING RATES: THE BRETHREN at Work and *Primitive Christian*, to the same address, \$2.50. B. at W., or *Primitive and Young People*, \$1.50; or the three papers, \$3.00. To get the benefit of their clubbing rates, all the papers should be ordered from the same office.

\$1.25 IN THE price of the BRETHREN at Work from the first of March to the end of the year.

This week we commence the publishing of an excellent "Sermon on Foot-washing," by J. W. Southwood, which will be completed in next issue. Preserve the article and let your neighbors read it.

LETIMAS has been taking the lead on protracted meetings and accessories to the church this Winter. Many of her ministers have been quite active, and generally prompt in reporting their meetings.

Bro. M. M. Eshelman has moved from Washington, Kan., to Warrensburg, Mo. His lands combined to make the latter place his home. His correspondents will therefore address him at Warrensburg.

Bro. Edgman Yech, of Eaton Co., Michigan, spent a few days in the Mount last week, is now traveling in Missouri, expecting to visit Clinton and Jasper counties, with a view of locating if the country suits him.

We think our readers will enjoy the good church news found in this correspondence department this week. It is encouraging to read such reports. The number of additions to the church is also very gratifying.

At Fern Park, below Cincinnati, Feb. 14, a burning house was stopped, and in one of the rooms was found a baby, sleeping peacefully in its crib. The child was delivered in to the care of the Catholic Orphan Society.

Two boys at Amsterdam, N. Y., stole a pair of horses from a trader and ran away. They were pursued and captured after an exciting chase, and have been lodged in the Johnston jail. They had been reading flesh literature, and tried to imitate the cowboys of the plains.

We have one contributor who is a poor scholar, but he always makes his letters plain, and leaves nearly one inch space between each word along the lines. By so doing, the editor has room to make the needed corrections. Some contributors might do well to follow his example.

Put down another mark against Insurance companies. Catherine A. Pollock sued the United States Mutual Insurance Company at Philadelphia, for \$5000, her husband's policy, which died by accidentally taking poison. The Supreme Court decided in favor of the Company, which was also victorious in a lower court.

We are in receipt of a very encouraging letter from Sister A. W. Wood, of Va., expressing the kindest feelings for the B. at W., which she has been reading the last year, and now renounces her subscription. She has not been in good health for some time, and is therefore not able to do much in the way of writing.

In the year 1883 looked out as it has commenced, it will truly be a year of horrors. Disasters on the ocean, accidents in the mines, small pox ravages, burning of public buildings, and destruction of fields have caused the death of thousands, and yet the seasons for storms in the North and yellow fever in the South are not here.

The *Western Recorder* reports that during the great revival in the Sandwich Islands, Dr. Conn arranged his candidate in robes and took a pail of water and a paint brush, and dipping it in the water he swung it around, saying: "I baptize all of you." The *Recorder* suggests that these Polosos use a hose instead of a brush next time.

In about three weeks we will commence an excellent series of articles on foot-washing, by S. S. Mohler. Our readers will find the articles about as interesting and satisfactory as anything they have ever read on that subject. These, in connection with Bro. Southwood's sermon, will prove a strong defense of our faith and practice in foot-washing.

MULTI extreme cold has been the topic of universal discussion in this country. It is almost impossible to read complaints in the English press, of the untimely spring weather in the British Isles. It is said that no month of Winter, beyond the usual coldness, has descended upon the pleasure zone of Northern Europe, and Summer attire is as much in order as in the mild mid-summer of October.

SEVERAL BOSON CARROLL, the man who killed the assassin of President Lincoln, is living in Kansas, engaged in the cattle business. He has become a religious enthusiast, and in a letter to a friend in Camden, N. J., says that he has been directed by God to insure daily corporal punishment upon himself, as a penance for having taken human life.

Mrs. Emma B. Drexel, wife of Francis A. Drexel, of Philadelphia, who died last month, paid the rent of more than one hundred and fifty poor families and distributed among the poor over \$20,000 a year. She employed a woman to indicate inquiry into the merits of each applicant, and every week dispensed groceries clothing and money to the poor, who gathered every Tuesday in the rear of her residence.

EVERY minister ought to have a scrap-book in which he can paste good articles on subjects of interest. Divide the book into various departments; having one part for the design of baptism, another for the mode, another for foot-washing, etc. Preserve none but the best matter, and arrange that under its appropriate title. It will be a most convenient when you want to read up on some important subject before preaching on it.

The evangelist Moody has always had a great aversion to sitting for a photograph. A few weeks ago an English photographer succeeded in taking a photograph of him, but the printing was limited to a few copies, to be distributed among a select list of friends. This is the first time in twenty-five years that Moody has faced a photographer's camera. Now he has purchased the negative, in order to prevent the multiplication of the portrait.

In the town of LeRoy, Conn., are fifty Quakers who own property. They have sermons against taking out and most of them will not even affirm. Last year a law was passed making the penalty accumulative for failure to return property lists, and these must be done in or this fall. One per cent is added for the first year's neglect, twenty for the second, and so on. The Quakers must therefore lose heavily or sacrifice principle, unless legislature changes the law, as it is asked to do.

No-one would have thought, a few years ago that electric lights would seem take the place of hand and table lamps, but it looks much that way just now. From the Portland Light Co., No. 22 Water St., Boston, Mass., we are in receipt of properly colored circulars, setting forth the merits and price of a light portable apparatus, that can be carried from place to place, giving forth a bright and cheerful light, that will certainly prove itself of great value in thousands of places where such a light is wanted. We hope to test the merits of one of them shortly, and will then report further.

ABOUT out of thirty cases of Babylonian antiquities recently forwarded to the British Museum have been opened and examined. Their contents consist chiefly of tablets, in most cases broken, and relating generally to trade and to property in hand, slaves, etc. Others relate chiefly to the King Nebuchadnezzar, and serve to confirm the Biblical impression of him as a great king. A number of figures and tablets are also contained in the cases, and from them it was also seen that the type of beauty in Babylon, as in central Africa at the present day, was decidedly inclined to *emphosian*. A number of silver articles were also found, as though intended for assignment to the melting pot, but for some reason or other they never reached it.

FINE DRESSING.

RECENTLY in St. Louis I have told us how a finely dressed people affected her, and now *Harper's Bazar*, the leading journal of fashion in America, has a sensible remark that ought to be heeded by every professor of Christianity on this continent. Just about the time some of our people get ready to smother their plain manner of dressing, the more sensible ones in other churches come out in defense of plainness.

The *Bazar* says: "The best-bred people of every Christian country, but our own, avoid all personal display when engaged in worship and prayer. Our churches on the continent,

are made places for the exhibition of fine apparel and other costly and flaunting compliances with fashion, by those who boast of superior wealth and manners. We shall leave our gown-gawd devices to recede into limbo, in worship with vanity and dress. How far fine clothes may affect the personal purity of the devotee, we do not pretend even to conjecture; but we have a very decided opinion in regard to their influence upon the religion of others. The fact is, our churches are so distracting with kinds of fine feathers that a sorrowful food will vitiate in it. It is impossible for poverty, in rags and patches, to take its seat, if it should be so fortunate as to fall place, by the side of wealth, in broad and broadcloth. The church being the only place on this side of the grave, designed for the rich and poor to meet together in equal humiliation before God, it is certainly absurd, ways be left free to all. It is so in most of the churches of Europe, where the hegger in rags and wretchedness, and the wealthy and most eminent, whose appropriate sobriety of dress leaves them without mark of external distinction, kneel down together, equalized by a common humiliation, before the only Supreme Being. The misapprehension more ample attire for church on the part of the rich in this country, would have the effect—certainly not diminishing their own personal piety, but probably of increasing the dispersion of their religious observances on the part of the poor.

A SUGGESTION.

Brother Moore— How does the following suggestion strike you? Select sheets to be sent to your congregation published, you retain a copy of each, and after three copies are all over, then forward them to each of our ministers, for A. M. Union, and publish in pamphlet form. Advise the brethren here, and send to our good people for a list of those who would pay for a copy. It is expected three months could be obtained about six weeks by the Annual Meeting.

D. A. MOORE.

We have been thinking of something of the kind, but the time between any of the District Meetings and the Annual Meetings too short to enable us to get the Minutes from the various Districts, make a selection of the matter intended for the Annual Meeting, and print it in time to reach parties before they start to the A. M. But if the clerk of each District would send in such queries as are intended for the A. M. we might print them on a slip and take them with us to the A. M. and in that way supply those as desired copies. It would be well for each delegate to have a copy of the Minutes, and to have a queries that you will be so kind as to print them on a little slip, not larger than one in our hymn book. We suggest to the Clerks of the several Districts send the matter intended for Annual Meeting.

PIERCE'S TABLE.

A BROTHER one time told me that the minister in the congregation where he lived was trying the people out by his way of preaching. He had a six-week sermon to his preaching, and would sometimes preach for two hours, and when he was done, no one could tell what was said. Everybody, members and all, were glad when he quit. We told the brother that he ought to tell the people about it, for such preaching was doing the count of Christianity harm. He said he would never do it, would greatly advise the minister, to tell him of anything of that kind. This he did as thinking. As ministers even tell the members and sinners of the faults, Sunday after Sunday, with the best of grace, but when told of our faults, we become offended. Now this is not right. We have faults we ought to thank our own people for telling us of them, that we may make the needed reform.

But about that style of preaching. The six-week sermon is a very disagreeable habit. As a rule it kills all the good effect that might otherwise be in the preaching. That it is not Gospel. You find nothing of the kind in any of the sermons reported in the Bible. These preachers have a constant loss in their conversation. In their business about the farm, in the shop or store you

of the kind. They talk as well as men, but just place them before the congregation and the singing-tone comes. It is nothing but a habit, and in private they ought to feel that it is their privilege to sing with the church. If the preacher is full of heart, and is full of his subject in a pleasant way, there is no danger of becoming offended. He will listen as easily as a child. If he is a man of good judgment, he will ever afterwards feel grateful for the correction. We sometimes hear the members are too timid about such things and then there are some ministers who are short to the members that it is their feet bad. All of us need more grace, meekness, and child-like simplicity, so we can talk over things of this kind as becoming offend-ful. Many persons go to the world, full of faults, just because friends are too timid to tell them of their faults.

We are too free persons who can preach our own and yet make their sermons edifying. It takes a man of good talent to do an interesting even for one hour, especially at home, where the people are equal to hearing him. A man ought not to preach longer than he can make it edifying to the hearers; to preach longer than that wastes time and words, and tends to the hearer's influence, as a preacher, in the opinion of the people. There are times when a sermon, three hours in length, may be profitable, and do much good, but these sermons are very rare, and it takes men of talent to preach such sermons. Long sermons, however, are no indication of superiority. Men of talent prefer to concentrate their thoughts, and make their points clear, and easily understood. It would be better if some of the members would tell the pastor if he is the holder of preaching too long. We will certainly thank them for it, and if the members can better satisfied by shorter sermons, it will be to the minister's advantage to make them shorter. Preachers should make their points as clear as possible. Say nothing at random; say everything solid, mean something. If you make every word count, and be careful not to over-kill the truth. When you preach, have a subject, and stick to the subject. Do not preach to kill time, but to do something. Carefully study the most precious reported in the New Testament. How we understand them, and how we will the points are stated. For a month or two Stephen's sermons found in the Acts. More carefully stated facts could be easily found. Try and preach so people can understand what you mean. Do not say anything. Think, but do not say words be advanced, and do not say we do not study your sermons so much as you preach. Study your subjects well as you preach will come all right. Do away with long mysteries, and condescend to telling plain Bible truths. We need more simple and plain talking behind the table, and so much of this roundabout way of preaching.

**SERMONS ON FEET-WASHING.**

BY J. W. BROTHERWOOD.

John 13: 1-15.

Now before the feast of the passover, Jesus knew that his hour was come, that he should depart out of this world unto his Father, having loved his own which were in the world, he laid them out on the ground. And supper being ended, the devil now into the heart of Judas Iscariot, Simon's brother, he saith unto him, Judas, dost thou

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Then shall never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10. Jesus saith to him, He that is washed needeth not save to his feet, but is clean every whit; and ye are clean, but not all.

11. For he knew who should betray him; therefore said he, ye are not all clean.

12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13. Ye call me Master and Lord; and ye say yet, that ye are clean, but ye are not.

14. If then, you Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15. For I have given you an example, that ye should do as I have done to you.

Our reason for offering so much Scripture, is because we think it best to have it before the mind, so when we notice the several points, we may be better understood, being thus aided by the context. Besides the subject embraces all the above Scripture, and even more.

Our object, in entering upon this subject is not to set before the mind "truth" for acceptance, yet when we have concluded, it will be left optional with all to choose their own "truth"—a safe position, or error—a position that will serve. Choose ye this day whom ye will serve. Whose ye the gods of popular. By, or the Lord Jesus Christ.

We are aware of the popular view that we take of this subject, and nothing short of the love of truth could have induced us to take it up. We are also aware that whatever is unpopular has objectors, but our objections, even if in reality there are none but what are found in their imagination.

We do not purpose to notice all the arguments and objections that might be offered on this subject, because we should not be able in the length of one sermon to do so; but we shall answer some of the most important in such a way that other objections may, for the most part, be answered by the same arguments in principle. We shall also try to set on foot our position that it should be observed as a church ordinance—by a series of reasons sufficient, we believe, to set the candid inquirer after "truth," to thinking of "sobering the Scripture" which is the power of God unto salvation to those that believe.

We prefer to notice first the objections, and give our reason for the observance as an ordinance lastly. The first objection which we desire to notice is that, claimed by those who say that the feet-washing spoken of in the above Scripture is only the ancient Jewish custom of hospitality which was practiced in those and earlier times in that country, which is sandy, and in which the people were sandals, and hence they, of necessity, for the purpose of cleansing their feet observed this custom; but as we live in a different country and wear shoes, there is no need of practicing it.

My first reason for not accepting this objection, is because according to that custom the servant washed the Lord's feet (Matt. 25: 30-41), or else they washed their own feet. (Gen. 18: 4, 9; 3: 21-32; 43: 24, July 19: 21.) While that taught by Christ in our text is just the reverse; for instead of the servant washing the Lord's feet, we see the Lord washing the servant's feet, and instead of those washing their own feet, Jesus says: "wash one another's feet."

My second reason for not accepting this objection, is because Christ gave them "an example." If it had been the ancient custom it would have needed no example, but it was something new, and hence needed an example—Christ's own "example." (See the example.)

My third reason is because if it had been that "old-fashioned" custom, Peter would certainly have known what Jesus was doing, but we learn, from verse seven, that Christ said to Peter, "who do thou knowest not now; but thou shalt know hereafter." To claim that

Peter would not have known what Jesus was doing, if he had been cleansing their feet, is charging him with greater ignorance than we feel willing to do.

My fourth reason, is because the ancient custom was free to all, while this taught by Christ was given only to those who claimed him as their "Lord and Master," hence a church ordinance.

My fifth reason, is because Jesus was not clean. If it had been for the cleansing of the feet as was the ancient custom, then Judas would also have been clean; because we can reasonably infer from what occurred when Peter refused, that, if Judas had refused, there would have been mention made; and also from the reading "when he had washed their feet," that it means all because it does not read, the feet of some. But as Judas no doubt had his feet washed as well as the other disciples, and yet was not clean, it is evident that Jesus, refers to something else instead of the "ancient custom" of cleansing. By referring to the second, tenth, and eleventh verses we learn that he had reference to the evil spirit in him; therefore if the washing has reference to an uncleanliness spiritually, it is not reasonable to conclude that the cleanness has also reference to a spiritual cleansing.

My sixth reason, is because that custom had no penalty for those who refused, while that given and instituted by the Savior has the most severe we know of; that of having no part with Jesus. "If I wash thee not, thou hast no part with me." (8th verse.) Who can conceive of a greater penalty than to have no part with Jesus, who is our Savior?

My seventh reason for not accepting the feet-washing of our text as being the "ancient custom," is because Jesus said to his disciples, "know ye what I have done to you?" (See verse 12.) If Jesus should have asked this question when he had been cleansing the feet according to the Jewish custom, it would have been quite useless, for they certainly would have known.

The second objection which we notice is that claimed by those who say that feet-washing is not a command.

My first reason for not accepting this objection, is because if words have any meaning, and Webster is authority, it is a command. Webster's second commandment means "to order with authority, by injunxion, power, to direct, to bid." Now if there is anything in our text, or other Scripture, that shows that Christ "ordered" his disciples "with authority" then it is a command, or else Webster has given us a wrong definition of the word command. But we have only to refer to the third verse, and we learn "that the Father had given all things into his hands." If Christ, who is the Son of God, after having "all things given into his hands" by his Heavenly Father, had not authority, where, among all his authority, orders his disciples to do as he had done to them. What he had done to them is so clear that we think all can plainly see. Again, command means "to direct, to bid," and is a command, as we pointed out by both word and deed. He poured of water into a basin and washed their feet, and then told them he had given them an example. He also told them it was as he had done. "Ye should do as I have done to you."

The third objection we notice, is offered by some who admit feet-washing to be a command given to the disciples, but not to any others.

My reason for not accepting this is, because the same Jesus who had "all things given into his hands" by his Heavenly Father, commanded the disciples, on the night of his betrayal, "to wash one another's feet," and comes now after his resurrection, to eleven of these disciples as they were assembled in a mountain in Galilee, and told them that "all power was given into him in heaven and in earth." With this he commanded them to "Go, teach all nations, and baptize them in the name of the Father and of the Son and of the Holy Ghost, and observe all things whatsoever he had commanded them." (Matt. 28: 16-20.) We notice that they were to

teach all nations and those they baptized they should teach "to observe all things whatsoever he had commanded them;" not accepting feet-washing.

The fourth objection, is that feet-washing was not, according to the Scripture, taught nor practiced after that day of Pentecost.

My first reason for not accepting this objection, is because we are not willing to question the abilities of the disciples, and as Jesus came into them with all power, of heaven and earth, and commanded them to teach all that he had commanded them, it certainly would be charging them with disobedience to the highest authority to say that they did not teach, nor practice the ordinance of feet-washing after that day of Pentecost.

My second reason, is because it would be giving to the disciples greater power and authority than to Christ himself; for it would be after the day of Pentecost, to repent or amend what he had commanded them; that, too, when he had all power of heaven and earth. Such power was never given to the disciples.

My third reason, is because it is coming to the wrong conclusion to think we must not go beyond the day of Pentecost. If this is true, why do diabolians in feet-washing, on the eighteenth of Matthew for church rates, or to the twenty-eight for the formula of baptism? Such arguments sometimes prove too much for their advocates.

My fourth reason, is because feet-washing was and is practiced, since the day of Pentecost, for Paul, speaking to Timothy about thirty-two years after the day of Pentecost, tells him, "Let not a widow be taken into a certain number under three score years old," and, after speaking of several other requisites, he makes mention of these words: "If she have washed the saints' feet." 1 Tim. 5: 9-10, showing that it was thirty-two years after the day of Pentecost, not forgotten, but used a requisite. Again, if it had not been taught or practiced after Pentecost, how then did Paul, who was not converted until about three or four years after the day of Pentecost, know anything about it? But we find that Paul did know of it; and not only knew of it, but wrote to Timothy about it, in the case of the widow, making it one of the requisites, which were required before she should be received into that number.

(Continued next week.)

ARITHMETIC into hundreds of languages, in only eight of which the whole Bible can be found. The missionaries of Lake Nyassa near the foot of Dr. Lewis, are occupied with its translation into two more African languages, the Chibungwa and the Chinyanja.

**REPORT OF DONATIONS RECEIVED.**

**Donations for Friends.**

For the persons named, to send the B. at W. to the persons specified by them:

W. L. Swilhart, Ill.	.....	\$ 1 00
S. G. Walker, Ind.	.....	1 00
A. Heath, Ind.	.....	1 00
Catherine Boyd, Ill.	.....	1 00
G. W. Foster, Col.	.....	1 00
S. Q. Nease, Ill.	.....	1 00
James T. Quilley, Md.	.....	1 00
J. F. Butterbaugh, Ill.	.....	1 00
Joseph Negly, Ill.	.....	1 00
Miner Myers, Ill.	.....	2 00
A. Sister, Ill.	.....	1 00
Stephen E. Gabor, Va.	.....	1 00
Levi Gisher, Va.	.....	1 00
Previously reported.	.....	116 65
<b>Total.</b>		<b>\$120 05</b>

**For the Poor.**

For the persons named, to send the B. at W. to the poor:

Mrs. L. G. Stone, Cal.	.....	\$ 50
Nash Early, Ind.	.....	2 00
Stephen Butterbaugh, Ill.	.....	50
Issac Hakey, Ind.	.....	75
Previously reported.	.....	14 65
<b>Total.</b>		<b>\$126 65</b>

Of the above amount \$124.35 have been expended for the purpose designed by the donors.



Correspondence.

...that they think the Lord's promise...

...to Kansas City and Bismark Grove.

...our pleasant home in the East...

...the streets of this city, directed...

...the streets and occupying the entire...

...the street, you will find the effort...

...at this good depot, and you will realize...

...the streets, and carries you westward...

...the fact, express, and at high speed...

...the fact, express, and at high speed...

...the fact, express, and at high speed...

...the fact, express, and at high speed...

...the fact, express, and at high speed...

...the fact, express, and at high speed...

and already we seem to be enjoying the soft and delightful breezes of Spring.

So pleasant was it yesterday, that we paid a visit to Bismark Grove and there found a most desirable place for our Annual Meeting.

Let our friends in the East follow our suggestion, purchase their tickets via Chicago, observing carefully that the company read that they will cover the "Burlington Route."

The Covering.

As I am considerably puzzled about what constitutes the proper covering for sisters, I am writing for information.

An Announcement.

The District Meeting for the North-eastern District of Kansas, is appointed for the first Tuesday of April, in the Piney Creek meeting-house, three and one-half miles north of Morrill, Brown Co., Kan.

Dear Brethren:—

We are all in unison with the Church and at peace among ourselves, though we are not very successful in increasing our number.

A Narrow Escape.

While on the way home from D. M., on the fact, express, and at high speed, an axle of one of the trucks broke, causing a terrible thumping and jarring upon the tie-on the track, and a general exhortation among the passengers.

Dear Brethren:—

There has been a strong rumor made to build a meeting-house in St. Louis, with 200 seats, and the money be collected and paid for the enterprise.

A Suggestion.

There has been a strong rumor made to build a meeting-house in St. Louis, with 200 seats, and the money be collected and paid for the enterprise.

When I belonged to a church where we have ordinary prayers, I paid \$20 a year for the pastor and four or five dollars for incidental expenses.

we would like to see a good plan, substantial home put up next Summer. Let us all put our shoulder to the wheel.

Dear Brethren:—

I just thought I would put a few lines for your worthy paper, which makes its visit in our family and brings so much good news.

Our District Meeting.

The District Meeting for the Middle District of Iowa, presented on the 16th inst. It will long be remembered as one of the pleasant meetings of its character that we have held for many years.

Dear Brethren:—

One request and one petition go up to A. M.—a petition to repeal the amendatory act, and a request to advise members against litigation for church property.

What Shall We Have?

Please let us all know through B. AT W., what kind of fare we will have in Dining Hall and in Restaurant at next A. M.

Dear Brethren:—

The following is the "Bill of Fare," though the food in the Dining Hall has not been specified.

Dear Brethren:—

In addition to this there will be a lunch stand, where articles can be purchased by the piece. Nothing shall be kept at this stand that will be injurious or in the shape of a luxury.

Dear Brethren:—

We, the members of Camp Creek district met in a church canon on the 23rd inst. at our meeting-house. Elders from adjoining districts present, were, Elders Kinsley, John Zoller, also two ministers by the name of Miller, from Nappanee, Ind.

Dear Brethren:—

The object of this meeting was, to hold a choice for a minister. The lot fell on Bro. Wm. Hood, a very talented brother, about 30 years of age.

fill-meeting. May the Lord bless the labor done, and also the brethren who were with us.

Dear Brethren:—

We closed a series of meetings yesterday, in the Lebanon Valley church, Lima Co., Oregon. Brothers M. M. Babler and Joel Sherry attended said meetings all the time.

Dear Brethren:—

About a dozen of us are located here, close together in Butler Co., four miles south-west of Eldorado, the county-seat of Butler Co., with one speaker in the first degree and the other six degrees.

Dear Brethren:—

ABOUT a dozen of us are located here, close together in Butler Co., four miles south-west of Eldorado, the county-seat of Butler Co., with one speaker in the first degree and the other six degrees.

Dear Brethren:—

If you will give me space in your valuable paper, I will answer a few of the many questions asked by Brethren and friends in the East, in regard to Northern Idaho.

Dear Brethren:—

This is a very healthy climate; an agreeable, and we very seldom hear of any local fevers. The diphtheria is very fatal at times; though it has not even very prevalent since we are here,—three years ago next May.

Dear Brethren:—

The water is generally soft and of the best quality. Frosts are common in Summer, from which the crops are damaged to some extent. Some seasons we grow all kinds of vegetables adapted to cold climates to perfection.

Dear Brethren:—

This is said to be the best fire-growing section in the United States. The soil is black, heavy and very fertile. There is no need of irrigating, except along the river bottoms. Northern Dakota is principally prairie, except about the water-courses, where there is some small timber and brush.

Dear Brethren:—

Our nearest railroad point is thirty-five or forty miles, but we expect a railroad to Moscow next Fall. Load is worth from \$10 to \$20 per acre, according to improvements and location.

has... on the 20th of January, the mercury fell to 42 below zero, and it has risen from 2. to 20 degrees below zero several times. It is very unpleasant to have such cold weather here. Before this cold "spell," the weather was mild.

This is not the best of stock country, heretofore in August and September. They hauls are in good demand at \$1.50 per ton. Not very many Brethren are here, and those few are scattered. There is a good opening here for an earnest preacher of the Gospel. Our older Bro. Isaac Hensley, is getting old and broken down, and cannot fill his appointments at all time. Bro. Thomas Stewart is young in the ministry, but with proper encouragement, his talent may be improved to a great extent. Two were made willing to come into the fold of Christ, last Fall.

Since Bro. Enoch Ely contemplates visiting the Pacific coast next Summer, we would like if he would give us a call. The Northern Pacific R. R. will be completed by that time, and furnish cheap and direct communication with this part of the West.

S. J. PUFFLEY.

From Union City, Ind.—Feb. 26.

Dear Brethren—

REJOICE with those that do rejoice. We received and baptized Feb. 19. Six men, the 20th and yesterday, the 25th, two more. Blessed be the name of the Lord. We thank God and take courage. W. R. SIMMONS.

From Millford, Ind.—Feb. 27.

Dear Brethren—

LAST closed a protracted effort in the Tippecanoe congregation. Four persons received by baptism into the one body, and the church seemingly much revived—seems to be the immediate result of these meetings.

W. R. DILLER.

From South English, Iowa—Feb. 26.

Dear Brethren—

We are at present in the midst of an interesting series of meetings, conducted by Bro. Jas. Evans, with full congregations and good weather. Good sleighing at present. Considerable sickness among children. May God bless our effort. P. H. DOWD.

Religious Notes.

All those coming over the Columbus & Toledo R. R., to District Meeting of North-western Ohio, will pay full fare to the place of meeting, and one cent per mile for return trips. The meeting will be in the Oak Grove Church—on the Limestone Ridge.

JOHN P. EBERHOLE.

From the Plymouth Church, Ind.—Feb. 26.

Dear Brethren—

HEALTH is good here at present. Had much rain and high waters this Winter, but we have had no bad roads so far. The Plymouth church has lately held a series of meetings. Bro. David Nell came on the 11th of Feb., and remained here. Several were received by baptism; all young. Hope others will come soon. D. A. HUTTON.

From Mt. Vernon, Ill.—Feb. 25.

Dear Brethren—

We had some pleasant meetings, notwithstanding the inclemency of the weather and the muddy roads. Bro. David Towles had Saturday, and preached seven able sermons. His preaching took well. Some were anxious to hear him again. Brethren, do not forget us, but call on us whenever you can. I have the confidence that much good can be done here. D. E. EBY.

From Smeal's, Mich.—Feb. 24.

Dear Brethren—

ALTHOUGH there have lately been no accessions to our number here, indeed the members all manifest a deep interest in the meetings by filling their places at the houses of worship. Since Christmas we have had meetings every Sunday forenoon and evening, and once in two weeks on Saturday evening also. Parents and union are with us, and we are led to hope that others may be constrained to come into the church and family of God by faith, re-

possession and baptism. Some we believe, in considering the cost. Brethren and sisters, do we all strive to let our light so shine before men that it may glorify our Father, which is in Heaven? Do we fully realize that in our day or do we either gather with Him, or else scatter abroad? How careful then should we be in all we say or do!

PETER B. MESSENER.

Announcement.

The District Meeting of North-western Ohio, will be held with the Brethren of Romo congregation, Hancock Co., O., on Saturday, April 14, 1883. Missionary meeting on the 13th, at 1 o'clock P. M. Those coming over by Toledo, will there take the Columbus & Toledo R. R. to Alvada. Those coming over the B. & O. R. R. from East or West, will take the C. & T. at Fostoria for Alvada. Those coming over the T. & C. C. from the West will change cars at Forest, and those from the E.M. change at Upper Sandusky and run to Carey. Passengers will be met at the above named stations on Tuesday and Friday.

J. P. EBERHOLE.

From Girard, Ill.—Feb. 27.

Dear Brethren—

We attended meeting in the Pleasant Hill congregation last Sunday. Had the pleasure of witnessing four young persons unite with the church by baptism. One of them is a teacher of the Pleasant Hill school, and the other three are her scholars. They are all bright, intelligent young people, and, I feel, will be an ornament to the church and neighborhood in which they live. I hope they will so live, that others seeing their good works, may be constrained to unite with the church, and assist in the great work of saving souls and glorifying God.

CHAS. C. GREEN.

From Monmouth, Kans.—Feb. 26.

Dear Brethren—

I HAVE been receiving cards from different parts of the country, asking information. If you will spare me a little space in your columns, I will receive. I had in all settled and moved on to a new place 220 or 230 miles, according to improvements. Now and then a piece can be had for less. It is unimpaired pasture. It is heavy soil; black rock, and gray. It is a good country for stock. Good markets and coal is plenty. Can buy it from five to eight cents a bushel. If any further information is wanted, enclose a card or stamp.

HENRY SULLIVAN.

From Shipshaw Church, Ind.—Feb. 25.

Dear Brethren—

JUST closed a series of meetings, which commenced Feb. 12th. Started Philby, of Noble Co., Ind., and preached all the preceding he preached to us the Word of God, with power and richly adorned us to walk faithfully in the statutes of God's holy law. We had large congregations most of the time, especially in the evenings, with good order. The brethren and sisters were much revived, and twelve precious souls were added to the church by baptism; all young, and with a discharging the duties of Christians, and be faithful to the end, is our prayer.

S. J. BORGARDNER.

From Lintner, Ill.—Feb. 24.

Dear Brethren—

ON the 13th of Jan., Eld. John Wiscome and preached for us until the 21st. As he had his arrangements made to move West, He could not stay longer. The numbers seemed to be much built up and the unconverted were awakened, but as he left when the meetings were at the greatest height, the results were not so good, but so think the Word spoken, will be a seed cast upon the waters.

We also had another short series of meetings, conducted by Bro. John Harshbarger, commencing Feb. 16th, and closing on the 20th. Here we were again filled with heavenly messages. Some were converted, but many impressions were made. This immediate result of this meeting was shown in one instance at the last evening meeting. A young man that had left the church, (the Father's House) and wandered away. He now came to himself and resolved to come back. He arose before the large congrega-

tion and our church he had done very wrong by leaving the church; hoped the Lord would forgive him, and the church receive him back into the fold again. This was done by all present. May the Lord bless us in every good work.

ISAAC H. AXFORD.

From Logan Church, Ohio.

Dear Brethren—

ON protracted meetings are in the past. We had good, encouraging preaching, but very large crowds on account of the dry roads. There were no additions, but deep impressions were made. Some seemed almost persuaded to come out on the Lord's side. Brother McCallum stayed with us several days, going home on the 13th, on account of his mother's sickness. The brethren held two more meetings and then closed. Two have since been received by baptism.

SARAH A. MILLER.

Levittown, Ohio.

From Millford, Ind.—Feb. 25.

Dear Brethren—

YESTERDAY we had preaching at Gravelton and an happy to inform the many readers of your valuable paper, that one more, a single man, was added to the church by confession of baptism. This makes four single members that have united with us this Winter. Some young people get the idea that no one should join church but married people. This is a sad mistake. If our young friends would join church while young, it would save them from a thousand sorrows and temptations. More than that, it gives us a good example, to our fathers and mothers in Israel, and teach us how to live, that we may grow in the knowledge of Jesus and his Word.

J. H. MILLER.

From Arvanon, O.—Feb. 23.

Dear Brethren—

BRO. J. J. Koenigsberg came to the village of Georgetown, in Lathrop and Painter Creek church, Feb. 13th, and delivered thirteen discourses in his usual impressive and edifying manner; congregations increasing in number and interest. Closed last evening, with a deeply packed house. Bro. Isaacs took his leave with the best wishes of the meeting, members much encouraged, revived by baptism; others promising to come soon. Quite a number more are seriously contemplating the cost. The Lord help them that they do not stop all their time counting the cost, and never build.

Bro. Josiah Dietrich, of Michigan, came to us on the 10th, delivered two able discourses at the Pittsburgh house, and two at the Painter Creek house. Had large and interested congregations. The Lord bless the dear brethren for their earnest labor among us, and we hope they may soon come this way again. J. STEPHENS.

Missionary Work in Kansas.

As we have the presence and commission of one of our able preachers here, we are desirous of beginning at once at it. Luke 24:47.

As the time for holding our next District Meeting is drawing near, I hope those who are wide-awake for the spread of the Gospel will see that their delegates are situated at all well, such as we will favor a noble mission for the District of N. E. Kansas. I would suggest that two brethren take the field for six months, and at the expiration of that time two others take their places for the remainder of the year. I believe churches have a right to instruct their delegates to the District Meeting as to their situation. I believe that with 1,000 members in the District of N. E. Kansas. Fifty events apiece will raise \$500.00. That will keep two brethren in the field for one year. I am willing to give five dollars or even more. Now brethren, we are in the face of the best opportunity, as long as there is a creature that has not believed the glad tidings. As we are warranted in anything by killing. The command is to go into all the world and preach the Gospel to every creature. Are we willing to do it? Faith comes by hearing. We want a missionary fund created. If we undertake to get the preaching done without a fund, the consequence is, the preaching is not done or it is, but your preacher will get poorer and poorer each year, his children go uneducated, and

he and his family drag through a life of poverty and hardship. We want a fund of \$500.00. I will show you this year by the District. I will see my willingness, and if the class does not act, I will not be responsible. I want to be a witness, and you too will be witnesses of my brother and sister, that notable day, Acts 1:8.

Some of our able brethren claim that the Gospel has been preached to all creatures, but I do not think that time fulfilled. We want men to go out into the highways and hedges in Kansas and call sinners. My idea is, that the Brethren will punch the work more vigorously the coming year.

J. J. PEEBLES.

Rock Creek, Jefferson Co., Kan.

Attention.

WILL the brethren in Minnesota and Iowa who expect to attend the coming A. M. G. railroads running NORTH and WEST, please drop me a card at once? State the name of your railroad, and name of General Agent and Passenger Agent. The above information will greatly facilitate the railroad arrangements over said roads.

D. E. BURNETT.

Maceell, Story Co., Ia.

From Gatesburg, Kan.—Feb. 26.

Dear Brethren—

We are now having nice weather, some mud. Farmers are beginning to talk of plowing, which owing to the sudden changes of the weather, it has been pretty cold here this Winter; the thermometer as low as eleven degrees below zero. I wish church services to be in peace and union. Our Brethren are all looking forward to the time when they will be permitted to attend Annual Meeting in Kansas.

M. O. HOTCHKISS.

From Locust, Ill.—Feb. 23.

Dear Brethren—

TUESDAY morning, the 13th, I left to visit some Brethren in Mo. Was on La Belle by Eric Conrad Steffen, who conveyed me to Newark, Kans. Co., where I preached two sermons in the Methodist Church. Not having the privilege of any longer, we went to Cherry Bay, Sh. Co., where we met with the brethren and sisters. Here the brethren Colebank and his regular meetings. Here we enjoyed the presence of the Brethren, who preached until Wednesday evening, the 15th. Owing to heavy rains and high waters, attendance was small, but the best of order attention prevailed.

When I left home I had thought to go by way of Williamson, Lewis Co., but account of high waters I could not get to that place. I had to go by the way to get there and fill some calls which have been made at that place. Having nothing from my family because of the mud and fallen bridges along the railroad, I cut for home by way of the Wabash, S. E. & Pacific R. R., to Quincy, where we have a house. H. W. STRAIN.

Brethren at Work.

A Restless Worker for Everybody.

THE BRETHREN at Work are now more numerous than ever in this country in all the various branches of trade and practice.

And maintain that the strongest, unbroken bond exists in the only source of knowledge.

That the various conference and churches are all united in the only source of knowledge.

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Page 115 per annum. Single copy 5 cents.

MILLER & AXFO, R. M. 3rd, Gate Co., Ia.







## EDUCATIONAL.

BY A. S. STARR.

THERE is one College in the United States for over 137,000 inhabitants. This would give our denomination only one College.

Two halls have been introduced in the California Legislature, to provide free books in the public schools; but it is not considered likely that either of them will pass.

How can we best conduct our schools as to harmonize most fully with the principles of our church, and at the same time make them self-sustaining? This is what those of us, who are engaged in teaching, are trying to do.

## College Museum.

THERE is considerable interest being evinced in Mt. Morris College in the subject of natural history. A society is being formed by some of the students and faculty, for the special study of this interesting subject. God's works will be their chief text-book, and specimens will be collected for the College museum, into which nearly one thousand specimens have been placed within the last few weeks. Thus far, the contributions have been mainly geological, one department of which is pronounced finer and more extensive already than the same department in the University of Michigan. All friends of the College and of higher education are solicited to donate minerals, Indian relics, etc.

## Influence of Higher Christian Education.

As has been shown, in this column, higher Christian education can be traced back nearly to the days of the apostles. Luke and Paul, the two educated disciples of the Lord, were more than three-fifths of the entire New Testament. Even those who doubt the usefulness of Colleges can thank God, every time they open the Bible, that there were Colleges in the past, to educate men who could translate into the Bible into our own language; and if we have a higher education, we can thank God that there are Colleges educating men to translate the Bible into every known language on the globe.

Colleges are institutions of power, and wisdom made the servants of a church. They are powerful aids to that church. Of the 364 Colleges in the United States, 276, or more than three-fourths, are under the control of the various Christian denominations. The Catholics, who know best how to make their Colleges serve their church, alone have 54.

## Don't Waste Thy Energy.

The waste of vital energy is a fault very common in all ranks in the present generation. A most unfortunate fault, too, for the most vigorous persons in the country do not inhabit any vitally to spare. Most persons inhabit far less than they need, or at least find upon reaching mature years that much of necessary energy, what physicians call nerve and strength, has been under the control of bad or wrong thinking, the carelessness and ignorance of their parents. Often it is permanently impaired by bad habits and indulgences in youth or early manhood. All persons should endeavor to make the most of all their vitality, whether they were little or old when they were under the control of life less courses. To this end we recommend to all the following code of useful rules for living:

1. Don't do anything in a hurry.
  2. Don't work too many hours a day, whether it be farm-work, shop-work, household or school-work.
  3. Don't drink alcohol. Get the full eight hours of it, and that, too, in a ventilated and sun-purified room.
  4. Don't eat what is indigestible, nor too much of anything, and let good cheer rule the hour.
  5. Don't fret at yourself or anybody else; nor indulge in the blues, nor burst into fits of passion.
  6. Don't be too much elated with good luck, nor disheartened by bad.
- Positively be self-controlled, calm, and brave. Let your brain have all the rest it needs. Treat your stomach right. Keep a good conscience, and have a cheerful trust in God for all things and both worlds.—*Ed.*

to the world, He may own me, and not deny as when I came before His Father and the holy angels.

Verden, Ill.

## THE GREAT EXCHANGE.

BY H. T. ROSSMAN.

"Here, Lord, I give myself away,  
Thy all that I am is."

THIS offering of self implies man's extremity. He has ruffled all his powers, and yet realizes that human agency must fail. Now is God's opportunity. Man gives; God takes. The creature gives to the Creator. Man goes to God, as we walk in the light, so he is in the light, in all His resplendent glory; comes forgivingly; comes mercifully; comes with pardoning power. Man approaches the Lord, stained with sin. The Incarnate exhibits His bleeding side. Christ, by His sacrificial death, went to the Garden of Agony, to the Jewish tribunal, and finally to the cross upon Calvary. If we walk in the light, so he is in the light, he hold now He comes, clothed with all His heavenly graces, with all His attributes and beauties. Art thou laughy? He is the bread from heaven. Art thou thirsty? He has the water of life; drink, and you shall never thirst. Your soul is stained with sin. Christ gives you one cleansed from all iniquity. If we walk in the light, so he is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

A life of sin, by obedience to divine law, can be exchanged for a life of holiness; a companionship with sinners, for an association with saints; frequenting haunts of vice, for the assembly of God's children; the life on earth, for the companionship of angels in glory. To the carnal eye, all is dark; a yfaith we see. By sin, we fell, and lost our possessions; by the discoveries through the lens of faith, we beheld a new heaven and new earth, wherein dwelteth righteousness. Here are we imperfect; by the discoveries of faith, we see the spirits of just men made perfect. By sin, we lost the image of God; by the discoveries of faith, we see our bodies changed and fashioned like unto His glorious body. Here we die, and go to earth; in that heaven land we shall live again, in those mansions prepared for all the faithful of God. May we so live in this life, in humble obedience and honor to God, that finally we can make that happy exchange, and forever dwell with God.  
*Dunkirk, O.*

## THOUGHTS ON FEET-WASHING.

BY JOHN BARRINGER.

THIS is proven to be a church ordinance in the same way that we prove all other Gospel injunctions; the proof is the Gospel itself. Remember that the particular place at which our Lord gave this pattern or example, accompanied by a positive command, was not in some private house with the family, but in a large upper room, furnished for the occasion. Now, since the example, which we are to follow, will be in a public hall, we seem so properly organized with Christ at the head, it need not be anything less than a church ordinance.

There are many advocates who say that there was no body, or church, in authority before Pentecost. I ask, which is of more authority, a body organized with Christ at the head, or one with the Holy Ghost at the head? Will we then believe that we seem so much disgusted at the idea of feet-washing in the Church, if our Lord had thought proper to institute feet-washing, as a church ordinance, had He not a right to do so? And if He had, what language could He have used, in connection with the narrative, as given in the 13th chapter of John, to make it more plain than it is?

The want of apostolic example is made a great hobby; yet the apostles are equally silent in reference to private feet-washing. From the narrative we are sure that Paul enjoined it upon the church at Ephesus, for He could not have exhorted a widow from the number for not having observed a thing uncommanded in the presence of the church. Were the use of the formula for baptism, recorded in Matt. 28:19, as repulsive to the carnal nature as that of feet-washing in the church, it would seem sink into oblivion. That many professors are not so strict to observe apostolic example as they pretend to be, is quite plain, from the fact that they use it when it

avoids them, and reject it when it does not. For example, Christ instituted the Communion in the night; and if, as they say, the disciples came together to break bread (Acts 20:7), thus observing the Communion, we surely have a clear and positive apostolic example for observing it in the night; and we are unable to find any historical authority, either sacred or profane, for His observance in the day-time. Yet the example of the apostles and that of the ancient Christian martyrs, and the practice of the whole church during the third and fourth centuries, cannot, with them, outweigh the authority of their own consent.

Such persons frequently undertake to prove the fact that it really not unwise, that if the sacred writers do not mean what they say, it is then it would be necessary for an angel to come down from heaven to inform us. But, how sinful thus to trifle with, or evade the Word of God, by cunningly devised schemes!

A yaligian; Jesus Christ originated public feet-washing in the church, among His brethren, by precept and example, accompanied by a positive command, "Do as I have done to you." All who become His disciples practice it just that way; whereas, Alexander Campbell originated private feet-washing, in a private family, accompanied by a positive command, "do not observe it in the church, but if it is done at all, it must be done in a private manner." All who become his disciples practice just that way; therefore, there is a difference of practice between those who follow Christ and those who follow Alexander Campbell.

## HONORABLE WOMEN.

BY D. E. HUGHES.

"that the Jews stored up the devout and honorable women, and that the men of the city, and expelled them out of the synagogues."—Acts 13:10.

THERE are several important points connected with the tumult at Antioch, worthy of our attention. The incident occurred on Paul's first missionary tour. Witness the general air and denunciation of the rulers of the government, and the Jewish doctrine. Surely, each, all in disappointment, and clamor on the part of the parties extending the free outdoor circulation. How little did they anticipate the theme of that, to the rulers, troublesome exhortation. Much less did they anticipate that those living burning words would be repeated the next Sabbath, and be reiterated in the course of the assembled population of the whole city.

A strong point here is, that a good Gospel sermon will lose none of its power by a repetition. To the rulers of the synagogue, it is either something must be done. Courtesy is no longer avail; hence, envy, that dark passion of the soul, issues its blinding sway. The next step in the drama is to "set up the devout women, and honorable women," and chief ones of the city against the missionary. Another point here is, that the influence of honorable women may become a factor in the elements of persuasion against a good work. Just what part was acted by the women of Antioch, in this rude treatment of God's emissary, we are unable to ascertain. Whether they did more than give the false charges wide circulation, we do not know. Perhaps, after the fashion of our modern gossip, they indulged in the secret whisperings to an intimate friend, that "such and so on" is reported of "these men." But so thing every one that has studied the case, ought to know; that in the course of Antioch, more and honorable in the highest sense of that term. They may have been honorable by virtue of their relation to certain families of rank and nobility, and therefore command respect, and enjoy influence. But the part they played in the expulsion of the missionaries from their coast, reflects a dark shade of dishonor upon themselves. Was he discerning the best work that ever men devoted their lives and energies to; the ultimate blessings of which work would be to elevate their own sex to the highest plane of true womanhood possible to attain in this life.  
*Marion, Ia.*

Furthermore, he (Brisson) told us that his wife's real name is Jean; that an angel had authorized his mother to call his name Jean; and that "Christ" is his official name—"the Christ"—"the anointed King." Now, again, what have we? We have this: the Church, the virgin, calling herself after the official name of her contemptuous husband, and calling her mother, who would shame even after they were married. It would be equivalent to Mrs. Goodell calling herself Mrs. President; or inscribing herself Lucretia President instead of Lucretia Gardiner, in joining her husband in an instrument of writing. Taylor was too thick-headed to see these points.

Fronville, Mo.

## A FUTURE STATE OF EXISTENCE.

BY JAMES WERT.

THE doctrine of immortality, as taught in the Gospel, implies not only the eternal existence of the soul, but life and union with God, the Creator. Everlasting life is more than everlasting existence; it is everlasting well-being. That the soul is immortal, has been proved by reason and philosophy. There is an abundance of Scriptural evidence to establish this inspiring doctrine in the minds of all who accept the authenticity of the Bible. How gloomy, how dark the thought that man, with all his capabilities, should be annihilated, or blotted out of existence! On the contrary, how animating to the soul the prospect of enjoying an unending existence in the kingdom of God! This universal desire, in all enlightened souls, is a pledge to its immortality. The fact that the Creator has endowed us with anxious longings for immortality, is strong proof that there is in man a principle, which is not to be nullified during his short earthly life. The soul is not merely submitting to the requirements there contained, a few of which we shall enumerate.

The Bible informs us that we become qualified for this exalted state in the future by sincerely and humbly submitting to the requirements there contained, a few of which we shall enumerate.

Implicit confidence should be placed in the word God has given of His Son. In that word we read that whosoever comes to God is required to believe that He exists, and that He is a rewarder of all those that diligently seek Him. Repentance from evil works, and living a life in conformity to His will, enable us to know Him, whom to know is life everlasting.

Jesus, in the parable of the rich man and Lazarus, brings to view many facts pertaining to a conscious state of existence after death; one is, that we shall retain our identity, and be enabled to recognize those we become familiar with during this life, and also that we shall carry all the powers and faculties into the future world, and remember the events and circumstances of our earthly life. We are here taught that the righteous will fail to enjoy the rewards of a well-spent life, and that the humble-righteous, though their lot had been low and ignoble, will be welcomed home by the best citizens of that country into Abraham's bosom.

The circumstances and appearance of Moses in the future world, where the Savior was transfigured in the presence of Peter, James and John, go to show the resplendent glory of celestial beings. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." The first Adam was of the earth, earthy; the second Adam was of the heaven, and was like Him.

Throughout the New Testament, a prominent thought inculcated is, that Jews in the World Man, whom we are to follow. Did Jesus humble himself? So should we. Was He obedient to the will of His Heavenly Father? So likewise it becomes us to be so, in that when the Savior makes His second advent, in

# Brethren at Work.

Published Weekly.

D. L. MILLER & JOSEPH AMICK, Proprietors and Publishers.

J. H. MORRIS, Editor.

JOSEPH AMICK, Business Manager.

### SPECIAL CONTRIBUTORS.

Book Editor: A. W. Bross, D. E. Bechteler, Joseph Ennis, C. H. Miller, L. J. Betsworth, David Williams, C. H. Edwards, J. W. Southland, David Ross, J. S. Pifer, S. B. Burman.

### YOUR PAPER.

The editor of your paper desires to what time to forward this or any other matter and a report for your paper. This is from "Brethren at Work," the paper for Brethren of this time. "Brethren at Work" shows that the time will be made.

For more information, please write to the editor of your paper from the name of your paper at 157012.

Bro. D. C. Mosman, is traveling and preaching in Maryland.

J. P. C. of Pleasant Grove, Kansas, desires some one to explain Luke 7: 38.

Bro. R. H. Miller is on the Standing Committee for the Middle District of Ind.

J. D. Murr will please send his post-office address to W. Arnold, Somerset, Ohio.

The District Meeting for Northern Ind. will be held on April 12th, instead of April 21st.

Those desiring reliable seeds will do well to consult Bro. A. M. Snyder's advertisement on sixth page.

Bro. John Fritz has changed his address from Richmond, Keokuk Co., Iowa to Ohio, same county and State.

The time set for Mossy and Sankey to return to this country is after two weeks of labor at Liverpool in April.

There have never been so many students preparing to enter the ministry of the Scotch Free Church as at present.

Bro. Jesse Shaver, of Linnette Prairie, Ill., has to go back to the ministry. Bro. John J. Beckler, of the same place, has been called to the chair.

Bro. J. W. Bross, of Elm, Ind., writes that the District meeting in Middle Indiana this year is the best one ever held there.

Bro. C. L. Cook, of Elm, Ind., writes that the District meeting in Middle Indiana this year is the best one ever held there.

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**\$1.25** IS the price of the BRETHREN AT WORK from the first of March to the end of the year.

Bro. S. H. Baker has changed his address from Elsworth, Wisconsin to Menomonie, Dunn Co., of the same State.

We do not print all there is sent us about the revision of the Minutes. The members of the committee are not to say much for themselves, and others can wait till they learn what the committee may agree upon.

A husband and wife, in Ohio, sends us \$2.00; fifty cents to go to the Orphan Home, and the other to some good cause. We put the latter in the Poor Fund to be used in sending the paper to the worthy poor. It will make some one's heart glad.

Do not fail to send us a copy of the Minutes of each District Meeting, as we desire to print on a slip all the names intended for the A. M., for the benefit of those at the A. M., who desire a copy, so as to have them think over some of the questions before they are required to vote on them.

Bro. J. W. Trostle, and some other families here just moved from State Center, Iowa, to Osborn, Plymouth Co., Iowa. He is located four miles east of Osborn, in a new field of labor, where there are yet a few Brethren. He will commence regular meetings at once, and also invites the brethren to visit them as they may permit.

*The Helping Hands*, published by Bro. D. Edmund, of Huntington, Pa., is a little late issue of good quality, but it comes in good shape, printed with new type, in a very attractive form. Price only 50 cents per annum. It is a work of charity, intended to aid the needy and distressed, and therefore ought to be patronized and encouraged.

From what little we can learn, we would suppose that the committee on revision is doing a most thorough work with the Minutes. They seem to understand their business, and by the way, will understand the Minutes by the time their work is finished. We have the utmost confidence in the committee, believing that they aim to do their work prudently in the fear of God and men.

A LAWYER, Pa., school teacher whipped a boy for swearing during school hours, for which he cursed her to her face, and she whipped him again. The boy brought suit against the teacher for assault and battery, and the jury decided that she served the law right and acquitted the teacher. That was a sensible jury. A few more teachers and judges of that kind would be a valuable addition to any locality in this country.

As the members of the Wummae Church, Ind., did not feel to send a delegate to the District Meeting of Middle Ind., they forwarded a letter which did not reach the meeting in time to be read, hence their request for preaching was not considered by the meeting, but we understand that the Mission Board will take the wants of that church into consideration, and see to what it can supply them with some preaching at last.

The future of the church depends largely upon the children; we should spare no pains to bring them in. It is expected that child labor will shortly be outlawed, and the sooner they enter the world the better. A scientific reason why they ever will be. A scientific reason may be of some value, but the sermon that touches the heart of a child and wins it to Christ is of far greater worth. That preacher is the wisest and most successful who interests the children and brings them to the Master.

The following is gleaned from the writings of Dr. C. M. Stedman, a noted physician, and published in the *Flag* (N. Y.) Reporter.

"I think many of our best citizens are not aware that there is now in Plymouth Co., a first class Normal School in full operation. To-day was my first visit to the School, and I must confess that I was agreeably surprised to find an institution so well equipped and so well adapted to the country now being pushed forward with such energy. The building is of special form, whose main entrance hall is 142x22 with 17 feet for the ceiling. At the end of the hall, opposite the main door entrance, is an elevated platform across the entire end of the hall, which is used for the purpose of holding a class of 'Young Americans' are taught that."

Full article from this magazine, etc.

ELB. W. G. Richardson being too unwell to preach in the M. Epist. Church, Amherst, Mass., a few Sundays ago, his wife, assisted the pulpit and read the sermon to the satisfaction of the congregation. "It is not every minister," says the *Independent*, "who is so fortunate as to have in his own family the person who is better fitted than any one else in his congregation to fill a vacancy caused by his sickness," yet we cannot see why it should not be lawful in a case of emergency. Sister Richardson, however, frequently takes her husband's place behind the table, and preaches to the edification of the congregation.

### THE DELEGATE SYSTEM.

SINCE some of our readers fail to see alike in regard to the working of the delegated system at our coming A. M., we give below the decision in full:

We advise that there be no change in the manner of electing the Standing Committee, but we shall be obliged to serve as Standing Committee more than two years on four.

We further decide that each congregation, having a membership of 200 or less, may send one delegate. Congregations of over 200 members may send two. The delegate, however sent, with the Standing Committee, shall compose the voting power of A. M.

All members present shall have a right to participate in the discussion of all questions before the meeting, and in case any query or question (cannot pass by unanimous consent) the Standing Committee shall decide them by a two-thirds majority.

We understand the decision thus:

1. Each District may send the same number to the Standing Committee as heretofore.
2. No elder can be sent more than two years in four, the count to commence with the present year.
3. Each congregation, however small, can send one delegate to the A. M.
4. If there are more than 200 members in the congregation she can send two delegates.
5. Any member present has the right to take part in the discussion of all questions.
6. When a query is answered it is to be left to the vote of the whole assembly. If there is no negative vote, it is then declared passed.

If there are any votes against it, then the Standing Committee and Delegates will be called on to vote. If two-thirds vote in its favor, it is declared passed; if not, it is lost.

All delegates should carry with them to the A. M. properly signed credentials. For the benefit of some we give the following convenient form:

Silver Creek Church, Ogle Co., Ill.,  
March 12, 1885.

To Whom it may Concern, Greeting.

This is to certify that J. C. Matthews is duly elected delegate to represent this congregation in the German District Meeting of 1885.

Signed by Order of the Church.

This instrument should be signed by the officers of the church, and given to the delegate. It is similar to the credentials usually carried by members of the Standing Committee.

### UNIVERSALISM.

When Willard Hall was about twenty years old, he wrote a book entitled "Universalism Against Itself." In less than four years he sold over 40,000 copies. For general use it is undoubtedly the best work ever written on that subject. The man who understands its line of arguments is ready for Universalists as fast as they can get to him. It requires but a little education to understand it. When a boy, the editor found a dilapidated copy for which he would not have taken \$25 and done without. The book has been out of print for twenty-five years, and just lately a new edition, revised and enlarged, has been printed, and we would like to see a copy of it go into the hands of every minister in the Brotherhood. If your minister is poor, send you who do not like to preach, buy a copy and give it to him. See that he gets it some way. It is a useful, well-bound book of 200 pages, and will be sent post-paid from the B. V. W. office for \$1.00.

This notice is written by the editor who knows the value of the book. He does not realize one cent from its sale, but it is extremely easy to have the work sent widely read, especially among the poor, in order to fortify them against Universalism.

In this issue, Brethren Daniel Vaniman and J. R. Gish, both of Southern Illinois, are working in the right direction, and we hope they will succeed in interesting every man here in that part of the State, for the cause is certainly worthy. Since we do not need any our preachers as other denominations do, we certainly ought to be amply able to spend considerable for houses of worship, where they are needed and will likely do good, and the cause be sustained around them. We trust Southern Illinois will push this work out thereabout stimulate other districts to follow suit in the good work.

Without attempting to mobilize in the land, since that belongs to others, we beg leave to suggest that it would not be advisable at all in the building of a meeting-house for a poor congregation unless the congregation itself could raise at least one half of the money. If a congregation is too weak for that, then it should be made a missionary point, with special efforts to work up the interest and increase the numbers until the necessary amount and strength can be attained. So meeting of this kind would stimulate weaker congregations to greater efforts, and also prompt our missionary to concentrate their efforts with double force at these needy points.

Furthermore, the house should be clean of debt, and not too costly. We believe that many congregations in the country build too large for their means. A neat, one-story house, properly seated, well ventilated, costing not more than \$1500 will answer the purpose of any congregation needing help to build. In many localities a house costing \$1200 would be plenty large enough. If the house is well ventilated, there is not much danger of getting too much people into it. Then preaching has a mighty better effect on people who the house is crowded, even if the people are poor.

When a good work of this kind is recommended by a District Meeting the elders of the different churches ought to be prompt in carrying out the wishes of the District. They ought not to lay even a straw in the way of of any good work properly suggested by the churches, but rather lend their influence in its support. Too many housekeepers are more or less indifferent about things of this kind, and for that reason the work is often wholly neglected.

### HE WANTS TO PREACH.

The Disciple church is supposed to be proud in permitting its members to preach as an organized body well equipped, and we have no objection to such restrictions, in order that lay regulation may not be too much injured. Below we give a question and answer from the *Christian Standard*, that may be instructive to some of our readers:

What ought a congregation to do when a man asks to preach and a really devoted and energetic to preach at all without special? What action should be taken, take to be necessary to meet the qualifications of a preacher. H. C. Christy, Fayetteville, Ark.

If such a person were found in a community in which there was no church, and had none with which to connect, he would be justified in proceeding to preach to the best of his ability, but when a church exists, he is necessarily responsible for the doing of his members, it is disorderly for any member to go out preaching without having the approval of the church. Everything is to be done "in order." If every one who *thinks* he can preach, is to be allowed to go out on preaching expeditious according to his own will, the church may be brought into disgrace. If there is a competent eldership in the church those who develop a gift for preaching in the social meetings of the church, will be duly noted and encouraged. Under the direction of the rulers, they will be tested for a sufficient time in the tasks assigned to them; and when the elders and the church are satisfied that such an one is worthy to be entrusted with the responsibilities of the Gospel, they will call him to the work. If this is not done, the proper qualifications, in gift, character and culture, and the church is full.



Home and Family

Home and Family
By Mrs. A. M. ...

The Word of God.
THERE is something noble and ...

When the tempter stood before him ...

It is written, "Thou shalt not ..."

Didn't think.
OFTENS the door of a friend's ...

Oh, Ned, what is the matter?
"Mother won't let me go fishing ..."

"Where the great danger is this," I asked ...

"It is mine," cried Ned in an ...

"Father bought him for me. He is ..."

"Give it to him," said Ned, pointing ...

"This is a knife worth having," said I ...

"Is a real good one, father gave it to me ..."

"Let me think," said I. "Was it this knife that you hurt your foot with?"

"Yes, my," cried Ned, "that was done with the ax; but I've got well now."

"Well it was mother's nursing, the doctor says. Mother and father took great care of me. It was lonely ..."

"I should think you had very kind parents, Ned." His boy looked down ...

"But I want to go fishing," interrupted Ned.

"And can't you trust them, Ned, and willingly agree to their wishes?"

and wisdom, are you not sure that they would not cross your wishes ...

"Didn't think" is at the bottom of a great deal of our ingratitude ...

Celestial Distances.
In a recent lecture in New York ...

Love-Points.
Mr. J. W. ...

Choice Seeds Given Away!
FRIENDS:
Do you know that the EARLY HARVEST ...

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NEW TEST AND HYMN BOOKS.
Half leather, single copy, post-paid ...

HYMN BOOKS—English.
Various styles, post-paid ...

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For church, post-paid ...

DAVIDSON'S HYMN BOOK, 1891.
For home, post-paid ...

DAVIDSON'S HYMN BOOK, 1891.
For school, post-paid ...

DAVIDSON'S HYMN BOOK, 1891.
For children, post-paid ...

DAVIDSON'S HYMN BOOK, 1891.
For young men, post-paid ...

DAVIDSON'S HYMN BOOK, 1891.
For young women, post-paid ...

DAVIDSON'S HYMN BOOK, 1891.
For all, post-paid ...

DAVIDSON'S HYMN BOOK, 1891.
For all, post-paid ...

DAVIDSON'S HYMN BOOK, 1891.
For all, post-paid ...

Save Money
By buying a good article, one that costs no more than a poor one ...

Brooks, Pamphlets and Tracts for Sale
Professing a Christian's Obedience ...

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Are very convenient for correspondents of all kinds ...

Miller & Amick, Mt. Morris, Ill.

THIS institution has erected a wonderful ...

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In their work, men who have had hands to the work ...

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**Correspondence.**

... Then they that found the Lord speak often to us as to one, and the Lord speaks to us as to one, and a book of memorabilia was written upon him then. This that found the Lord, and that brought upon him then. — Matthew 21: 13.

**Railroad Notice.**

All the cars coming over the Columbus & Ash. B. R., to District Meeting of Northern Ohio, will pay full fare to the place of meeting, and one cent per mile for return. The meeting will be in the Oak Grove Church—on the Limestone Ridge.

JOHN P. EBERSOLE.

**Announcement.**

The District Meeting for the 2nd District (Virginia) will be held April 11 and 12. Arrangements have been made for trains to stop at the church, so all can reach the place of meeting in ample time, the morning of 11th. Purchase your tickets at —

E. B. SHAW, Sec'y.

**An Announcement.**

The District Meeting for the North-eastern District of Kansas, is appointed for the first Friday of April, in the Pony Creek meeting-house, three miles north of the town of Hill, Brown Co., Kan. Brethren in and around Morrill will please conveyance to the place of meeting.

D. A. LICHTY.

From South Bend, Ind.—Feb. 25.

**Dear Brethren:**

I PRESENT to the call. Bro. John Metzger came to our place Feb. 12th, and preached some good sermons. Church revived; one baptized; one received by baptism; one the Lord call many others to the fold who need saving salvation, is the emotional expression of many hearts. DAN'S WHITE.

**Attention.**

Will the brethren in Minnesota and Iowa, who expect to attend the coming A. M. over the railroad running NORTH and SOUTH, please show me a card at ONCE? State the name of your railroad, and name of General Ticket and Passenger Agent. The above information will greatly facilitate the railroad arrangements over said road.

D. E. BREBAKER.

Morrell, Ark. Co., Ia.

From Spring Creek Church, Chickasaw Co., Iowa,—Feb. 23.

**Dear Brethren:**

HAD a series of meetings in our little town, commencing on the 12th, and continuing five evenings. Bro. Marcus M. Fowler, of home minister, labored with us. A good number were there, and good attention given. The precious truths revealed to us. One precious soul came out on the Lord's side, and was baptized, and we trust, much good will be the result from the work seen.

CARIE E. FINE.

**Announcement.**

The District Meeting of 1883, of the North-western District of Ohio, will be held July 2nd in the Loudonville church. Delegates to meet at 8 A. M. Those coming from the East, on the "Fort Wayne Route," will get on as arrive at Loudonville at 2:50 P. M., those from the West, at 1 P. M., to be at Loudonville on May 1st, if due notice is given to W. P. Workman, Loudonville, Highland Co., Ohio.

NOAH LOSSANKEBER, Clerk.

**From Denmark.**

**Dear Brethren:**

MEETINGS here in Copenhagen are doing well now. The ball is killed again and has rolled. There seem to be earnest seekers after the truth and we feel encouraged and hopeful for the future. After seeking the harvest may come.

Our dear deacon, N. C. Nielsen, will go to America with his family, next Summer. He understands English well and can speak it in a very good manner, and can speak children very well. There seem to be many in Aarhus who would like to see him as he passes through, in order to hear how things are in Denmark, or if any can give him good ad-

vice as to location, and thus be a living, connecting link between the Brotherhood in Denmark and America, please send him a letter, either through me or Bro. J. Quinter. C. HOV.

Forsgade 28, Denmark, Europe.

**Announcement.**

THE District Meeting of North-western Ohio, will be held with the Brethren of Rome congregation, Hancock Co., O., on Saturday, April 14, 1883. Missionary meeting on the 13th, at 1 o'clock P. M. Those coming by way of Toledo, will then take the Columbus & Toledo R. R. to Alvada. Those coming from E. O. R. to Alvada, will take the C. & P. to Pistoria for Alvada. Those coming over the T. E. & C. from the West will change cars at Forest, and those from the East change at Upper Sandusky and run to Carey. Passengers will be met at the above named stations on Thursday and Friday.

J. P. EBERSOLE.

From Houston, O.—Feb. 28.

**Dear Brethren:**

WE, the Brethren of the Lorainic church, Ohio, have just closed a very interesting series of meetings. Bro. William Boggs, of Covington, Ohio, came to us on Feb. 18th and stayed until the 25th. He held forth the Word of Life with power. The members were much revived and encouraged to go on in the good work they had begun. Although there were no additions, yet we were made to feel that many were counting the cost. We hope the seed sown will bring forth fruit, and many precious souls will come to Christ and live. We ask the brother to pray again. May the Lord bless him, as he is praying.

MATTHE A. LANDIS.

From Jas. R. Gibb.

**Dear Brethren:**

I CONSIDERED a meeting in the Christian Church, at Metamora, our county-seat on the 14th of Feb. Preached seven times; had what was to me a very pleasant meeting, although I was entirely alone as to our membership; none living here, and I don't know of but one senior ever being preached there by the Brethren, and no workers twenty years ago. Old Bro. Samuel Garber preached there once. I preached by night; distributed Testaments by day, thus sowing good seed. Now I must wait and ask. What shall the harvest be? Wonder, if the devil,—that ugly bird, will pick up all the seed? Well, he will try. But, brethren, don't forget these destitute places. Preach the Gospel to every creature.

Brookside, Ill.

**Address Wanted.**

I HAVE just received a card from Bro. B. K. Fowler. He wants to know something about our country. If he will please give me his address, I will be glad to write him. Right here let me say that I am frequently causing for not writing our country, and having it published. I don't believe in that kind of work. I know of persons who have been "over-persuaded" by these printed articles written by brothers in other parts of the world, and they do not like it, neither do they like the one who wrote the article. While we have as good a country as I have seen west of the Missouri River, there are just two classes of people we don't have any use for here; first, such as are not satisfied anywhere; second, those who claim to be in the church, and at the same time, are in sympathy with the

Good people of the world, and good, faithful members of the church, who would like to see come to our country. Any brother or sister, who loves the church, desiring of division, rebellion and faction, desiring information about this country, can be recommended by addressing me as below.

LEMUEL HILLEY.

Belleville, Republic Co., Mo.

**Meeting Houses Duce Murv.**

THE importance of having places of worship, well kept and apparent to all that have given their subject any thought,—especially where there is a congregation or a strong probability of having one.

pers for assistance, and but few needed, could we not adopt a better system,—one that will work better and give more satisfaction? Heretofore there have been calls for help to build meeting-houses. We donated for that purpose two or three times, but from some cause there was not one of the houses built, neither was the money returned. This is somewhat discouraging.

Now, if the districts take this matter in hand, my impression is, that it will work better. The Southern District has adopted a good plan,—one that is safe and will work well, if we will all take hold of it and help it to work. The best plans that can be adopted, will not amount to anything unless we do our part. Please turn to Vol. 8, page 7, of B. W. W. Read the plan. Make a note of it. If you can better the plan do so. Let us all work as a Brotherhood,—he helps together. There are many brethren and sisters in every district that can give from one to five dollars to each house built in their district and not feel it either, while others can give less, and all can give some, and thus help the weaker churches, to build houses of worship. To the house-keepers of the Southern District of Illinois, I would say, don't forget; work now; send your report to Bro. David Vaniman, Verdun, Ill.

JAMES R. GIBB.

**To the Members of Northern Illinois.**

**Dear Brethren:**

I AM just in receipt of a letter from a worthy saint, a blind sister, who went from near Clyde in this State, about a year ago, with her son-in-law and daughter to the place mentioned in her letter. Her son-in-law and daughter are now members here attending people. They meet there now and I know must be needy; for they have too much right to allow such a thing as this request, if it could prevent it. They are like some poor preachers, that would rather suffer than ask for help.

It would pay any of the wealthy brethren to visit sister Mahala Dowd. Besides being blind, she is feeble, but a greater degree of patience and Christian resignation I have never seen manifested by any one.

—We are here in a new country, and the greater number are poor in this world's goods; if it were otherwise, we would not bother you. But knowing that the sister belongs to your district, I can, with a degree of confidence, inform you of the circumstances.

May God bless you, and help you to act promptly. The Lord will surely bless you for ministering to the poor, and yet your wealth is not affected. LEMUEL HILLEY.

**Near the Brink of Death.**

The following letter was written to H. R. Taylor of Deep River, Iowa, by Eld. John Murray of Marshall Co., Ia., on the 13th day of February, 1883, and the night the dear old brother speaks of in his letter, was Jan. 14th, when friends were watching over him, expecting that a very few minutes would close his warfare on earth.

**Dear and Much Respected Brother:**

With much regret I remember your visit to us in my affliction. — Notwithstanding the distance being fifty miles, and the weather cold and stormy, you made your way through. Please accept my heart-felt thanks for your visit as well as the love and kindness you manifested towards us, the few days you were here. — We accept with pleasure, of what the members told us of your labors at the two meetings you were with them.

Perhaps you think, as it has been reported, that I knew nothing of what transpired the last night you were with us; but I do remember you saying, I would soon pass away. I also remember that night, by my loving and tender-hearted wife and children and kind friends. I also remember the wet cloth applied to my parched lips. Now I feel to say, as did the Apostle Peter, "Blessed be the God, and Father of our Lord Jesus Christ," for what he has done for me! I do believe the visiting and the assisting power of God, as well as the presence of the faithful hand much to do with the restoring of my health this year. I acknowledge that all was done for me that tender hearts and loving hands could do; but James 5: 16, I believe to have been of effect.

I remember much of the prayers, made by myself and Bro. Saylor that morning, before I died. If I could do still believe, they were made in faith, and I believe God heard them, and the prayers of elders Trostle and Dickey, who were called here to attend to the ordinance of anointing with oil.

—Then those morning prayers, the misery appeared to leave me, and return no more. — Thus I could lay my hands on the afflicted and heavenly things, thinking how God had dealt with the human family, and how he ever remembered those who remembered and obeyed Him. Had thoughts about Abraham, Moses, Samuel, David and Jesus, who is the author of eternal salvation to all them that believe.

—While contemplating these things, it came to my mind that perhaps I had been too impatient during my afflictions. The Apostle James says (1: 4), "Let patience have her perfect work." I prayed for more patience, which seemed to be granted to me.

—I am glad to know we can profit from this affliction, and that we can be made more like the (2 Cor. 4: 17). It yieldeth the precious fruits of righteousness unto them that are exercised thereby. "Praise God from whom all blessings flow." ELIJAH JOHN MERRAY.

**Reason to Compare.**

AFTER a season of hard work of about six weeks, day and night, sometimes until nearly midnight, I have succeeded in completing the revision of the Minutes, to the best of my ability, considering all the circumstances; limited as we are by the provisions of Annual Meeting under whose instructions we are acting.

We have, in the fear of God, with no other motive (we hope) before us, than the glory of his name and the good of Zion, endeavored to embody all that is valuable, and to leave behind everything that is not conducive to the edification of the church, or the advancement of the Master's cause, and to furnish something, (the Bible being the Polar Star) around which we can rally,—united together in a bond of union; with the Master at the helm, the Old Ship may brave the waves, avoid the breakers and sail safely to the desired harbor.

In the prosecution of our work, I was surprised to find so few questions upon which there was a substantial difference of opinion among the entire Brotherhood, and even in these few, the principle involved was by no means of sufficient magnitude to have caused division, and only needed a little more vital Christianity, a little of that charity, that "hath all things and beareth all things," to have kept the church together.

Besides these general questions, such as ordinances and circumstances, there are four classes of questions that have from time to time, come before Annual Meeting for consideration and adjustment.

First,—Such as are clearly appointed by an express Scripture or combination of Scriptures, and in the decision of such, the Scriptures should be referred to, with the declaration, that members who will not respect and obey them, cannot be held in fellowship with the church.

Second,—Questions with their decisions that are supposed to be sustained by the spirit, or implied meaning of the Scriptures. In such cases let the Scriptures be referred to, and if decided to be absolutely sustained, and supported by the generally accepted principles of the church, that members be required to conform to them, upon pain of excommunication.

Third,—Comprises such questions as are presented, but under varied circumstances, and can only be properly adjusted where all the circumstances are known. These should be submitted to the church and there decided by the judgment of the church, according to the circumstances and the established principles of the general Brotherhood.

Fourth,—Such questions as frequently come up, upon which the advice of Annual Meeting is sought, but of such a nature, that good men may (and do) differ. The foregoing Annual Meeting is not disposed to make a positive decree, but may express an opinion. Upon such, let Annual Meeting give advice, with love and forbearance.

We repeat that we find in the decisions of the past, these different classes of questions, and they are likely to come up in the future.











Brethren of Work.

Published Weekly.

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YOUR PAPER.

The date after your name on your paper shows to what time your paper is due. It shows how long you have to get your paper to us. It shows how long you have to get your paper to us. It shows how long you have to get your paper to us.

Eight weeks till the Annual Meeting.

EARLY COMES NEXT Sunday, March 26th.

NEXT WEEK we commence Bro. Mohler's article on free-riding.

Bro. G. W. Gibson, of Girard, Ill., has been elected to the ministry.

The weather here is delightful, but the ground is still frozen. Nearly all the snow is gone.

Bro. S. H. Spurgeon, of Shannon, Ill., has been advanced to the second degree of the ministry.

Bro. H. Shomber has moved from St. Louis to Walton, Kansas, where he may now be addressed.

Succides of military officers, because of financial embarrassments, occur almost daily.

The False Prophet, the leader of the insurrection in the Soudan, has been made prisoner at Obeid.

By action of Congress on the revenue question, the country will be relieved of about \$70,000,000 taxes.

There are 577 different editions of the Bible in the public library of Stuttgart, printed in over 100 languages.

There was a terrible snow and wind storm in Canada, March 10th. Two ill-timed earthquake shocks were felt the next day.

The body of Henry Seydler, the Philadelphia millionaire, was exhumed March 7th in Lemay's furnace, at Washington, Pa.

Elders John Metzger and Daniel Vanman were in St. Louis week before last, looking up a lot for the new meeting-house.

The heaviest snowstorm in thirty years prevailed at Tokio, Japan, and vicinity, Feb. 8. Railroad traffic was suspended for several hours. The average depth was three feet.

Elders W. R. Dever and J. H. Waretter have been chosen delegates to Annual Meeting from Solomon's Creek church, Elkhardt Co., Ind.

We wish preparing the matter for this issue, Wednesday, March 14th, in order to take the 3 P. M. train for Waterloo, Iowa. We will be absent a few days.

The Ohio floods are doing their expected work in the lower Mississippi. The levees are breaking in many places, and the adjoining country is being flooded.

Bro. Wm. Landis, of Fryer, Ind., says he can fill no more orders for the Quinter and Sawyer Debate. His supply is exhausted, having distributed over 400 copies. He reports the church in peace at that place.

By the will of a Boston lady, lately deceased, Miss Susan B. Anthony and Mrs. Lucy Stone Blackwell receive \$200,000 each, as the representative woman suffragists, and it is said they will use the money in advancing the cause.

CLUBBING RATES THE BRETHREN AT WORK and Primitive Christian, to the same address, \$2.50. P. M. at Fryer, or Primitive and Young People, \$1.80; or the three papers \$3.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

\$1.10 IS THE price of the BRETHREN AT WORK from the first of April to the end of the year.

Bro. Enoch Eby returned from Iowa the first of last week. He preached six sermons at Nova Springs, and three at Waterloo.

The Mississippi river threatens to change its channel to a point about 75 miles west of New Orleans. Unless something is done to prevent the emigration of the great "Father of Waters," New Orleans will be left out in the cold.

It does the cause no good to talk of your preacher's faults behind his back. If he has credit to give in a Christian spirit and tell freely, go to him in a Christian spirit and tell freely. That is the way to make a better preacher of him.

The tablets from Babylon recently placed in the British Museum, and which are over 3,000 years old, confirm the Bible statements of the wealth and opulence of the ancient city, being documents relating to the trade in land and slaves.

Bro. D. P. Saylor has an article in the March number of *Worshiper's Magazine* somewhat in favor of Hall's theory of sound. Though no scientist, Bro. Saylor adds a bit of experience that may prove both interesting and valuable to scientific thinkers.

The snow-fall of Tuesday, March 6, at Muskegon, was five feet, and this was exceeded in the vicinity of Quebec. Wiggins says the storm was only an arm of the coming hurricane. Many wrecks are rumored to have occurred on the Canadian coast.

A letter test of the Roman Catholic doctrine of Purgatory is to be made in Australia, where a man left \$7,000 to be used to deliver his soul from that state of evil-doing, and his irrevocable executor refuses to pay the money which he has legal proof that it has been earned.

BRETHREN, watch the middle of your sermons. Little Arthur had been to church. "How did you like the sermon?" asked his sister. "I was well," replied the youthful critic. "The beginning was very good, but it was the end; but - it had too much middle."

A CERTAIN little Pharisee, who was praying for his big brother, had a good deal of human nature in him, even if he was only six years old. He prayed, "O Lord, bless brother Bill, and make him a good boy as I am." That is about the way some grown-up boys pray.

PETER SUSTAN HERMAN Singh, born to one of the noblest parents in Northern India, has been converted to Christianity. This will require him to renounce his claims to his princely estate, but he is willing to do so, and the reputation of Christ greater riches than the treasures of his princely city.

THE most remarkable man now living in Peter Cooper, who has just passed his ninety-second birthday, is still hard of hearing. "I am deaf," he said, "but I am ready for the work. He has worked all his life, and is working yet. Few men have done more good to the human race than Peter Cooper."

Bro. Evans, who is now preaching in Iowa, expects to go to Monticola shortly with a view of making that his home. Mr. White is a part of the American, and lives north of Dakota and Minnesota. It is a fine, fertile country, but very cold in the winter. The people are said to be industrious and prosperous.

When we read of men accepting responsible positions in churches, and then openly avow the very doctrine they have been commissioned to teach, and which such men should still wish to say in a church whose creed they do not believe, and whose rules they will not obey, how the comprehension of a sensible man. *Zion's Watchman.*

LAST WEEK, when speaking of passing the decisions at the future Annual Meetings, we said:

If there are any delegates to call on us, we will call on them.

We should have said, "If the decision could not pass by the Annual meeting, then the Standing Committee and Delegates will be called on to vote."

THERE is a loud man of a kind in Natal, South Africa, who does not object to his people becoming Christians, but this is the way he puts it: "If you become better men and better women by becoming Christians, you may remain so; if not, I won't let you be Christians at all." A few rulers of that kind ought to be service west in this country.

The *Congregationalist* says that "there are Christian converts in Japan so poor that when they change their residences, they can carry all their possessions on their backs, and their contributions average \$8.00 per month. At the same time, some Christian converts in this country who so poorly carry all their possessions on their backs that they don't average \$8.00, nor eight cents, but that matter!" - *Baptist Standard.*

FRANZES episcopacy never will leave the world. It is found among the high as well as the lowly. Bismarck, one of the greatest men now living, is said to be a firm believer in good and bad days, and does not think of any undertaking will prosper if begun on Friday. He also dislikes exceedingly to sit at a table where there are thirteen. And Queen Victoria was unwilling to have her son, the Duke of Albany, married in May.

THE March No. of the *Brotherhood* is our table, and filled, we presume with excellent matter. We cannot read the German, but from other sources we say that they are well fitted for its transmission. We link instead of pencil. Send on the news, but remember that "brivity is the soul of wit."

We wish to publish all the church news. Send on all items of interest, but study brevity. Often five lines, crowded with facts, will make a better impression than the same facts diluted through a column of words. Do not send church news on the same slips with matters of business. Postal cards are well fitted for its transmission. Use ink instead of pencil. Send on the news, but remember that "brivity is the soul of wit."

Bro. GEO. J. ROYER of this place left last week with three carloads of stock, goods and implements for Harro, Bessele Co, Dakota, where he expects to make his home. He speaks very highly of the country. He also wishes to thank the Brethren and friends who aided him in loading his goods. Thirty teams assisted in the work. We part with him with regrets, but hope he will soon gain as around him a band of faithful members.

HERE is an item which has considerable news truth in it than the mere apprehension of it. "My mother says your father is gone into bankruptcy," said one little girl to another. "What is bankruptcy, Nellie?" "I don't know, exactly," replied Nellie. "But I suspect it's something awful nice. We used to wash awful hard, and used to get around in his old clothes; but since he has gone into bankruptcy he dresses up every day and doesn't do anything but walk about just like a perfect gentleman."

MEMBERS who absent themselves from public services Sunday after Sunday, when living with a reasonable distance of the place, and regular attendance of religious services should be firmly insisted upon, unless the parties have a lawful excuse. Paul says we should not neglect the assembling of ourselves together, as the manner of some is. An occasional sermon on this subject, when all the members are present, would be in season and might accomplish good.

If most of those, who write about the piety of our ancient Brethren of a hundred years ago, would imitate the good qualities they mention, their writings would not contain so many harsh and bitter expressions. Our ancient Brethren wrote and talked like Christians. They did not slander or abuse those who claimed to differ from them, but went on about their own righteous business, and tried by their good words and kind dispositions to convince others that they were Christians. A hundred years from now, those who follow after us, may find some writings that they will be ashamed to be their children's. They will not slander or abuse those whose productions we have before us; remember that trees are known by their fruits.

A LONDON preacher, speaking of the appointment of Dr. Hallgren, a missionary of the United States Reformed Free Church, at Laskyevy, in Syria, to establish a mission in or near Carus, in Cilicia, says: "How strange that the Gospel should be sent back to the city of St. Paul's birth by the inhabitants of a land of whose existence he had never dreamed!"

A LETTER from seven o'clock on Friday last, while Prof. Lewis Swift, Director of the Warner Observatory, Rochester, N. Y., was accounting the western sky, he discovered a brilliant star, located in the constellation of Pegasus near the star Beta. The new star is moving eastward and is very bright. This is the first comet discovered during the present year and also the first discovery made by means of the new telescope of the Warner Observatory, which is the largest private telescope in the world.

The *Christian Evangelist* says, "There are editors all over the country enying the *New York Sun*, because it has a subscriber who writes to it as follows: "There can be no question that the Sun is edited with a higher order of judgment than any paper I have read. It was the first that has absolutely refused to accept any of my contributions. When it did that I felt it was worthy of my hearty support." That subscriber should be thought that the editor could edit the paper better than his readers, and thereby showed that he had some fitness for editorial work himself.

ELD G. L. WILEY, M. E. pastor at this place, has just shown us a letter from J. P. Dimmitt, pastor of the 1st M. E. church, Decatur, Ill., correcting what we said last week in regard to the revivalist Harrison, crediting a disturbance about his salary, and saying well-willed concerning the manner of conducting his meetings. He says, they pay Harrison \$100 per week, that he has never yet said a word about his pay, and makes them no trouble whatever, but cooperates harmoniously in his work. We gladly made this correction, as it is not our intention to fight a corner with any one. The report was started by certain papers. We learn that Mr. H. will spend one week at the meeting to be held near Franklin Grove next August.

We wish to commend our contributors for the peaceable spirit that pervades their communications. It is a credit to any people who write early and deliberately in times of great commotions. It is a mark of a civilized Christian principle to remain quiet when others speak evil of you. When the Savior was reviled, he reviled not again. Through the apostles' example, of evil for evil, your love for each other will not believe the reports. You can work out better character by right living than you can produce with dozens of articles. The process is slow but it is sure. The spirit of his papers you kind to your neighbors to read, tells you kind of people we are. We should not give a condemnation now that we are so good living caution, for we are so accomplishing wonders for the cause of peaceable Christianity.

JOSEPH Cook says: A few Universalist critics say that they have been bringing forth a new doctrine, a new religion, a new faith, a new hope, a new heaven, a new earth, a new life, a new world, a new heaven, a new earth, a new life, a new world, a new heaven, a new earth, a new life, a new world. To guess that probation does not close at death, and to lean on such a negative, is the hugest insanity. But an affirmative guess that probation may end at death is enough, under the dictates of probability, to give a report now. Every day on which we are saved, we are saved forever in eternity these guesses live. An affirmative probability or possibility, even if it amounts to no more than proof that death may end probation, is enough to make it a duty to report this instant. Much is to be gained on the negative side of this subject, if we do not stand on the affirmative side. It is better justified in my procedure. Some newspaper critics of the anonymous species will turn a pyramid upside down, and pretend that it represents correctly the position of which he has left it. Usually some of these have the last word, but I have shown that the relationship in the present form of I mean to have an immediate word occasionally.



Home and Family.

...and the fresh of... in the... of them that make...

So long as you are ignorant, he not ashamed to learn.

The man who is always right finds every one else always wrong.

We should persevere in the day of duty, though it cost all that is dear to us.

Old truths are always made fresh to us by coming in on the experimental side.

Appearances are the rough touches and hard rubs, that we ought to polish us for use and for shining.

Some men have a Sunday school which they screw on in due time, and take off again every Monday morning.

A loving confidence in the God who has offended, is the key to his heart, the key which unlocks the treasury of his grace.

LAVATER said, what it will do us no harm to ponder upon, that "he who purposely cheats his friend would cheat God if he could."

As a father was once packing his way along the dangerous mountain-side, his little boy, following after, said: "Take a safe path, papa. I'm coming after you." Ah! if parents and other Christians knew how confidently young Christians were "coming after," following their beaten tracks into numerous forbidden paths, they would be more careful to take a "safe path."

Importance of Truthfulness.

In childhood, if ever, the bad passions must be weeded out, just as they begin to appear. The weeds are easily removed from a garden before they have taken deep root.

And here, first of all, every leaf of envy, of pretension, and lying, be checked. Truthfulness is the foundation of character.

Let the manfulness, moral dignity, and the imperative duty of always speaking the truth, be inculcated. Let the meanness, the turpitude, and the habit of lying be equally inculcated.

Every continuation of honor, and every moral award, should be arrayed against lying in every form and degree. Speak the truth in all things, on all occasions, under the strongest temptations not to speak it, in the face of shame and suffering, speak it, for there is no gain, no advantage to be put in the balance against speaking the truth. Three ought not to touch our children from the earliest dawn of moral apprehension. These three things are, gina, viz., the habit of implicit confidence, the habit of prayer, and of undeviating truthfulness, the only ones for every creature's influence, and every form of holy nurture. You have now withdrawn your child from the circle of worldly aims and worldly powers, and brought him to the place where heavenly order reigns, where sacred solemnities are kindled, and where angels pay their visits. *Irish Mother's Own*.

The Diamond.

KOHLER is the name of the most brilliant and purest of diamonds. This name was given it by an early Indian prince. He was so enraptured with the brilliancy of the beautiful gem, that he gave it this name in English, "Mountain of Light."

It was found in the mines of Golconda, before the Christian era. At the time of Christ it was in the pos-

session of the British of Ouzpin. For three hundred years it passed from father to son and kingdom to kingdom, till among the treasures of Delhi. It was afterwards won by a prince on a battlefield, was taken from him by his conqueror, Nadir Shah, and is now in England, where it brilliantly blazes among other bright jewels that adorn the queen's crown.

Portugal has one among the largest and most valuable diamonds known. If pure, of which there are many doubts, its probable value is \$2,800,000, so rich, and beautiful, and precious, do men consider this little gem of God's creation.

The "Regent," or Pitt diamond, is one of the finest and purest. For years was reserved in cutting and fully developing its beauty and splendor. It was purchased by the regent, duke of Orleans, in 1773, and cost over a half million dollars. It is now estimated at a million. It was placed by the great Napoleon in the hat of his coronation, and was taken from him by the Prussians, at the battle of Waterloo, 1815.

There is a universal dread among us to possess the diamond. It is displayed with the greatest pride and pleasure, and millions of money have been spent to preserve and beautify this gem. It is the parent of all mineral substances, and is found after light in daytime, and give it out in darkness.

But with all the purity and beauty, and value of the diamond, it falls far below a precious stone in God's cabinet. It is called "A White Stone," "A Precious Stone," "A Tried Stone," "A Living Stone."

Advertisements.

April 2, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 3, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 4, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 5, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 6, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 7, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 8, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 9, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 10, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 11, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 12, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 13, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 14, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 15, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 16, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 17, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 18, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 19, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 20, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 21, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 22, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 23, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

WARDMAN - In Albany, Tenn Co., Oregon, Feb. 21, 1863, Anne Wardman, aged 76 years, died of cholera and dysentery. She was a member of the church 66 years. Children living, 6 grand-children, 21 great-grandchildren, 65 great-great-grandchildren, 2 D. W. LAY.

COFFEY - March 5, 1863, Isaac Deaton, G. Chester D., son of Isaac Deaton and Mary Coffey, aged 1 year, 2 months and 10 days. Funeral services by the Brethren, at the house of Ed. Samuel Coffey, grandfather to the deceased child. D. W. LAY.

MORRISON - In the Maple Grove church, Kan, March 8, 1863, of spinal disease, John A. Morrison, son of Bro. Hyman and sister Catherine Morrison, aged 20 years, 10 months and 12 days. Funeral services by the writer to an attentive congregation of sympathizing friends, from Jan. 14, 1863. D. W. MOOR.

ANNOUNCEMENTS.

District Meetings.

April 2, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 3, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 4, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 5, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 6, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 7, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 8, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 9, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 10, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 11, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 12, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 13, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 14, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 15, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 16, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 17, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 18, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 19, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 20, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 21, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 22, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 23, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 24, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 25, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

April 26, Northampton, Mass., of First Cong. Church, at 10 o'clock of Month, 1863.

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By buying a good article, when it costs no more than a poor one, by buying cheap, advertised on this page, we can furnish at lowest cost, prices. Try it!

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Our New Writing Tablets.

Are very convenient for correspondence. Write on them with a pen, and they are as good as receipt of bills.

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Mt. Morris College

This institution has enjoyed a wide reputation for its liberal and practical course. Much of its success is due to the fact that it costs less to attend school here, than at many other institutions.

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In advance, pay for boarding, fuel, room and tuition, and by plan through which a saved to students. The trustees played a

Active, Energetic and Thorough

in their work, even when they have had to do so in a few days, or in a few weeks, or in a few months, or in a few years. They have a large number of students, and are well known throughout the country.

Mount Morris College, 1863

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Good printing, at the lowest rates. We have a large number of presses, and are well equipped for all kinds of printing.

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Correspondence.

... that they found the Lord speaks to them as to a...

Announcement.

... District Meeting for the 2nd District...

Committee on Railroad Rates.

... receipt of a letter from a brother...

Announcement.

... North-eastern District of Ohio.

Brethren.

... is now about two years since the last...

From Washington, Pa.

... Brethren - M. M. Eschelman preached...

From Milan, Kan. - March 5.

... Brethren - An excellent revival prevailed...

For the St. Louis Meeting-House.

... The following amounts have been received...

Open Letter No. 2.

... Dear Brethren, - Many are the letters received...

Weather pleasant; farmers busy plowing...

A Request.

By some one's neglect, the addresses of...

Announcement.

... North-eastern District of Ohio.

Brethren.

... Dear Brethren - Our churches in this vicinity...

From Mogadore, O. - March 2.

... Dear Brethren - Our churches in this vicinity...

For the St. Louis Meeting-House.

... The following amounts have been received...

Table with 2 columns: Name and Amount. Includes Martin Beckner, Susan Beckner, Daniel Beckner, etc.

Open Letter No. 2.

... Dear Brethren, - Many are the letters received...

Progresses prospering in and around Ashland?

Question 2. How do you like the Manu-

Question 3. Can we rely upon all the

Question 4. What is the prospect of the

Question 1. How are you like the Manu-

In conclusion I want to say to all that have

in conclusion I want to say to all that have

in conclusion I want to say to all that have

in conclusion I want to say to all that have

in conclusion I want to say to all that have

in conclusion I want to say to all that have

in conclusion I want to say to all that have

B. F. Miller, whose burning words were to us

Klovak Co. We have been preaching here

We see no signs of progressing toward the

We think we ought to get them together,

where we hope to settle down and labor

where we hope to settle down and labor

where we hope to settle down and labor

where we hope to settle down and labor

where we hope to settle down and labor

where we hope to settle down and labor

where we hope to settle down and labor

where we hope to settle down and labor





Published on the interest of the Brothers, and Green Paper, March, in an interesting and valuable abstract of Protestant Christianity, as it is taught and practiced by Christ and the Apostles.

BROTHER AT WORK.

Brother at Work. PUBLISHED WEEKLY. - Any of the Brothers who wish to contribute to the cause of the Gospel, may do so by sending their names and addresses to the Editor, at the office of the "Brother at Work," No. 13 North Dearborn Street, Chicago, Ill.

VOL. VIII.

MT. MORRIS, ILL., MARCH 27, 1883.

NO. 13.

THE WAYSIDE VASE.

"On for a brook," the traveler cried. "North Asia's loaming sky. I'm ruing all the cause supreme: The vapors streamy down." "Oh, for one drop!" "With drooping head, In the fern leaf's of snow, He halted by a little shed, And lo! a garden-vase.

-By Misses Heald.

EASTER EGGS.

From time immemorial, the egg was regarded as the most curious and marvelous form of organism we can trace in the theology and philosophy of the Assyrians, Medes, Persians, Greeks, Romans and Gauls, all of whom regarded the egg as an emblem of the universe, and the work of the Deity.

Among the oldest Persian and Sanskrit poems, we find the beautiful mystery of "new born life" and typical of the certainty. The old silt merchant of Borneo is made to exclaim in the "Makam of Hariri": "the world and all that dwells in it spring from an egg!"

With the Romans, New Year was looked upon as the renewal of all things, and was noted for the triumph of the sun of nature. During their vigils, they ate eggs at midnight and offered copious libations of wine in thanksgiving. Easter is with the Christians; In the son of Justice, the Savior of the world over death by His resurrection, and the custom of eating eggs on Easter is in memory of the resurrection, and in thankfulness of God's gracious bounty.

The primitive Christians of Mesopotamia, in their religious zeal, dyed and decorated the shells with blood, to represent the crucifixion, which was most of the countries of Europe in the Middle Ages. It was customary to find Scriptural texts and other devices upon eggs, for religious tokens and presents.

As an article of food, and being emblematic of the universe and other grand conceptions of the Creator, the egg had both a significant and religious sentiment, which no other kind of food possessed. The demand for eggs increased to such an extent that few of the poor people could well afford to use them.

In the fifteenth and sixteenth centuries, eggs were annually distributed to the poor of Paris, at the King's expense. For a while, the custom fell into disuse, as real eggs could not be procured for wholesale distribution, but "dough eggs" were used for the same purpose, and continued for many years.

During successive reigns, the real Easter eggs were not forgotten by those who could procure them, but the shells were also purchased and filled with some valuable jewel or article, as an appropriate gift to a friend, companion or lover. The rich had artificial eggs made of plaster, Porzain marbled, with porcelain, silex, etc., and wrought into the most delicate shape. These, too, were filled with precious stones, brooches, rings, amulets, etc., and ornamented with quaint devices, expressive of love's passion.

In the reign of Louis XVI. of France, the custom of Easter offerings revived, but among the middle class, the offering of the real Easter egg, with appropriate devices or love tokens stamped, stained or painted upon it, was significant to a promise of marriage before the feast of St. John, or a pledge of constancy, fidelity and love while the egg remained unbroken. -Poetical Monthly.

THE ORIGIN OF THANKSGIVING DAY.

BY LANDON WEST.

The growing interest in the keeping of Monday for the offering up of a nation's gratitude to God, does, as we think, afford a sufficient reason for looking up the history of our Thanksgiving Day.

And first, we remark that it is strictly an American institution, beginning with the American people, having its history with theirs, and loved and revered most by them. But the observation of such a day, for all time to come, should, on no account, be confined to them. All other nations have the case of God! all people receive gifts from the one Great Storehouse, and all nations and people should not only remember the one Giver, or all, but, as nations, offer a token of their respect and gratitude for the gifts received. See Malachi 3, 10, 12.

But, to the history of our nation's Thanksgiving: I return: In the Summer of 1622, the second year after the arrival of the Pilgrims, the settlement was threatened with a famine by a severe drought. "From the third week in May to the middle of July, there was no rain. Their corn, for which they had made the utmost exertions, withered under the heat of a scorching sun; the greater part of it appeared irretrievably lost. The Indians, seeing the distress of the English, flattered themselves they would soon be reduced by famine, so as to fall as easy prey. A public fast was appointed and observed throughout the colony, with great solemnity. On the morning of the fast, the air was clear and hot, the earth, powder and dust. During most of the day, the heat continued; but towards evening, the clouds collected and poured down copious showers, which at once gladdened the face of the earth, and relieved the settlers from all their apprehensions. A day of public thanksgiving was ordained (and observed) out of gratitude for this providential relief. This is supposed to be the origin of the New England thanksgivings." United States History, p. 127.

The day of gratitude observed on that occasion was in July or August, and the observance of that day was kept up for some years afterward, but, as the colony enlarged, and the feeling of gratitude saw the many blessings of each and every year, it was advised

that the day of grateful remembrance be held later in the season, so as to allow not only a more convenient time for its observance, but also to allow a grateful remembrance of all the blessings throughout the year. And on this account, we are told why it was appointed in the month of November.

The day does not seem to have been, at any time, best liked, in the Eastern States of the nation, but in other portions of the country, does not appear to have been as carefully observed as it should have been, until after the great War of 1861; when the whole nation joined its common dependence upon God, and that in a holy, should give a token of its respect to His Name. And since that time, it is no longer the grateful emotion of a colony or a State, but now of a nation. It is not now confined to the descendants of old England, but expressed by the representatives of every nation: nor by one race alone, but by all the races: nor is it the gratitude of a few starving settlers, and now in a wilderness of woods and savages, but now in a nation, free and happy, and blessed with peace and plenty.

And now, I close with the remark, that our world has not, heretofore, been noted for its gratitude to God, as it should have been. Nor is it now what it might be, but the tendency is that way. There are more tongues offering praise and thanks to God today than ever before. "Is true that there have been joyful hearts, in every age, who were grateful to God, and there have been cities and nations for a time, that did not forget the God who gave them life and grace. But when and where was there a nation, a hundred empires with its millions, that set apart its day of prayer, as held by its founders, two hundred and sixty years before, and by the voice of its Chief Ruler, called upon all its people to assemble, as best they could, and thank God for His gifts bestowed? And as the voice of our own, that said that He still continue to pour His blessings down upon field and family, friend and foe? And we are flattered with a continuation of life and liberty, and of peace and plenty, because the nation does not forget to thank God for it, and also ask that it continue.

Nor is this all. The feeling which first arose about a few centuries of New England, is now the song of millions; and it will never cease. Thanksgiving will be an eternal offering. It does not cease while we live here on earth, and it cannot cease when we get to Heaven. But the eternal Song of heaven will be, "Thanks be to the eternal God of the victory, through our Lord Jesus Christ."

A RULE FOR TELLING DATES WITHOUT AN ALMANAC.

BY A. W. SOUTHWOOD.

FIRST, observe the first seven letters of the alphabet are used, in their order, to represent the seven days of the week. Next, commit to memory the following stanza:

A - D - O - E - F - G, God's Best Endow, the Christian Friend, All Dwell First.

The initial, or first letter of each word represents, in order, the first day of each month of the year; thus, A represents January 1st, B, February 1st, D, March 1st, G, April 1st, and so on. These always remain the same. Next, observe what Dominical (Lord's Day or Sunday) letter or letters are used for the year. They are generally given in the first part of our almanacs. The Dominical (or Lord's Day) letter for this year is G. If it would, however, kindly observe that the D.

ren's Almanac, and also the one published by Geo. Kurtz, each have C as the Dominical letter for this year, while it should be G. Thus, having the Dominical letter, that is, the one which is used to represent Sunday, we are ready to tell dates.

Suppose we desire to find the date of the second Sunday in April. We have already learned, in the stanza given, that the fourth word is "God's," and the first letter G, which represents the first day of the fourth month, which is April. Then, as G is the Dominical letter of this year (1883), it therefore follows that the first of April will be Sunday. The second Sunday is found by adding seven, which will make it the 8th of April.

Again, let it be desired to ascertain upon what day of the week the 4th of July will come. We find that the letter which stands for the 1st of July is also G. Hence, July comes in on Sunday; therefore, Wednesday will be the 4th. If we wish to know what day of the week the 1st of August will be, we just remember that the eighth word in the stanza commences with C. Hence, C stands for the 1st of the eighth month, which is August. Then, as C is the 1st, D, is the 2nd, E, the 3rd, F, the 4th, and G, the 5th; hence, Sunday is the 5th, and the 1st will be Wednesday.

In like manner, proceed with each month. It will be observed, when looking for the Dominical letters, that leap-years have two; one for January and February, and one for the other ten months.

If, however, you should desire to ascertain even the Dominical letters without looking in an almanac, he may do so by using the above-named letters backward, thus, G for 1883, F and E for 1884 (it being a leap-year), D for 1885, C for 1886, and so on. When 1 is reached, return to G.

I have arranged, and present the above with a view that it may be of benefit to traveling ministers and all, when an almanac is not at hand; and even when one becomes familiar with this rule, or any other similar one, he can often ascertain the day of the week of the month before he could upon an almanac and find it there.

Mountain City, Ind.

CHEERFULNESS.

It is said of the first converts to Christianity that they first looked "with gladness and singleness of heart." Gratitude for spiritual and temporal gifts finds fitting expression in such an experience. Men know that the face is a mirror of the heart. Joy and gladness are the radiance of a light within the soul. It is this temper of mind that attunes the life into cheerfulness, and reveals a spirit free from pride and self-love, that bears credit witness for Christ. The world cannot gain any satisfaction of a man's life. It is a power that can only "reflect the people." The world will only respect for the life that bears this language of the Spirit, but it wishes also to share in its blessings. Six truly, says the Golden Rule.

DURING an earthquake that occurred a few years since, the inhabitants of a small village were generally very much alarmed, but they were at the same surprised at the calmness and apparent joy of an old lady whom they all knew. At length, one of them, addressing the old lady, said:—"Mother, are you not afraid?"

"No," said the mother in French: "I rejoice to know that I have a God that can shake the world." -S.



now either morally or spiritually better than these of past ages.

The setting aside of feet-washing as a church ordinance is not true because it is considered an obstacle to the attainment of a high Christian character, nor is it universally considered a useless ceremony. The effort to set it aside, however, has resulted in creating the general inquiry: Did Christ intend feet-washing to be observed as a church ordinance?

On the consideration of this inquiry, we shall notice several objections as used by those persons who do not so consider it.

First. It is urged that the words *ought and should*, used by Christ in connection with washing the feet of the disciples, are not of the imperative class, and hence the matter of its observance is left optional with his followers, and he leaves it to be right or wrong as a religious rite, it evidently is not wrong for you to attempt to do it. If on the other hand, you would choose not to do it, you commit no sin in neglecting it.

To this I would answer: Apply the same method of interpretation to Luke 18: "It is not among ye always to grieve." That is, it is not among ye always to grieve, as you think proper about it, and if you choose not to grieve at all, there is no sin committed by you.

I ask, which of all the churches extant would accept such interpretation of this and kindred passages? Not one.

The second objection often urged is, that since we conceive that the Lord's design in washing the feet of the disciples was to teach a lesson of humility, we need not therefore, practice the act itself. And to this objection I answer:

If the simple conception of the design of an ordinance is all that is required of us, then, why observe baptism, or the sacrament of bread and wine? Why not at once adopt the doctrine of the feet-wash and spiritualize these away as well as feet-washing? Yet all denominations baptize candidates for admission into the church, the Friends excepted.

The third objection I will notice is, that since we have nothing in the epistolary writings that proves that the disciples observed feet-washing as a church ordinance, it may safely be inferred that they did not so observe it.

It would ask: Does ignorance concerning a matter stated, confirm the thing stated? Let us test the wisdom of this by examples.

I propose that you, an honorable man, a good citizen, more to a distant country where you are a stranger to every one. Some one says that you have lately escaped from a prison, that you are a felon. Every one is ignorant of your character. Must their ignorance be accepted in support of the charge alleged against you, and you be treated accordingly?

Again: Emanuel Swedenborg represented the future world as consisting of many apartments, some beautiful and fertile, others all dreary and sterile, and men following pursuits somewhat similar to those we follow in this life.

Now according to the above logic, all this must be true for we are ignorant of all the precise facts in the case. The result of this assumed logic is, that it *resolves ignorance to the dignity of an argument.*

Here we offer a counter proposition, — viz: Since we have nothing in the epistolary writings to prove that they did so wash feet as a church ordinance, therefore we hold that they did so observe it. Now who can prove that they did not observe it? We claim that this proposition is just as fair as the other. But the statement that nothing is found in the epistolary writings that discloses washing feet as a Christian rite, is an assumption and not true. 1 Tim. 2: 9, 10, the washing feet of the saints' feet is distinctly stated to be one of the wise. To be confined to the charities of the church, her character must be that of one who has faithfully discharged the common offices of humanity, such as training up children, showing hospitality to strangers, relieving the afflicted and others.

Our duties are incumbent upon all, even those who are incapable of growing out of the common routine of life and the vicissitudes of human events; but in addition to these she also must have washed the saints' feet.

What was the apostle here designating? I answer, Christian character. But are there here enumerated as constituents of Christian character?

Answer. The faithful performance of the common duties of life, and in addition to this, the washing of the saints' feet; not strangers feet, but the saints' feet.

Another objection sometimes brought forward is, that as the climate of Palestine is warm, and the people wear sandals instead of shoes, our Lord washed their feet simply to remove the dust. This is preached from many pulpits and often privately told to inquiring souls, who tremble at God's word, and who, impressed with the simple sense of the language of Christ to his disciples, viz: "Ye ought to wash one another's feet, that ye may be clean," are filled with the feeling that it is their duty to obey Christ according to the precept and example touching feet-washing, although the church, with which they are connected, does not practise it.

Such persons have called upon their spiritual advisers for aid in reference to their sense of duty in this matter. The pastors have generally attempted to remove this impression by the use of the old story of the warm climate of Palestine and about the general custom of sandal-wearing, and that it was on account of this custom that our Lord washed the feet of the disciples, but that they need not follow his example and that their convictions on the subject are altogether owing to a misconception of the matter.

Secondly: Our Lord tells Peter, "What I do, thou knowest not now. If it were true that he washed their feet to remove the dust, he (Peter) would have known what the Lord was doing, but he tells Peter, "thou knowest not now."

Secondly: By admitting that the climate of Palestine is a warm one, this question naturally arises, "Did it warm all the time? If not, was it warm at that particular time when our Lord washed the disciples' feet?"

Again: Did the disciples and others wear sandals all the time? And if not all the time did they wear them at that particular time?

In bringing forward the warm climate of Palestine and in consequence of this, the general wearing of sandals as an offset against the idea that feet-washing is a church ordinance, it is still observed, in an argument, it might have some force if the weather in Palestine is warm at all seasons of the year, or if it were warm at the time our Lord washed the feet of the disciples, or if it can be shown that they either wore sandals all the time or at that particular time.

If contrary to these facts true, there exists no argument there, and the ignorance, if not presumption of ministers, is exhibited when they advance these statements as arguments against its present observance as a church ordinance. Let us examine this about the warm climate of Palestine and the wearing of sandals.

We notice first, that if their year is divided into the four seasons — Spring, Summer, Autumn, and Winter as with us; they had at least two seasons, Summer and Winter. In proof of this statement, I offer first:

Christ, while with his disciples in Jerusalem forbidding its destruction says, "But pray that your flight be not in the winter." Matt. 24: 20.

Second: John 10: 22, reads, "And it was at Jerusalem the feast of the dedication, and it was winter."

Third: Jeremiah 36: 22, "Now the king sat in the winter house, and there was a fire on the hearth burning before him." It was evidently cold enough to require a fire to make the hearth warm.

Fourth: 2 Sam. 23: 20, "And Benaiah the son of Jehoiada, the son of a valiant man, of Kohath, who had done many acts, he slew two lion-like men of Moab; he went down alone and slew a lion in the midst of a pit, in time of snow." In 1 Chron. 11: 22 it is stated that "Benaiah slew a lion in a pit in a snow day."

Fifth: In Josephus' History of the Jews, book 13, chap. 6, p. 407, we read: "When those that were in the citadel had sent Trypho, and brought him to make haste and come to them, and to send them provisions, he prepared his cavalry as though he went against Jerusalem every night, but he would not pass the snow fall that it covered the roads, and made them so deep that there was no passing especially for cavalry, and this prevented him from coming to Jerusalem."

Sixth: Also see his book, "Wars of the Jews," chap. 16, p. 656. "But when Herod had reached Sepphoris, the metropolis of Galilee, in a very great snow, he took the city without difficulty."

Seventh: Book 4, chap. 3, p. 103, "The ambient air is here the same as good as temperate, that the people of the country are clothed in linen only, even when snow covered the rest of Judaea."

With these quotations we close the testimony on the general character of their winter. These are sufficient to show that while the climate of Palestine may be called mild, it nevertheless is the frost of all the year.

Next we notice the question: "Was the warm mill at the time when our Lord washed the disciples' feet? That is, mild enough for them to go about the country wearing sandals?"

The testimony on this point is found in the 10th chap. of the Gospel of John in which, after describing the events of that night in which the Savior washed the feet of the disciples, John says in verse 18, "And the servants and officers stood there who had made a fire of coals, for it was cold, and they warmed themselves; and Peter stood and warmed himself." (To Be Continued.)

## THE LIGHT OF THE WORLD.

BY SAMUEL SALLA.

Each ray of light, from the sun, contains the seven primary colors. "The colors of different objects are due to the absorbing and reflecting qualities of the objects. Objects which absorb all the rays and reflect none are black, while those which reflect all the rays of light are white. Those which absorb all the rays but the red or green, have the appearance of being red or green."

So Jesus is the great Light that lighteth every object, and sends into the world, and the Gospel is a flood of light from the divine Fountain of light. Those who absorb the rays of Gospel light, by refusing admission thereto, become spiritually black, and will be cast into outer darkness; but those who reflect its divine rays, by acknowledging it to be the power of God unto salvation, through which life and immortality have been brought to light, yielding a lamb-like submission to all the sayings of Christ and walking in all the commandments of the Lord blameless; such reflect the true light, and they are the light of the world. Of such it is said, "They shall walk with me in white, for they are worthy."

Winkerson, Ind.

## THE TEMPLE.

BY M. MYERS.

"Go, stand and speak in the temple to the people all the words of the Book." — Jer. 1: 17.

This is the language of the angel of the Lord, that released Peter and the other apostles from prison, where they had been cast for preaching the truth, and performing miracles in the name of Jesus of Nazareth.

The word of the angel greatly encouraged the apostles, early in the morning, therefore, they made their way to the temple, to obey. When sought in the prison, they were not found. Word was brought that they were in the temple, teaching the people. The temple to which they were directed to go, was a figure of the true temple (which the Lord shall build, and not man), and was the same building wherein the Savior had taught, and of which He was exceedingly zealous that he might sustain the honor of His Father. For this, He forbade its being made a house of merchandise.

It was the third building that had been erected for the worship of God, according to the Messianic dispensation, in Mount Moriah, at Jerusalem; and if the Savior had predicted that not one stone should be left upon another; which was fulfilled about A. D. 70.

We are informed by history that "For the purpose of disproving the prophecy of Christ, Julian, the Apostate, attempted to rebuild the temple of Jerusalem, and to restore the Jewish worship; but this design of the Emperor was frustrated, and the temple was left in ruins. For this purpose, he sent a man, driving away the workmen, and compelling them to abandon their work. This occurred about A. D. 362. In this case it may, the temple was not rebuilt; and the words of Christ stand as a mighty monument, to convince the world of the truthfulness of Revelation.

It was the temple which the Father in heaven, that the worship according to the new covenant should supersede that under the law; and had been prophesied of Christ, who is also

called the Branch, that he should "build the temple of the Lord." Zech. 5: 12. Not an earthly temple, but a spiritual one, of material prepared by the working of the Holy Spirit, in the hearts of the believing children, moulding them into the image of Christ, for the habitation of God, through the Spirit.

As the material for Solomon's temple was prepared in the mountains of Lebanon, so the material for the temple of the living God was prepared in the mountain of the house of David, that was established in the tops of the mountains, in the midst of the earth. Defective material will not be used in the spiritual building of the Lord; but the Chief Shepherd, or Head of the Church, will seek the pure in heart, the upright in conduct, the chaste in conversation, the obedient to all things commanded in the Gospel, the peace-makers, the forgiving and forbearing, the faithful unto death; those which do hunger and thirst after righteousness, and "him that overcometh will I make a pillar in the temple of my God." Rev. 3: 12.

May every follower of Christ see to it that his body is a fit temple for the indwelling of the Holy Spirit; that each one, in the day of His coming, may be prepared to stand as a pillar in the temple of the Lord God of heaven and earth, that shall stand to all eternity.

The second covenant of God, instituted by our Savior, superseded the covenant by Moses. The offerings under the law ceased, and spiritual offerings, under the covenant of grace, triumphed. So, also, the spiritual temple taken, at the close, the place of the temple of Solomon, are spiritual sacrifices, offerings in truth, as made unto God, and the Lamb of God, that taketh away the sin of the world.

It was said unto John, "Rise, measure the temple of God, and the altar, and them that worship therein." Rev. 11: 1. Not only the temple and altar, but they also that worship therein, must pass the test of the read—the Word of God, individually, that each may receive according to the deeds done in the body.

Mecklenburg, Ia.

## EDUCATIONAL.

BY S. Z. SHARP.

The Huntington Normal reports unusual, by good prospects for the next term.

The usual number of new students has applied for rooms for the Spring term.

This term has been characterized by interesting work. It seems our students are improving each year, in more than one respect.

Those wishing to review their studies, preparatory to an examination for teaching, will find a good opportunity to do so at Mt. Morris College.

The prospect for a fine museum at Mt. Morris College is growing still brighter. A Natural History Society has been organized and work has commenced.

The editor of the *Premier*, H. B. Brumback, thinks we need a new building to accommodate our students. We are all of one mind on this point, and all speak the same thing.

The inclemency of the season enabled our farmers' sons to remain at school longer this Spring term than usual, and the number has swelled to the last of this term, which closes on the 25th inst.

Literary societies have done some good work of late. The excellent singing, under the direction of our efficient music-teacher, Mrs. McClure, adds much to the interest of the societies, and helps to fill the home.

"Lord, what wilt thou have me to do?" was the subject for prayer-meeting last Thursday evening. Too many of us know our duty better than we perform it. When we have done all we know to be our duty, then is the time to ask, "What more will thou, Lord, have me to do?"

Sunday evening, March 18th, Bro. J. E. Young, of Tiffin, Ohio, the Superintendent of our Sunday-school, held a children's meeting in the College Chapel. The attendance was very good, and all eagerly listened to some excellent remarks made by Bro. Young. We believe very good impressions were made, not only on the children, but on the minds of the older ones, as well. Many felt that the services were too short.

# Biethrens at Work.

Published Weekly.  
 D. L. MILLER & JOSEPH AMICK,  
 Proprietors and Publishers.  
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 Daniel Vanhook, C. H. Brougham, J. W. Bushnell,  
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**SOCK PAPER.**  
 The date after your name on your paper shows to what time you have paid. It shows also a regular bill is required for each issue. The "A. B. C." shows that you have paid for the paper for the time "A. B. C." shows that you have not paid for the paper.  
 If paper could not be had from some other source, or if you have not had your paper, send us your order.

Bro. DEANS was at work in Haden Co., Ia., last week.

To do right, is to live right, which alone enables us to do right.

CHICAGO has more liquor-saloon than the whole State of Missouri.

BIETHRENS, please do not ask us to publish your local church troubles.

This year Easter came within three days of being at the earliest possible period.

The report about the Palestine church, Ohio, being engaged in a law-suit, is not correct.

Bro. J. J. Rosenberger's address has been changed from Gilboa, Ohio, to Covington, Ohio.

No card nor cable can draw so forcibly, being at last, as how can do with a single thread.

THE North has sent \$25,000,000 South for educational and evangelized work during the last eighteen years.

Bro. Huber, of Ashland, Ohio, spent a few days with us last week. We enjoyed his company very much.

A NUMBER of District Meetings will be held in the month of April. We hope to hear from each one of you.

Bro. A. W. Austin, formerly of Barr Oak, Texas, has changed his address to Scandia, Republic Co., of the same State.

Some of our readers' still think that the D. at W. is published at Linnark, hence address us at that place instead of at Mt. Morris.

A GENTLEMAN in Scotland has offered \$5,000 to any Roman Catholic who will give "his Peter and his wife." It has not yet been called for.

Bro. L. J. Rosenberger recently visited the Brethren at Germantown, Darke Co., Ohio. The meeting continued one week with five sessions.

If you have any faith, give me for heaven's sake a share of it. Your doubts you may keep to yourself, for I have plenty of my own. —Guth.

Bro. Jacob Brambaugh has been elected to the ministry, and Bro. Silas Gilbert advanced to the second grade of the ministry, both of Darke Co., Ohio.

WITHIN the last year the women of the United States have given the magnificent sum of \$60,000,000 for the spread of the Gospel in heathen lands.

WHILE in the South Waterbury church, Iowa, last week, we were shown an olive tree plucked from an olive-tree standing in the Garden of Gethsemane.

SEVENTY-SIX workers should send for sample copies of the Young People, just the paper for the little folks. Address: Chicago, "Brook & Brougham Bldg.," Huntington, Pa.

**CLUBBING RATES THE BIETHRENS AT WORK and Primitive Christian, to the same address, \$2.50. R. A. W. of Primitive Christian, \$2.50. or the three other papers, \$1.00. To get the benefits of these clubbing rates, all the papers should be ordered from the same office.**

**\$1.10** IS the price of the BIETHRENS AT WORK from the first of April to the end of the year.

Bro. D. B. Gibson held a series of meetings at Mulberry Grove, Ill., last week. Some had joined with the church when last heard from.

The first society for the exclusive purpose of circulating the Bible was organized in 1805, for the name of the British and Foreign Bible society.

The *Religious Herald* says that the American people care more for smoke than for food, and that tobacco costs them more than bread and potatoes.

The Brethren of Dry Creek, Lima Co., Ia., have decided to build another meeting-house much larger than the one they have already. Most of the money is already subscribed.

ONE of our readers desires an explanation of the doctrine of sanctification as taught in the Scriptures. As this subject is very much misunderstood, it would be well to explain it fully.

A WOMAN by three days is a truce at Big Rapids, Mich. On remaining she believed that she had died and come to life as another person. This delusion cannot be dispelled, though in other respects she is sane.

Bro. A. A. Haisell, who has just returned from a trip to eastern Pennsylvania, informs us that the first District of that State met at State Union. Church division is not known there, and all seem to work in peace and harmony.

Bro. Henry Batterbaugh, of this place, died at his residence near Silver Creek, meeting-house, last Thursday morning, March 22, at 10 o'clock A. M. He was well advanced in years, and much respected by all who knew him.

ORDERERS for Hill's "Universalism Against Itself" are counting in very encouragingly. Those who have already ordered will receive their book in about ten days. Others desiring the book will please order at once. The price is \$1.00.

Last week we forgot to mention that our official meeting clerk, Bro. O. D. Lyon, has promoted himself from the mangle-machine to the plow, and expects to spend the Summer farming in Nebraska. We part from him with regrets.

The *Christian Standard* editorially says: "Nothing is more unbecomingly or out of taste than a gaily or fashionably attired lady on a platform or in the pulpit, advocating holiness or pleading for the cause of missions except a stylish lady."

OTHERS who are fully united in their work, can nevertheless wonder in church government. It is also to their interest to be more fully united, and to learn to respect each other, for in that way they can accomplish more, and work much more pleasantly.

"LAVAS," 439 Warner Avenue, Chicago, Ill., sends us a bunch of interesting tracts on church finances, etc. They are interesting reading, and where properly used, will accomplish good results. We are sent free for general circulation distribution to any minister who will judiciously distribute them among his people. Address as above.

THERE are only about 18,000 Quakers in England and Ireland, yet they can claim ten members of Parliament. Many of them occupy high official positions in various parts of England, and are noted for their honesty and thorough business qualities. They exert proportionately more influence than any other class in England. They support missionaries of their own in Palestine, Syria, Madagascar and India, and also spend large sums in support of their schools.

STRIKES of the secular kind, for an increase of wages, are common; but the *Irish-Tribune* Chicago Weekly of March 3, 1887, speaks of the novel spectacle of a strike for a religious purpose. It says: "A hundred men employed by the Chesapeake & Ohio Railway were struck out for higher wages by the 'Society.' The *Weekly* claims all sympathy with strikers in general, but it hopes to see this kind followed 'all over the country.'"

HENRY Ward Beecher lectured to a very small audience, in Indianapolis, a few evenings since, and notwithstanding the fact that he formerly lived there, no one met him at the depot, and he was allowed to go to and from his hotel alone. On his way to the hall he got lost, and was half an hour late making his appearance on the stage.

WRITING from Ohio, Bro. I. J. Rosenberger says: The pluckers in the Miami Valley are in a flustering condition. Much love and unanimity among the co-workers. The accessions to the different churches seem to be constant. Many of the congregations now number as many as they did before the widespread elements left town.

Old Deacon Ransom went to a circus and took his granchild, remarking to every acquaintance he met, that the boy wanted to see the sacred animals, and he couldn't find it in his heart to refuse him. Arriving at the tent, the boy cried to go home, and the deacon had to thrust him to make him go in. Inside this tent where you can read it when shows come around.

A WELL-to-do young man died at Athens, Ga., some time since from the bite of a spider. After being buried three weeks, it was decided to remove the body to a new cemetery. When the coffin was taken up the body was found lying face downwards. It was decided to say nothing to his young widow about it, but one of the party could not keep it, and she is now a raving maniac with hair as white as snow.

WRITING from the Monticello church, Ind., Bro. J. G. Rorer says: "Our church is moving along slowly, but very peacefully. We had no more meetings during the Winter, but no additions except the one while Bro. D. B. Gibson was with us. Our children's meetings are well attended, and the presence of our Sunday-schools, will prove a power for good in our community."

The suggestive fact is published by the *Sunday School Times* that in a certain manufacturing town an employer, on a recent Saturday, paid to his workmen \$700 in crisp new bills that had been secretly marked. On Monday \$450 of these identical bills were deposited in the bank by the saloon-keeper. When the fact was made known, the workmen were so startled by it that they helped to make the place a no-go town.

The unity of the Jewish race is forcibly presented by the *American Hebrew* in the following characteristic language: "Let those who say there is no such thing as the Jewish race, explain if they can, how the Jews of Germany and the Jews of the East, who speak so different nationalities, are the Teutonic and the Latin, are yet alike in mental endowment and at times in marked physical resemblance."

It is said that money enough has already been subscribed to flood the great Desert of Sena, with water from the Mediterranean Sea. The desert lies in the Northern part of Africa. It is a tract of sand, mostly destitute of vegetation, 1000 miles wide and 2500 miles long, and somewhat lower than the Sea. A project is on foot, to cut a huge canal, a short distance, from the Sea to the Desert, and thus make a vast inland sea large enough to carry the largest vessels. This will no doubt be the beginning of a new era for Northern Africa.

It is stated that there are only four nations in the world whose treasures do not show an annual deficit. These are: England, which generally manages to make both ends meet and show a trifling surplus of two or three millions to be applied to the reduction of its enormous national debt; the United States, which inquires of Congressional extravagance, pays by every year nearly fifty times as much as Holland and Belgium, which keep about even. The German empire recognizes closely in everything but military expenditures, but in spite of the billions of war indemnity, is getting poorer every year; while other nations are falling still farther behind. These things are all so terribly rebuking one of these years when the credit of nations ceases to be respected. But extravagance is the order of the day among individuals no less than among nations and will some day end in a wretched crash.

It is said that the Malib, or Falas Prophet of the South Africa, is described as being quite tall and slim and the wearer of a black beard. He reads and writes with difficulty, is fond of a local order of Dervishes, and has shown much tact in making the discordant tribes, although when he first proclaimed himself, in May, 1881, to be the prophet foretold by Mohammed, he was like most prophets denounced by his own townsmen, who, in fact, proclaimed him mad. The number of tribesmen who now follow him is estimated at about 358,000 souls.

A dispatch from Petersburg, Va., March 5th, says: "The most remarkable phenomenon ever witnessed in this vicinity occurred yesterday morning. An immense ball of fire burst over the town, brilliantly illuminating the city. Witnesses of the phenomenon were considerably frightened. Its course was north-west and an explosion was heard shortly after its passage. As Frederickburg the explosion was followed by loud detonations and tremors of the earth. The light was very brilliant and of a blue tint. All windows were broken, and the persons were awakened by the noise and shocks."

How true it is that it takes adversity to bring out the best and noblest traits of our nature. The sufferings of the victims of Western floods moved the hearts of the people throughout the world, and have helplessly helped those in trouble. New York, Boston, Washington, Philadelphia, Chicago, and other cities north and south, east and west devoted themselves to works of mercy. Mr. Vandler bill gave \$25,000.00. Telegraph and transportation corporations offered every facility at their command to aid the good work in behalf of the suffering. The people have helped in the flooded districts, until these people out there can truly say with the Psalmist: "It is good that I have been afflicted."

CALIFORNIA refuses to adopt the whipping post for any offense, but the proposition to employ it in the punishment of wife-beaters is before several legislatures, Illinois and New York among the best. While the bill pending in Springfield specifically confines the punishment to the beaters of lawful and wedded spouses, the one pending in Albany goes further, and declares that "whenever any person shall heretofore be convicted of an offense consisting in, or accompanied by, the violent infliction of brutal or unusual physical pain or violence upon the person of a female or female infant of any age, or a male under 14 years of age," the latter shall be obliged to take a dose of his own medicine. Let Quinn, of Peoria broaden his bill into conformity with the New York measure.

The *Jewish Herald*, the organ of the Reformed Jews in England, pronounces against all projects for a restoration to Palestine, or for setting up a Jewish State there. It maintains that the project is impracticable, the Jews being separated in language, in ideas, and in habits, and undesirable, inasmuch as the Jews have a mission, "that of propagating a sensible view of life and its duties," which can be best performed by their respective cosmopolitan people, with 7,000,000 of people dispersed all over the world. "The yearning for the restoration of the Kingdom of Israel is no portion of the ideal of the Jewish religion. It is only an absurd and growth of the delirious hopes of ages of persecution."

ABOUT four years ago, LAWRENCE D. GRAY, a farmer of Amsterdam, N. Y., was robbed of \$850 which he had carelessly left in a shop. Suspicion fell on a young man named Dugan, but there was not evidence enough to convict him. Recently, however, in the course of his trial for sheep-stealing, Dugan was adjudged to be insane and committed to an asylum. His lawyer, Thorsby-eresting, Dr. Gray and his daughter were sitting at home when they heard a knock at the kitchen door, and a woman entered, looking out of the window, and the retreating figure of a woman. On the floor they found a package and the following note: "Dear Sir, This money is yours. My little boy took it out of your coat. He has died, but he wants me to give it to you. The package contained \$867 in bills. The police think that young Dugan was the thief and that he gave the money to his father whose conscience, stimulated, perhaps by his son's casualty, has at last compelled him to return it."

iswear. As credited with saying: "If it were not for me, the world would have seen three great wrongs, and eighty thousand who died in their bloom might have lived, and how many parents, brothers, sisters, widows, would have been spared their grief and tears!"—*Bismarck*.

What a tremendous responsibility, says the *Chicago Standard*. But we are Christian denominations of modern times still more responsible for preaching in defense of war, instead of condemning it as the Scriptures demand?

A RIBBON-grave-digger heard groans issuing from a new-made grave. Instead of immediately disintering the groaner, he rushed off to the priest, upon whose sole authority, he thought, such a resurrection could have been made. The priest refused upon the grounds that the police must first be informed. Five hours were wasted in such proceedings, and then the coffin was dug up. It was found that the unfortunate occupant had buried over in his coffin, and in his agony had torn out his hair, and worn out his fingers in his efforts to release himself. The wife brought suit against the priest for heavy damages.

Is the old and despairing cry, "make room for the leper!" to become common in this country? In the *Scandinavian Islands*, one of the groups is set apart for lepers, and the *San Francisco Chronicle* suggests that there is danger that the disease may be brought to this country and largely disseminated through the imported Hawaiian sugar. The *Tribune* of March 1, 1883, asserts that the disease has been brought to California, and to Minnesota and Dakota, by Norwegian immigrants; and to Louisiana, by the Acadians from Nova Scotia; and to Maine by factory-lands imported from Canada. With our large immigration, and our large and largely uneducated population, we spread rapidly, unless effective measures are taken immediately to prevent it.

The *New York Independent* is getting ultra-liberal. It says:

There is no good reason why the Congregationalist should not as actively call a pastor from a Methodist. The Methodist is not absolutely no different from the Congregationalist. In the case of the Baptist it is only a question of ceremony, and we should like to see some one who had call to a Baptist minister, before his call, should not call a Congregationalist, unless a single year minister would be called in, while should call a Congregationalist.

We have often heard of the pseudo-logist taking on others to immerse themselves for him, but this is the first projected instance, that has come to our notice of a Baptist minister who is thought that the ministerly will spread rapidly, unless effective measures are taken immediately to prevent it.

## THE GOSPEL OF HEALTH.

A SISTER writes us, saying that she has been sick all Winter, and desires some help that she may need for a doctor, the nearest being twenty-five miles from her place. We have her letter before us, and feel that we ought to be as proprietary of a few words in regard to health. We venture to give a little advice on this health question that may be of service to some, if only self-led it. We know this is a religious paper, and for that reason some think we ought not to discuss questions of this kind. We believe in having a little of the "Gospel of Health" in our religion for seasoning, knowing that it greatly improves the body, which is the Lord's.

We do not wish to interfere with the doctor's business, but candidly we are satisfied that the masses depend too much on the doctor for good food, and take more medicine than there is any need of. An eminent physician once said that the world would be better off if there was not a physician in it. People would then have to depend on simple means for relief. They would also learn the value of exercise in keeping the system healthy, and thus prevent ailments. Below we give a few simple suggestions, which, if followed intelligently, would compel most of our physicians to seek other employment.

1. Use your hands not freely about everything you do. Take time to think how to build your houses, how to keep them neat,

clean and comfortable; how to keep your surroundings free from all objectionable colors and decaying vegetable, etc. Study how to have good water, filtered clean water, use more, healthy food, good sleeping apartments, etc. In short, make good use of your brain in contriving the best way of doing everything. Especially does the woman want to plan her work and everything that she has to do. This gives the brain healthy work, and that is what most people need.

2. Keep your mind contented. Do not look on the dark side of things, but pick out the bright spots and think on them. Make it a point to *hear* for bright spots, and you will be astonished how many you can find. Do the best you can, and do not trouble yourself about what you would do if you had your life to live over again; look ahead, not back.

3. Guard your temper; do not allow anything beneath the sun to make you angry, but take things cool; remember it takes a cool hammer to bend hot iron.

4. Do not make haste to get rich. Be industrious, but do not kill yourself by overwork. Do what you can, do it right, and if you come out a few dollars ahead each year, count yourself lucky.

5. Have a regular time to get up, a regular time to go to bed, a regular time for meals, and be punctual about it.

6. Never sit down to the table when unaccountably weary. Thousands of women ruin their health by eating when they are almost smothered to death from overheat in the kitchen. It pays to cook off before eating. Then eat as though you had plenty of time before you. Let those at the table be pleasant and cheerful.

7. Prepare healthy food, and cook it well. Women want to make their cooking a study, so as to be able to prepare healthy food in a healthy manner. Most things intended to eat are good if properly prepared. Sweetmeats, highly-seasoned pies, and things of that kind ought to be banished from the food. They make much work for the women, are expensive, and ruin the health of millions. We do not believe in people starving themselves; they should have plenty of food, but it should be healthy and properly prepared. Bad, unhealthy cooking is shortening the lives of millions.

8. Wash yourself thoroughly from head to foot each week. Have a regular time for this bathing, and attend to it promptly. Saturday night is a good time. Put on your clean clothes then on Sunday morning, and you will feel more ready for meeting. If you stay, going to meeting promptly, on Sunday, is good for the body as well as for the soul.

9. Do your work in the daytime. Night was made for sleep and rest.

10. As you are to spend one-third of your life in bed, see that you have a comfortable bed. Better have less than a poor, unventilated bed, in a room where there is no ventilation.

11. Open your shutters and windows, and let doctors Air and Sunshine in. They are two of the best doctors in America, and never change for their visits. Thus open your shutters, and roll up your curtains and let the sun fan your carpets all its pleasure. People who shut the sun out of their houses, fill their rooms with germs of disease, but make the doctors rich.

12. Wear healthy, comfortable clothing. Men usually dress healthy, but the women ruin their health, as well as the health of their posterity by their unhealthy manner of dressing. Tight, high-heeled shoes, corsets, and thinny cast limbs, are evils enough to ruin any generation of women. Were the men to dress as disregardless of the laws of health as the women do, they would die likewise. Not satisfied with a plump waist, which gives them health and strength, they must compress themselves entirely out of shape to please the eye of a foolish generation. Their thinny cast limbs, fit fit them not to endure cold and dampness. Little girls, in the coldest of weather, have not one thickness of this month on their limbs. For the

life of us, we cannot imagine what mothers are thinking about when they clothe their daughters, as well as themselves, that way. Women ought to dress just as comfortably as the men, and whenever good common sense takes the place of fashion and vanity, healthy customs, it will be done. Then we may look for a generation of healthy women.

13. Do what is right towards God and man, so you can go through the world with a clear conscience. Be kind and obliging to everybody; cultivate a good disposition, and take care of your body as well as your soul.

Observe these suggestions, with many others that you will be able to think of when you think for yourself, and we will soon need less doctors and patent medicines. It will cost you nothing, but may save you many sorrows and pains, saving nothing about money and doctor bills.

We further add that these suggestions are especially adapted to the wants of farmers and other classes who are not enough to live without work; they may be able to find something more convenient.

## VISIT TO WATERLOO.

AT 3 P. M., March 14th, we left Mt. Morris en route for Waterloo, Iowa, to attend a council meeting in the South Waterloo church; this we did by special invitation. Bro. Enoch Ely declined to be at the depot in Iowa when we passed, but we could exchange only a few words with him. Passing northward, we soon entered Galea, the former home of General Grant. To the left, on a hill, we could plainly see his residence.

The appearance of the town is not good, at least the part that is to be seen from the cars while passing the town. We wondered that any great thing could come out of Galea.

We reached Waterloo at midnight, and were immediately taken to the residence of Bro. L. R. Beatty, where we met other E. K. Beatty, who had just returned from Grandy Center. The next day was spent at Bro. Wm. Kenworthy's, one of the ministers of the South Waterloo church. He is also one of our best agents, having already sent in more than seventy names for the B. M. W. An agent like him in our congregation would soon trouble our circulation. Here we met several ministers from adjoining congregations, and spent the day very pleasantly together.

The next day we met in council with the members of the South Waterloo church, in their large commodious meeting-house. This is the largest congregation of Brethren in Iowa, consisting of over three hundred members with quite a number of deacons and ministers. It is presided over by two elders, viz., E. K. Beatty and John Nicholson.

Bro. Beatty is growing quite old, and has the general charge of the church, but is rather feeble to attend to the church work with the needed activity that his other demands, and as he is old, would set much like to die. The size of the congregation tends to give the elder much work. Bro. Nicholson was twelve years from Ohio one year ago, and lives a little to one side of the main body of the church. We regret that we could not spend more time with him, so as to become better acquainted.

Trouble had been brewing for some time, hence the adjoining elders were called in, and we were requested to meet with them. The adjoining elders present, were H. P. Strickler, J. E. Eikensberry, Peter Forney and Stephen Johnson. We could not visit for a more agreeable body of elders to our visit. We did not hear them utter one unkind word during the time we were with them. The council commenced on Friday morning, and closed on Saturday. The representation was quite large, and the council held its first meeting for a meeting having perplexing questions to deal with.

When the meeting opened for business, we as elders, were frank to tell the members that we came among them as friends, and not as enemies, and that it was our intention to be peaceful and take no advantage of them, and hoped they would suit to take none

of us. We also told them that it was our duty to work in harmony with the established principles of the church of which we were members, and that they must not expect us to compromise any of the principles of the Brotherhood, but that all should be treated kindly with justice would be our aim. It was also wisely agreed that we should work with the church as a body, hence all the work accomplished was done by the church. Our work was simply to aid them.

The work proceeded slowly; one thing considered at a time, the members expressing their minds freely, yet with special regard for each other's feelings. The question of working prior out of the church was well considered, and was a matter of much importance. Finally it was proposed that all the officers would pledge themselves to labor for more plainness, and by their example, influence and moral suasion, work to remove pride from the church. They were advised to quietly visit those out of order in this respect, and work with them kindly and privately. To this every officer in the church assented. The church agreed to stand by the members had been visited with a view of finding how they stood in their view of the Brotherhood, and nearly every member expressed a desire to remain and work with the church. They had decided not to open their houses to expelled ministers, which decision they seemed willing to adhere to. We advised them to treat erring ones, who come among them, kindly; this they could do without fellowship; such as had been expelled.

The meeting closed with the best feelings upon the part of all. The members treated us very kindly, and we must say that we enjoyed ourselves well, while among them. Matters passed of much letter than we anticipated, and we believe that the South Waterloo church has a bright history before it, if she will only take to practice the many suggestions formed and passed at the meeting. We have only wish to continue to always manifest such a kind spirit in their council meetings as they did while we were with them.

There was public preaching each evening, and also Sunday morning. We lodged principally with Mathias Miller and Wm. Miller, both of whom live near the meeting-house. We also spent one evening with Bro. Jacob W. Miller, who is agent for the *Companion*. A part of Sunday afternoon was spent at the pleasant home of Bro. Jacob Licity, who kindly took us to town in the evening. Here we spent nearly two hours' time before meeting we visited three afflicted families. The first was the family of Bro. Reuter, who is well known by the members of this part of North-western Illinois. His wife has been afflicted for some time. The next was the once happy home of Bro. Kelso, who died last Winter. Sister Kelso is quite poorly, having been confined to her bed since her husband's death. We then spent a half hour in Bro. J. R. Peffer's family. Sister Peffer has been confined to her room for some time with the consumption. Bro. Peffer is one of the ministers of the Waterloo congregation. We concluded by a very interesting conversation in the Brethren's meeting-house in the city in the evening. Bro. Jacob Murray is the elder of this congregation. We left at midnight, and reached home the next day at ten. Found all well. At Lonsa we fell in company with Bro. Levi Ely and wife, who were on their way to Ebersson, Teno Co., Kan. We had a most pleasant sojourn among the people of that State.

The other elders, who were with us in the meeting, left for their homes about the same time, excepting Bro. J. P. Eikensberry, who returned to his home at Greens the day before. Bro. Marcus Fowler, who attended the council, remained to preach in Waterloo the next week, and will have another council visit to the Brethren in Blackhawk Co., and trust that they may live to prosper in the good work of the Lord. We further hope they will cultivate the needed forbearance toward each other, and labor to put into practice the many good things passed at their meeting. We will have much to say to many kinds of vessels, and some of them must be handled with great care.

Home and Family.

MORRO.—And the front of this... in peace of their... —James H. B.

Our Father.

Our Father who in heaven art... Followed by the name... And in temptation, dangerous hour...

Incidents From Gough.

A GENTLEMAN had got so fat into drinking that he was known to drink a quart of brandy a day... When in Ohio, I was passing from one town to another...

ANNOUNCEMENTS.

Distric Meetings. April 2, Northwestern Union, at Peay Creek... April 12, 13th District of Vinona, near at Gattano.

True Gentlemen.

"I see your pardon" and with a smile and a touch of the hat, Harry Edmon handed to an old man... "What do you raise your hat to that old fellow for?"

Advertisements.

ADVERTISING RATES. One line (not longer than 10 words) for one month...

Matrimonial.

ROBBEY-STILES.—At the residence of the bride's parents, Huntington Co., Ind. Feb. 18th, 1884, by the undersigned...

Fallen Asleep.

"Blood as the dead which lie in the Land" FURNEY.—In Lebanon, Pa., Feb. 14th, '85, Mrs. Elizabeth C. Ferry...

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Do you know that the EARLE HINNEY WAREHOUSE has the largest stock of choice seeds... Choice Seeds Given Away! FRIENDS!

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In this work, man who has had ten years to twenty years' experience in teaching. The character of the work done will compare favorably with that of the best schools in the country.

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Good Printing, like everything else, can only be done with the proper material. Having acquired office in a recent building...

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Young Disrupts and Youth's Advance.

A JUVENILE WEEKLY. 50 Cents a Copy. Per Annum.

Wanted!

Everybody to send for a package of our "Wanted" Envelopes. Just look how cheap they are!

**Correspondence.**

1870.—Then it that found the Lord spoke often to me and after the Lord brought me about to me, a book of recollections was written before me for those that found the Lord, and that thought upon his name.—Malachi 1: 10

**An Announcement.**

The Committee of Arrangements for the next A. M. at Bismark Grove, have appointed me to make arrangements with the Lake Erie and Western R. R., at their headquarters and at Lafayette. Will make full arrangements and report by April 10.

GEO. W. CRIFE.

**Announcement.**

For the benefit of all wishing to go to A. M. I would say that E. E. Patton, Passenger Agent of the B. & O. R. R., will be at the District Meeting in Meyersdale, to give instructions relative to rates, etc., to A. M. His address is Somerset, Pa. C. G. LINT.

**Information Wanted.**

Dear Brethren.—  
PLEASE give me all the particulars of A. M. the route from Stanton, Va., etc., on getting up an excursion from the Valley of Virginia and want to know the exact location of Bismark Grove,—what part of Kansas and how far from Kansas City.  
SAMUEL M. LARKINS.

From Nora Springs, Iowa.—March 12.

Dear Brethren.—  
On the 3rd of this month, Bro. Enoch Ely, of Illinois, came among us and labored for us about one week. He preached several sermons which, we think, put many to thinking; the church was revived. We believe it did us all good. He left for his home on the 10th.  
G. M. NOAK.

**Announcement.**

In the Churches of North-western Ohio:—  
THROUGH the kindness of managers of the P. F. W. & C. R. R., they have given reduced rates to those coming to D. M. The managers of some of our churches, will please notify the undersigned how many are going, and I will send them certificates which will enable them to buy tickets at low rates.  
W. P. WORKMAN.

Landonville, O.

**Notice.**

The "Bible Brethren's Pocket Treasury," advertised in B. at W., of March 4th by me for 15 cents, will hereafter be sold for 15 cents. All those who have sent 15 cents will have 3 cents returned to them with the book. Having bought the books at wholesale, all at lower figures than I expected, I am glad to furnish them a little cheaper.  
JAMES M. NEFF.

Issusa, Ind.

From Morrisville, Ill.—March 16.

THE Bre. Creek church has been having no services, having lost nearly half her members. Everything was ruined by an epidemic of cholera by death, causing quite a gloom. But prospects are brightening. Last Sunday we was added by holy baptism, and two the Sunday before, while others are near. Church full from all heretics. Thank the Lord for his goodness.  
M. J. MC CRIFE.

From Green Castle, Iowa.

Dear Brethren.—  
As some time has passed since you were from this church, I will give you a brief review. We met in council March 10th. Everything passed pleasantly, although there were not many, and a few members away from council meeting without a vote. Or I had better say, they stay away if they think there is any money to be raised. We had many good meetings they miss by no means. I often think we do not meet often enough to counsel one with another in the same way. I will also say that my father's house was burned, Feb. 22th, and nearly everything destroyed that was in it. My six-year-old son was living with father and mother, and all things were all destroyed. She is a widow with five children. It is indeed hard for her to hear. But I am glad to say, many

have left a helping hand to lighten her burden. I had to weep for joy when I saw them coming with arms full, for my poor, weeping sister. So let me say to all, let us not withhold our goods from those that are in need. Give abundantly, and we will be abundantly rewarded. So may God help us to be up to our duty.  
LUZIE HILARY.

**Notice.**

To the Churches comprising the Middle-District of Indiana—

INASMUCH as the time for our Annual Meeting fast approaching, and as I am hereby notified to pay into the Treasury, one to two dollars, according to your strength financially, for the purpose of defraying delegate expenses to our coming Annual Meeting.  
D. N. T. BUTTERBAUGH, Treasurer.

North Manchester, Ind.

From Dunkirk, Ohio.—March 13.

Dear Brethren.—  
We just closed a series of meetings in our town chapel. One dear sister received by baptism. Many good impressions made. Hope many will soon come. Brother Davis, former of Indiana preached for us. He held forth the Word to the edification of us all. His estimable companion was with him, and by their zeal and devotion to Christ and his cause, and by their sociability, won many friends.  
S. T. BOESERMAN.

From James Evans.—March 16.

Dear Brethren.—  
I HAVE just concluded a series of seven meetings in Deep River church, Fowelsville Co., Iowa. Good interest and love prevails among the brethren. Bro. Stephen Miller, of this church was in Monroe county, and held ten meetings. Two were baptized and three reclaimed. The Disciples had just closed a long meeting, but Bro. Stephen addressed them a more excellent way. He is a zealous brother. We are glad to hear so much peace and union among the Brethren.

From Lamark, Ill.—March 16.

Dear Brethren.—  
The brethren of Cherry Grove met at their church on the 13th inst. for church council. Considerable business was disposed of in a becoming and satisfactory manner. Bro. John Emmert, of Mt. Carroll, was present and assisted in presenting the business before the church. Two delegates were chosen to go to District Meeting, and one to Annual Meeting. Please announce in B. at W. that we expect to hold our Love-Fest May 31st and June 1st. J. P. PETERBAUGH.

From J. W. Southwood.—March 12.

Dear Brethren.—  
COUNCIL came off at Doran last Saturday. The day was quite stormy, and hence not many present. The business for the most part was satisfactorily adjusted. The granting of the use of our meeting-house at Andrews, by a very small majority, is not as satisfactory as some other things, and we fear, will still prove more so. The church chose Eld. Jos. Leely as delegate to Annual Meeting. A letter was granted to Bro. Daniel Leely, who expects to spend the Summer in the West.

Monmouth Co., Ind.

**Notice.**

The members composing the Western District of Pa., will convene in council, the Lord willing, in the Meyersdale congregation, Somerset Co., Pa., on April 24th, at 9 A. M. The following is a schedule of reduced rates over the Pittsburg Division of the B. & O. railroad and branches: The rates for A. M. Meyersdale and return, from the following points: Pittsburg, \$4.52; Monaca, \$4.52; 822 1/2; Uniontown, \$2.64; Connewville, \$2.21; Confluence, \$1.16; Connewville, \$1.26; Hoversville, \$1.26; Johnston, \$1.36; Somerset, \$1.26. Tickets will be put on sale at all of the above named places, April 21st and 22nd, 1883, and will continue to be on regular train up to and including April 26th, 1883. One train leaves Pittsburg at 9 A. M., arrives at Meyersdale at 1:11 P. M. One at 7 P. M., arrives here at 1:11 P. M. in Johnston in the morning only, it arrives at

Meyersdale at 1:14 P. M. We would very much desire the members and friends to arrange it so as to arrive in daytime. Would some of our ministering brethren make an effort to come on Saturday? Our regular meeting-day is on to-morrow the 22nd. We are anticipating a full attendance and a good meeting.  
C. K. HOCHSTETLER, Corresponding Secy.

Meyersdale, Pa.

From Warsaw, Ind.—Mar. 6.

Dear Brethren.—  
I HAVE closed one week's meeting in this congregation with our addition by baptism. This was my old home where most of my time and labor in the Master's cause had been spent, which made it very pleasant to me, though many of the old brethren and sisters have fallen asleep.

Came here from Dodgeport, where I had preached one week with three additions, and a special request to go back and finish up. In fact it was impossible to get away, until I gave them promise to return as soon as this meeting closes; hence go there to-morrow evening, the 10th. Will report success when we close. Brethren will please accept my thanks, everywhere, for their love and liberality shown to me.  
G. W. CRIFE.

From Reno Co., Kan.—March 17.

Dear Brethren.—

We are in love and harmony with the Brotherhead and also with ourselves; for which we thank the Lord. We have not had any trouble as yet, concerning the different classes of work in our church, and all that did occur, were settled by the home mission. The church is about five years old, and has about sixty members at present; with one applicant and prospects for more.

Brethren Enoch Ely and Levi Treese were with us during the Winter and preached the Word with power. We hope they will come again, and as many other us can come. We think that we have a good country and we are not afraid to advise these intending to move West, to settle here. I would love to write more, but must stop, lest I become wearisome.  
LEWIS E. FARNEY.

From Moore's Store, Va.—Mar. 11.

Dear Brethren.—

Our regular council meeting was held at Tindberly yesterday. Bro. S. H. Myers was advanced to the full ministry. Bro. Benjamin Noff and Bro. Myers, were chosen as delegates to our District Meeting, and also to represent the Flat Rock church at Annual Meeting. Three queries go to District Meeting, and six letters to the Synod of Virginia, for the passage of a prohibitory Law. We anticipate a pleasant time at District Meeting. I am now through revising the Minutes, and am more convinced of the convenience of the topical method, though I added three more sections to my first program, viz., Non-swearing, Non-swearing and Non-conformity. My manuscript, if printed, would make a book one of that size of the Book of Minutes now in use. But it may grow; however, let us hope it may become so.  
DANIEL HAIN.

From Monticello, Ind.

We, as a church are all in perfect harmony and union, as far as we know. We have no division trouble yet, so far, and we would feel glad if a union could be effected between the different divisions of our country. We hope and pray that we all may be so filled with the love of God that we may be able to sacrifice all human principles, and be willing to extend the "olive branch of peace," so that we can travel together as one united family.  
Our home ministers have been holding several circuit meetings throughout our district this Winter. Although sinners were warned of their terrible danger, and made to feel their lost condition, no one was made to cry out, "What shall I do to be saved," but the saints were made to rejoice in the "Lord of their salvation."

Bro. J. B. Gilson came as an February 19th, remaining one week. Meetings were held at our church both night and day. Attendance at first was small, but good at closing. Bro. Gilson is an earnest worker in the Master's cause. He held forth the Word

of God with power. The effects of his labor were the brethren and sisters, who attended, were greatly benefited, resolving to try and do more for the welfare of sinners. Sinners were made to reflect upon their awful condition, and it seems that many were cured of the coat, but concluded to wait for a more convenient time. May the Lord help them to yet turn to him before it is eternally too late. One precious lamb, (daughter of the writer, 15 years old), confessed Christ before the arrangements of the week's service were over. May God's blessings attend our dear brother in his Christian labor, and finally, when done with the trouble of this world, be permitted to gain a heavenly mansion.  
J. A. WEAYER.

To a Hidden One in Dakota.

Beloved in the Galatians.—

God is better than we know, and we are greater than we know. We are very uncertain in our view of life and things. The Incarnation has an object which is *salutary*. Incarnation. When Philip said, on the night of betrayal, on the words of the Father, "He entered a universal longing. That God is a Creator and Governor and Judge the Heathen know. Rom. 1: 19, 20.

Every pain and sorrow and dread in our history testify to the fact that God is a stern Avenger of disregarded righteousness and violated Law. But Christ came to reveal the Father. The Incarnation shows the love, the pity, the grace, the compassion, the forgiveness of God along with His other attributes. The world never knew what was in God, and angels knew it not, how self-sacrificing He is, and how low He can stoop, and what burdens, and agonies, He can bear, for the redemption of souls from sin and its consequences. "Show us the Father," is the great desire of mankind, sin-guined, hell-threatened humanity; and the full, willing, emphatic answer is given in the Incarnation. "He that hath seen me hath seen the Father." John 14: 9, 10. This is the great secret, the supreme satisfaction and joy of the redeemed life. Few ever see the Father, for want of eyes to see with. The spiritual sight is only attained. "The goal of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4: 4. No vision of God possible to such. The grand imperative condition of the Father's blessing is this: "Blessed are they in heart, that see the Father, and they only." "He that purifieth himself early AS HE IS, He has the power and privilege to "see Him as He is." 1 John 3: 2, 3. To "improve the sin-living, the flesh-serving, God's innumerable ever opens. "No man cometh unto the Father, but by me." John 14: 6. The cross, sacrifice, death, the Holy Spirit, that open, into the "wide, narrow" of Holies. "Straight is the gate, narrow is the way." "Few find it." Only those who know Christ, and are hid with Him in God.  
C. H. BAUSBAUGH.

From Milan, Kans.—Mar. 11.

THAT so many are desirous of knowing something about this part of Kansas, I will try to give a brief description of the country. I shall not write all the good qualities alone and try to persuade people to come here, but write what I think of the country, and people can come and see it for themselves.

The surface of this country presents a pleasing appearance. It is a beautiful rolling prairie, varied by strips of timber along the streams. The timber is confined to the streams, and consists of cotton-wood, coffee-berry, black walnut, ash, elm, box-elder, nut-berry, hackberry and oak. People are planting groves as fast as they can; and they do well when cultivated a few years.

The country is well watered. The Arkansas, Neosho and Chikaskia rivers, Cow-suck, Slide, Snow-Bly, Pats, and other creeks, all flow with pure, clear, swift waters in a South-westerly course. These are fed by numerous small streams. The beds of these streams are solid and there is no difficulty experienced in fording them. Fish abound. Springs are numerous, and wells of good water are found at depths ranging from ten to forty-five feet. Some of the wells on the table-lands do not furnish very good water.

The climate is mild and pleasant. We have had a normal cold Winter, so the "old weather" say, but we did not consider it a very hard one. The wind blows sometimes and makes it disagreeable, but it is thought that when the frosts are more numerous and larger, they will cause the current to rise, then the wind will not be so troublesome. Along about August, there is a "wink" blow for a few days, and sometimes a week but the nights are cool and refreshing.

Good health is one great consideration for every human being. This is especially a healthful country. The purity of the water, the absence of swamps, ponds, and stagnant streams, cannot be the cause of malarial diseases. There is no malaria here. The air is pure, for this altitude puts us above the reach of ague, and still not high enough for the rheumatic conditions of the Rocky Mountains. Of course people get sick and some die here, but who can expect to find a country where sickness and death are strangers save in that Land beyond the grave.

The soil is a deep black loam, and varies from two to fifteen feet in depth on the table-lands. Some of the table-land is not very good for farming, but makes good pasture. Some have obtained the idea that this is a "sandy desert." That is an erroneous impression. Along the rivers and creeks and in their beds, is sand, but as a general thing, there is just sand enough in the soil here, proves why some people fail. The soil here, proves it is very productive and they would never starve. Wheat and corn are the staple productions. This is a good stock country. Fruit of all kinds does well here. This part of the country is too new for many bearing apple orchards, but in older settlements they do well. Peaches, cherries and small fruits have been successfully tried, and the fruit is good and grows abundant. Sand plums and grapes grow in abundance along the streams.

The society here is very good for a new country. The lower class in morals is going farther west, and enterprising people from the North and East are taking their places.

The price of land around here ranges from four to fifteen dollars per acre. There is no homestead land in this country. In the commercial land, I learn there is some homestead land. The price of land is advancing rapidly. Emigration is great. Land offices are thronged, hotels and boarding-houses are crowded to their utmost.

There is quite a number of Brethren in the county. They have an organized church of about eleven miles square here. They are doing well among the people, and we appreciate his services. The harvest truly is great and laborers are few. We have preaching in Milan every two weeks, and prospects are encouraging. We would be pleased to have Brethren and friends, contemplating coming West, come and see Summer county, and find for themselves. Do you, or any one, desire to find out more about this large, beautiful country, furnished like you have in the East, for the country is too new. I think Kansas has advantages over the East, and in course of time will excel it in productiveness and improvements. C. K. Broner.

Gleanings.

In our annual meeting we find the following: "Dear Brother" By request, I drop you this card. The church at this place is in trouble, on account of the —, and wants to know if you cannot come and hold a meeting for us? On reading the above, I was, and am still, forcibly impressed with the commendable principle embodied in it. It is common and just for brethren or sisters, when they get into trouble, gradually to quit the means of grace; churches, also, when they are hunched into trouble, instead of directing their efforts to increase love and zeal among them, not unprofitably devote their energies entirely to plotting measures to defeat their opponents, and finally get a remedy from the American Dispensary.

I have knowledge of a precious body of dear, loving brethren and sisters, with whom I spent at least one happy season of my life; during which time, we mingled our tears of joy with the exulting in Heaven, over the return of twenty-two precious souls. But, still, I feel both a little and a very anxious, and, instead of sweet Love-fests and happy revivals, they have content meetings, and are contenting for committees. I understand a petition for a committee—most Annual

Meeting is current among them, with seventy signers. One or two brethren preaching for that church ten or fifteen days, in my humble opinion, would have done more for their trouble than any committee. Annual Meeting will be held in August.

Last Winter, a divorced brother, in serious trouble, attended one of our meetings. As the meeting progressed, the chill was driven from his cold heart; the church was led to feel new affection for him, which qualified them to settle their own trouble in a manner that a former committee had failed to do. No other one could settle our trouble as well as we can. Too many committees are obtained with feelings of strife; hence, the unhappy result, and the terrible criticism that much of the committee work receives.

L. J. ROSENBERGER.

Kneeling in Prayer.

With God, the acceptable position in prayer is the kneeling posture. The faithful in all ages have observed that position. David said, "Let us kneel before the Lord, our Maker." David knelt down, and prayed and gave thanks to God. Jesus has given us the same example. So have the apostles Peter and Paul. More references could be given, but the above are sufficient to prove that the kneeling posture in prayer is the most acceptable. Our brethren have always observed the above examples, both in private and public assemblies. The time has been when the whole congregation would kneel with the brethren, when engaged in prayer. I have not yet passed two-score years, but can remember that when we were first brought together for even an outsider with no hindrance to kneel to keep his seat during prayer. But how is it now? Not only outsiders, including members' children, but even some members, are not willing thus to humble themselves. My brethren, these things ought not so to be.

Much has been said, through all ages, in regard to the utility and utility of family worship, to which I can say, Amen. But why is it, brethren, that your children will kneel with you around the family altar, but refuse to do so when they meet with you in public worship? I look upon this departure with a wounded heart.

The posture in prayer, according to the example of Christ and his apostles, is no less sacred than prayer itself, which can be challenged. But how can we expect the carnal world to kneel with us, when they see our children, and even some members disregarding it? Let us teach our children the importance of kneeling, not only around the family altar, but also in public assemblies.

J. F. NEHER.

Dear Brother Co., Nov.—March 11.

Our little band is apparently in love and union. Some time ago, we discovered that the wolf had got in among us, and was sowing the seed of malice; but we have slain it, and we are a little more united. God, we have a privilege, and we believe this is today the Spirit of God is working among us, and that the hearts of our dear brethren and sisters are growing warmer and warmer toward each other. (The Lord be praised!) We have a membership of about 26, with J. P. Meeman as our Elder and J. M. Wain in the first degree of the ministry. Bro. Wright is a fair and true member, and we just need in, besides some other members, and still there is room for more. Brethren, come on; we need your help. The invitation is to all who are good, active brethren in the cause, and who are in full love and union with the general Brotherhood. We want those who have the interest of God in view. We do not want in the way who have any part of coming West, come and see us and our part of the country. It shall not cost you anything to look, and we will treat you as well as we can. We have as nice land as there is in the country; good water, and as good society as can be found in the West. I think crops in this State were great last year, and the prospect for this year, through the center of the State, that was broken out by the hail.

For the information of those who have a notion of coming here, we will try and answer a few general questions.

Good, improved farms of eighty acres can be bought for from \$1,000 to \$1,500, according to improvements; and 160 acres in pro-

portion. Horses are in high at present; good farm horses range from \$100 to \$150. Wagons are about \$80; other farming implements in proportion. Corn is now 30c; wheat, 75 cts; oats, 50c; clover, prairie clover, 75 cts to 90c; groceries and dry goods, about the same as at other places. Farm lands are generally in good demand, at \$15 to \$20 per acre; harvest hands, from \$2 to \$3 per day; lumber, \$1 per day. Lumber ranges from \$18 to \$1000 ft, and upward, according to grade. We do not use coal and our fuel is fuel. Brethren, come and help us to steer our little boat. Our boat is small, but built so that when more get in, it widens out; so there is always room for more. May the Lord bless and send to the church daily such as shall be saved.

CHAS. W. BLAIR.

From Rossville, Ind.—March 10.

Dear Brethren:—The church seems to be in love and union, and all are laboring for the right with likely a few exceptions, as has always been the case. Yesterday was our regular meeting at the old meeting-house, and the church did not seem to be resting upon a heather and wife who had been standing aloof from the church, for nearly two years or more, made confession that they were willing to come back to the church and work and labor for a higher degree of holiness, both in themselves and others. The dear brother and sister were lying near the writer's heart for we were once standing in fellowship in the organization of the Christian Church as Thirdists, but who called themselves Congregationalists. There are others here that, we think, are counting the cost. Hope they will get their calculations finished in God's favor. We would say to all who have the best desire for, or sympathy in factions, better remove it from the mind, for to harbor the idea of division, is to harbor the church. Let us all be one in the camp when help is needed. Labor for Jesus who will save us all.

MICHAEL FLOREY.

From Arcanum, O.—March 19.

Dear Brethren:—We enjoyed your very pleasant call on the 17th in church council in the Lullow and Painter Church church. Full representation. No queries for District Meeting. Didn't succeed in having the district represented by delegates from the laity or deacons. After all the business was pleasantly disposed of, a choice was held for speaker, the lot falling upon our beloved brother, Jacob Brandenburg. Our beloved brother, Silas Gilbert was advanced to the second degree of the ministry. May the Lord enable them to be fully prepared for the duties and labor before them. Peace, harmony and loyalty to the Brotherhood prevail, and, we hope, may continue.

JESSE STEPHAN.

From Milford, Ind.—March 20.

Dear Brethren:—On Sat. Saturday, the brethren held a council meeting at the Gravelton Church. The business passed off pleasantly; one was re-elected. On Sunday following, we had preaching at 10 A. M., 2 P. M., and 7:30 P. M. Bro. John Wright, of West Manchester, was with us, and preached at the different places. Bro. Wright is a fair and true member, and we just need in, in Winter. It is a great pity that brethren who have the talent and the mental ability, cannot be in the mission field. Bro. Wright should be out preaching instead of being confined to the school-room. A show of six inches fell; mercury two degrees below zero.

J. H. MILLER.

A Sad Accident.

One of Bro. Hathaway's men, while engaged as brickmen on the R. & O. R. R., on the night of the 10th inst., while crossing the track to open a switch, near Defiance, Ohio, fell across the track, and was run over by the engine, the body being cut in two, caused instant death.

This brings to mind the words, "Be ye also ready for you know not when the Master will call for you." May this serve as a lesson to others, to show how near death may be to us, when we least expect it. To the bereaved parents we would say, Let us live a little

near the bleeding side of Christ, that we may meet over on the evergreen above.

WILLIAM FINNEY.

From South Bend, Ind.—March 20.

Dear Brethren:—The District Meeting of the Northern District of Indiana will be held April 22d, three miles east of Warsaw, in the Brethren's meeting-house, District. The meeting will commence at 9 A. M. A full attendance of delegates from all churches desired.

D. B. STEIGER.

Notice.

The undersigned, having been appointed a committee on butter, for A. M. of 1883, here writes to quite a number of churches to ascertain the amount each church can furnish. We take this method of informing all such, that we have contracted the whole amount of butter at Alliance, Kan. So we will not receive any butter outside of that contract, as we get it much cheaper there, than we could in any other way.

ISAAC H. CRIST, Alliance, Kan. J. S. STUDEBAKER, LAWRENCE, Kan.

From Edna Mills, Ind.

Dear Brethren:—Some years ago, when Will Thurman came forth with his prophecies, some of the members of the Middle Fork church went with him and his faction. Since then, some died, some moved off, and some returned to the church. Two more came yesterday and made a good confession to the church. They were restored to full fellowship, which gave much joy to all the members present. May the others do likewise, is our prayer.

J. W. METZGER.

From Greenville, O.—March 19.

Dear Brethren:—By request, and in behalf of the church, we would say: Inasmuch as a report is being circulated that the Palestine church has said the Old Order Brethren, we wish to say that the Palestine church has not instigated, nor is it implicated in any such act. Hop- this may remove the minds of all who have any form of such reports.

GEORGE BARKER, Per church officials. (Private, please copy.)

Announcement.

The D. M. of Middle Penn's will be held on the 18th of April, with the brethren of Back Creek congregation, Franklin Co., at the Upton meeting-house, two miles south of Williamson. Those coming by railroad, hold on at Upton, and walk to the meeting-house. We will strike the Cambridge Valley road at their arrival, and then proceed to Chambersburg, where they must change cars on the Southern Penn's Road for Williamson, where they will be met, and conveyed to place of meeting on the evening of the 17th. The train leaves Chambersburg for Williamson at 4:55 P. M.

AMAM PILLER.

Brethren at Work.

A Religious Weekly for Everybody.

The **Argument or Weekly** is an unaccommodating advocate of Primitive Christianity as its all-around policy. It recognizes the New Testament as the only reliable rule of faith and conduct.

And maintains that the sovereign, uncreated, and self-sufficient God is the only source of pardon, and that the various sufferings and meritorious works of the Church are no part of redemption.

That Faith, Repentance and Baptism are essential to man, and hence for the remission of sins.

That True baptism (or dipping the candidate three times, face-down, in the name of Jesus Christ, in a clear stream) to be observed as the Church.

That the Lord's Supper is a duty, and is contrary to the Church's doctrine, and is to be taken up in the morning, or after the close of the day.

That the Sacraments of the Eucharist, or Kiss of Charity, is a heathen usage of the followers of Christ.

That War and Retribution are contrary to the spirit and will of God, and hence for the remission of sins.

That a Non-Contract to the world is an error, contrary to the will and conversation as revealed in the New Testament.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 14:40.

It also advocates the scriptural duty of assisting the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and His Father have revealed upon us, and an antagonist of all that the Church has received from the world (and not from God) that all must conform to be saved.

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NO. 14.

EASTER MORNING.

RECORDED BY SARAH BEYER. THE sun in heaven was darkened when Christ the Lord was slain. And in the holy temple the veil was rent in twain; And all His and the people in sorrow bowed the head; They that were slain, whose name was spoken, were not the Master dead? Within the tomb they lay; Him the Roman watch was set, And there were moans and weeping where His followers sat. All hope was dead within them; the State of Bethleham Had set in their darkness; and what was left for them? In sorrow and in mourning the Sabbath passed away; But early in the morn'g, out at the break of day, To see His tomb, the Marys went, and they were there; Why the cross had wanted, and were the last to go. They carried precious ointment, and spices rich and rare, The holy of the Master for burial to prepare; They brought the sand and heavy, their weeping eyes downcast, And not a word was spoken, as toward the tomb they passed. But when they stood beside it, what wonder struck their hearts! Behold a glorious light, in robes of shining white; They stood with joy and wonder, the glorious words he said: "Why seek ye the Master, the living with the dead? For He is both risen—behold where He hath gone— From death He hath arisen, to reign to reign; He is both Lord and Saviour, that they may see no more; In Galilee He is hid, where He hath gone before." 'T was in the early morn'g, just at the break of day, He rose from the tomb, the state of sin, and death, And thus doth these things follow no darkness and no night. He is both Saviour forever, the Lord of the day and night. P. 104, 6.

TO A PERPLEXED SISTER.

BY C. R. BALSFAUGH. It is a hopeless task to deal with persons who demand a liberal injunction and prohibition for everything to be done or avoided. Such a Bible would require as many volumes as there are individuals, and each volume large enough to cover every possible circumstance that may arise in every trial in the individual history. You ask me to solve for you the riddle of life in relation to all matters not recorded in the sacred canon. You demand perfect liberty to consult your own taste in personal preferences not decided by the letter, or self-evident meaning of Scripture, and I can only say, impossible. I can do no more than present to you general principles, the ordinary method of Scripture, and leave their application to your own conscience and reason. The cornerstone of Christianity is Christ. There is nothing new in His life for the life of the race. God has left nothing unsaid in His revelation that He ever intends to say to us the possibilities and wants, and obligations of human nature. This point is universally conceded by all believers in the Deity of Christ, whose judgment is of any value. What is not found in Emmanuel is inherently inimical to salvation. This assertion may require a pause for reflection, but it will be as plain as daylight to any Christian, as He is pressing. The life He lived in the flesh is the saved life, and any life not in that principle and tending to that completeness, is not "hid with Christ in God," and cannot ultimately share His glory and blessedness. The whole Bible from Genesis to Apocalypse, gathered into this central truth, takes away the God-given, the Divine life, and His mind for and life of every saint, and not a single letter remains as one of the least moral significances. Jesus the Christ is the Alpha and Omega, including every letter of the Alphabet of God by which He spells every word and fact in nature, providence, and grace. This is the very first lesson that the soul must learn, and the first to learn: "Ye are not your own, for ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's." I Cor. 6: 19, 20.

As surely as this is last night of us, go astray. As Christians, we live on "Christ," and as Christ. What is not in harmony with His character and His end, is not Christian. His life was as truly human as ours, but was evolved by the constant presence and dominion of the Divine. Without this, He would not have been Christ; and without it, we are not Christians. How great and fearful the lack of such a character is, is told us in the fact of the incarnation itself. We will never be truly converted till this awful truth breaks with overwhelming force into the conscience and understanding. This is the reason why the church has so much trouble with those who see not in the Divine incarnation the "exceeding sinfulness of sin," in the cross its just doom, and in the post-mortem life the rest and peace and glory of self-sacrifice.

Without the remotest intention or desire of puning you, it is my settled conviction that your misapprehension of God incarnate is the real root of your collision with the church. You have not found yourself as the cross only evades our self-finding, and you have not made the dreadful, crushing discovery of utter ruin and damnation which is opened, only as the instrument of our Divine-human Substitute and Head is unfolded to us. Believing true doctrine and accepting the sacred symbols of Divine virtues, and shunning conduct according to a high, conventional moral standard, is not Christianity. Adding to these a rigid compliance with every decision of general conference will bring us as near to the great life of God in the flesh. Ordinances are both channels and expressions, and church and councils have their value, and morality is essential to religion, but none are all of these are presupposed to the Divine favor. God made man in His likeness, and nothing less than restoration to this pristine purity and relation is salvation.

Missing this truth, we miss everything that gives beauty and dignity and strength and rapture to life. To be like God in character and aim and peace and satisfaction, this is the sublime fact that gives the Incarnation all its significance and glory.

Are these things so? Can these principles be gained with any show of respect for the Divine method of redemption by incarnation? And may I not pertinently ask whether Ananias, who, by his mistakes, has not even striven to abide by the truth, that sets Christ apart from the world by the very necessity of His being? And is it not equally true that the denial of the principle, and a course in opposition to it, have led to one of its greatest mistakes, putting the rivet of infidelity on its own deliberations? Christian monies will pass away, however pure the motive and divine the aim, if their proclamation, but "Jesus Christ is the same yesterday, and to-day, and forever," and it is in rigid ecclesiastical judicature, in numerals strong and inexorable, but always up to the increasing light that shines from the ever ascending Sun of Truth. Without countenance, we are "unable to water, and to excel," and all genuine conviction is essentially mandatory.

But our convictions change with clearer and wider apprehension of the truth. The mandatory as a fact remains, but it leaves behind the obsolete fashions of the past, and weds itself to new-born truth. So it always has been, as we "unable to water, and to excel," and all genuine conviction is essentially mandatory. But our convictions change with clearer and wider apprehension of the truth. The mandatory as a fact remains, but it leaves behind the obsolete fashions of the past, and weds itself to new-born truth. So it always has been, as we "unable to water, and to excel," and all genuine conviction is essentially mandatory.

ask before you? Will not "looking unto Jesus" and "contemplating Him," be sufficient motive and inspiration to "forsake all," "pluck out our eye, cut off right hand and foot," and "CAST THEM FROM THERE," and "press toward the mark for the prize of the high calling of God in Christ Jesus?" What- ever else you may "sacrifice," "make your calling and election sure." "This is your reasonable service."

HOW TO REFORM.

BY KNOWN EDITOR.

"REFORMATION will lay to the line, and righteousness to the plummet." Eccl. 2: 17. THE principle embodied in this above text can be seen at a glance—carefulness and watchfulness. Observe the mechanic, how careful and exact he lays the cornerstone with the aid of the plumb; then, drawing the line from center to corner, how watchful he is to lay the stone just to the line. Without these two essential points, the workman would be as ashamed of his building; but if righteousness (which is to do right) is governed by the plummet (the Gospel), it will be an easy matter to lay judgment to the line (the Holy Spirit). The Holy Spirit will never draw a line but what is in strict harmony with the Gospel.

The Lord wants His people to work very exact in matters of religion; and He has not taught us this important lesson by precept only, but by example. There is not a single thing in creation that shows the work of judgment or experimenting, but all fully demonstrate the wisdom of a most skillful and experienced Creator. We need only to look, for a moment, at the law of nature in the heavenly bodies, as well as beneath our feet, to prove this important fact.

But, while we admit that it is extremely difficult for the church, as a body, to work just to the line, without going too far, or stopping too soon, or even to determine the line, in matters of propriety and impropriety, or expediency, etc., on points which the Scripture does not explain, yet are strongly implied; but while it is difficult for a church to do so and be safe, I am glad it is not so difficult for each individual member to do so; for we are taught to make our calling and election sure; consequently, there must be a certain way of determining for ourselves, if not for one another.

I was forcibly reminded of this fact when I read Bro. W. Fowler's article on the apparent inconsistency of the decision of the church on the tobacco question; (see B. at W. No. 32, current Vol.) and while I am well pleased with Bro. Marens' reasoning on that point, and hope it may do much good, I nevertheless feel to sympathize with the church in deploring matters of that kind, for all cannot see the impropriety or evil of it as some of us do, or there would be no call for such a decision. And when we remember that all reforms must be brought about by reasoning, time, patience and labor, I, for one, am willing to wink at the apparent inconsistency of the church's ruling on that point, especially when I remember the Scripture, "I have written unto you, young men, because you have overcome the wicked one;" 1 John 2: 13.

Habits in young people are not so strong, and they seemingly can exercise more will-power than the aged; and I do hope and pray that the example thus set now by the younger will show many of the older ones; for I cannot see how an Elder can consistently and conscientiously install another into office according to the order of the church, when he is using dishonesty himself, and especially when he requires him to be subject to the order of

the church on other points, which do not affect his peculiar interest or tastes.

If an Elder is blameless, he is clear, and is an example to the flock as a son under shepherd; for Christ, the great and chief Shepherd, showed him that example, and no brother would ever think of charging Jews with smoking or chewing, hence the example. No, dear brother, where the Holy Spirit draws the line, you cannot see it without condemnation; and happy is he who is contented not himself in that thing which he alloweth." Rom. 14: 22.

If every one would obey the gentle whisperings of the Spirit, the habitual use of tobacco would not be abandoned; and why should we not? It certainly belongs to the lusts of the flesh, and is not the fruit of the Spirit; and if we fulfill the lusts of the flesh, we shall die; but if we, through the Spirit, do mortify the deeds of the flesh, we shall live. "Christ, if any man have not the spirit of His Anointing, he is none of His." "But," says one, "it is good for the throat, the water-brash, to preserve health, and numerous other things." I verily thought myself, at one time, I could not enjoy good health without my smoke, at least once a day, and for at least fifteen years tried hard to make myself believe it, common sense and the Spirit of God to the contrary, notwithstanding.

The system does not enjoy itself until its cravings are gratified, but just quit, it won't kill you, though you may feel distressed for a few days. It is like sickness; only clean the system; and when you "denude yourself of all fittiness of the flesh and spirit," you will lose the craving appetite, and be free and enjoy life better. Your dear companion, who often, with tears, entreated you to quit, and perhaps offered you a present to induce you to quit, so she can, with a smile, imprint the imperial kiss upon your lips, and not turn in disgust when she gets a blast of my breath, or a sight of your polluted lips, will be more pleasant and happy. God's Word won't condemn you, the Holy Spirit will approve you, your conscience will be clear, and you will be more happy, and so will the brethren when they meet and see you.

"Quit you like men, be strong." 1 Cor. 16: 13. Ask God to help, and you can conquer, and tobacco will soon be banished from the tracks of the holy.

WHAT WILT THOU HAVE ME TO DO?

THESE are the words of Saul before his name was changed to Paul. The Lord had arrested him while on a mission of persecution, and his will—his whole spiritual being—was reversed, and he wished to know what he should do. The answer soon came. He was to profess Christ in baptism, and to spend his life as a missionary. The way of us simply wish to know what we shall enjoy, and what others shall do, without paying to know what the Lord would have us to do. The prayer of each should be, "Lord, what wilt thou have me to do?"

There is something blessed in a cheerful spirit. When the soul rises, its windows wide open, letting in the sunshine, and presenting to all who see it the evidence of its gladness, it is not only happy, but it has an unspokeable power of doing good. To all the other attributes may be added, "Blessed are the joy-makers."

Nature is rich but the insatiable wealth of nature. She shows us many beauties, but she is million fathoms deep—Everest.

It is a most logical outcome that will bring an honorable confidence.



the means employed; the natural requires examples of earthly things, the spiritual of heavenly things.

The Scriptures tell us that "God is love," and "He loveth the world." The illustration of God given in proof of this, is the gift of His Son, sent into the world to save the world. This illustration of His love to the world is to us, the evidence of His love. It exhibits to us the character of love. In the execution of offices of love, services are performed which improve the condition of others. Christ and His servants do these services. We see that in the lowly condition he entered into. Here then is presented the idea of humility in its most impressive form. The offices, then, of humility are not to place ourselves above others, but to share with others as our equals. To save others, is to hold up others as our superiors, as though our services are the services of those saved. Thus while the ministry of Christ's incarnation gives as the idea of humility, it also gives us examples of love, of patience, of truth, of pious devotion, of kindness and of self-denial. In short, it gives us the idea of a perfect man; and through the exercises which these ideas teach, we may be lifted up toward God in character, "being made partakers of the Divine nature."

Taking now these facts, together with the evident design of our Lord in washing the feet of the disciples, which design was to teach them a lesson in humility, and in giving them the precept "Ye ought to wash one another's feet," the application can be easily made; namely, that they, the disciples, in the practice of His service of humility, might *see fully understand, maintain and communicate the idea of His character, and of services due to others in like manner as of first commandment to them.*

We also notice that Christ gave many examples of humility during His earthly ministry; the example of foot-washing is the only one which is so clearly the idea of humility, is offered to any ordinance as a church service or a church ordinance. It is not offered to baptism, to the communion service or to the apostolic injunction concerning the Christian salutation, nor by the solemnly solemn injunction of James 5:11, but this stands alone as the only special church service which is manifestly the idea of humility as equivalent to a proclaimed rejection of the principle it inculcates. This is painfully manifest in the life and practice of those religious bodies which have thus set aside this Gospel method of teaching humility.

The opportunity was offered the writer of hearing a sermon preached by a minister representing a church, which at one time was a Unitarian church, but like others, of late years, set aside this ordinance. His theme was "humility." In the course of his remarks he said, "I shall advocate this." He gave the following as his idea of what humility teaches: "If you are able to dress in fine, costly garments and in such a costume attend church, and there happens to be an unoccupied seat by the side of a person who is poorly clad, you should not turn away, but should occupy that seat, and if you are truly humble you will do so."

It is known that the philosophy of the Stoics taught what was equal to, if not superior to this, more than two thousand years ago, and if this is true humility the world need not be Christ to teach it.

It is to preserve the idea or spirit of a thing, to maintain its presentation to the form of that thing. What then is the form? I answer: Form is evidence of the existence and possession of an idea or spirit. It is the manner of its expression. Form then, is the language of men's lives. "For of the abundance of the heart the mouth speaketh." Humility was a factor in Christ's life, finds satisfaction in His service, and is manifested, and by these means, is manifested to others, and by these also it is perpetuated. Forms of spiritual life are necessary to the existence of that life in the same sense as that forms of vegetable life are essential to the existence of vegetable life.

Take for example the plant just budding into life and form, and as its tiny shoots are starting from the soil, and its roots are beginning to penetrate to demure the plant of its life and its season of growth will be brief and soon it will die; because the life of the plant was checked in the attempt to take upon itself expression or form.

It has been said that the same result is obtained in talking to a Frenchman on the

subject of holiness, as would be in discouraging to a heathen. He has no conception of the idea, because he knows nothing of the form of holiness. But may not form be hypocritical? Certainly, yet this argues nothing against the necessity of form in the world. Are not many prayers that are offered simply formal prayers, devoid of the spirit of devotion? They are; but how long, it may be asked, will the spirit of prayer exist without the form of prayer? So it is with all the emotions and possessions of which the human heart is susceptible.

Human actions are signs—they are tokens; they are evidence, and infidelity preclude to the world without the character and determination of the world within.

We now proceed to answer more directly the question regarding the utility of foot-washing as a church ordinance; and we here affirm that it is not simply an assumed, meaningless form of humanity, but is an authorized method of its expression, and also a means of its growth, and as such is calculated to qualify men for their proper relations of life to the interests of the world, and the condition of moral culture, and is necessary. It was recognized and provided for in the law as given to Moses. See Deut. 26:5, in which the Israelite, after possessing the land, was commanded to present his offering, and in connection with this act he was to speak before the Lord his God and say: "A Syrian ready to perish was my father."

The reason doubtless of this peculiar rite, was that the Israelites were to be reminded thereby of their own lowly and of their humble origin; and thus it would serve to restrain the spirit of vanity and curb the development of pride in the human heart, they were greatly given at that time to the practice of extolling and elevating their fathers, warriors and warriors, and in performing the same act of foot-washing, they should be reminded that the same ancient Israelites is not to uplift the heart in pride and self-esteem, but is calculated to humble the worshiper.

Another desirable and satisfactory result growing out of the practice of this ordinance is, that, instead of fostering distinctions in the church, it is calculated to break down the distinctions which wealth, a name or position tend to create, and to teach us that we should not glory in the distinctions of the church—the family of God's children on earth. How much more desirable is this than the fruit of these earthly distinctions, such as jealousies, strife, jealousy, envy speaking, secret heart-burrings, and the pompous display of fashionable attire, such as the poor among them cannot possess. Many such feel themselves debarred from the privileges of the church of their choice on account of the distinctions which pride fosters among their brethren and sisters. Often have such persons said to the writer: "We cannot attend our own meetings. One people are too proud. They will not admit me, unless I make some profession of distinction to themselves; and to attend upon our services, brings me in contact with them only to be wounded afresh."

We submit in all candor, the necessity of some internal arrangement of the church to correct this monstrous evil which has fastened itself upon the popular religious orders of the age. As a specific and effectual corrective of this evil, as a means of developing the true and profitable Christian fellowship, embracing rich and poor, the poor, and recognizing all in the beloved communion of saints, there is nothing superior to the admonition of Jesus, "Ye ought to wash one another's feet," if applied and observed in the spirit of the precept. "If ye do know these things, happy are ye if ye do them." "Ye have known that I have said to you." In the formation of this spirit which leads to social and Christian equality, is found the utility of foot-washing as a church ordinance, and without the full recognition of this Christian equality, no pure love of God can be possessed.

"I have given you an example that ye should do as I have done to you." John 13:15.

## HUMILITY.

BY LOTTIE KEITHING.

"Ye fit his, who's wanted after me is preferred before me, whose that's latched I am not worthy to unlatch." John 1:27.

Our Savior said of John the Baptist, "Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist." The prophets foretold the coming of Christ; but John was sent to prepare His way, as His forerunner, to inaugurate His approach. Was he proud of his office? No, indeed; he was humble. It appears as if by his gentleness and humbleness of his work increased his service of his own unworthiness. Who was he, to be called to such an office?

He expressed his feelings in these words: "I have said to you that I am not worthy to unlatch. In these days, when a great man returned home, he was met on entering, by a servant; and the first thing to be done was to step down and unhook the strap that bound the shoe to his foot. This was a duty done by the servants. Now, John confessed that he was not worthy to do even this for the Savior. He felt, though one of the greatest of His servants, yet felt himself unworthy to do that very thing."

Thus he felt, and this should be our feeling; and we should think of others and try to do them good. We should think of ourselves humbly at all times; but not so much so as when the thought of our Savior is in our minds. If we think of His greatness and our littleness, His holiness and our sinfulness, all His doings and our unworthiness, then we are "burning and shining light," but who was he, compared to Jesus? His works were not vain; he did not place himself too low when he said, "whose shoe's latchet I am not worthy to unlatch." With all our love for John, this should we think of him when computed with his and our Lord.

John had a work to perform for the Lord, and so have all the followers of Christ, however humble. We should think humbly, unworthily to serve Christ in even the humblest way. Let this be our thought. It will keep those humble who are called to a high position in the church, and it will make those contented who do not hold high positions. It is an honor to God to serve Him in the most humble manner. The wisest word spoken to the doctrinal, and the wisest and proudest folly of the afflicted, cured for, and a cup of cold water given "for Jesus' sake," these are acts of service to our Lord. Humble as they are, our Savior does not despise them. Let us be content to take the place He gives us, and in that place work faithfully, diligently, and esteem it an honor to do Him the humblest service. He is so far above us, He is still our Savior. He was great when on earth, though He then had put off all outward signs of greatness, for us that He was great; but it was for that and the shameful death upon the cross, that through His death we might be saved. His life is great in His glory now. He is our Savior, pleading our cause, and sending us gifts. Even when we, like John, think of ourselves and Him at one view, and see Him great and ourselves small, Him holy and ourselves sinful, yet the view need not alarm us; for that holiness is of our Savior. By His sacrifice, He atoned for our sins; by His righteousness He justifies us by His goodness, and so whatever we are faithful followers, and do whatever He commands us.

Maria, Pa.

## THE CHURCH OF CHRIST.

BY W. H. BOGGS.

No. 5.—God's Love.

In our list, we noticed how good and just God's dealings and punishments was to those who were the sons of Israel, and those who wandered from God in search of life, in keeping with their depraved virtues. He loved them still, though he was deserving of God's wrath and indignation. He created the universe and the beings that inhabit it for His glory. When man fell, there remained nothing in him that would shed a single

ray of glory for that Power that breathed him into existence, save the temple of clay, the mechanism of His workmanship. God at once looked forward to the time when He could atone for this sin, hence find joy and pleasure in the offering of Adam.

Man, like all the rest of God's works, was created when his life and mission was entered His purpose. But God loved man. It is manifest toward us that "God sent His only-begotten Son into the world, that we might live through Him." And in the following verse, we are told that it was not because "we loved God, but that He loved us, and sent His Son for the propitiation for our sins." So when we were not because we loved God, but that He loved us, and sent His only-begotten Son into the world, but it was in consequence of Fatherly love. This was the moving cause—the motive power that prompted God to rescue us, and cleanse our hearts from the curse of the fall.

For God loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." We find, by reading, the two previous verses, that Christ was prefigured by the serpent. The serpent was ordained by God to cure those who had been bitten by serpents. They were repaired to look upon it and be cured. So it is with Christ. He is the cure of sin, and he is cured. There are two ways of believing in Him. There is a disinterested belief, and an interested belief. The former is expressed by all accountable people, and is never productive of good. The latter prepares our hearts for the conception of divine truths. A truly interested belief is always productive of good.

"Hehold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is, indeed, an unfeathered love! We cannot find words to express the love God is making manifest every day of our lives; not only protecting us from the dangers, that surround us, not only in delivering us from the bondage of sin, and relieving us from its penalties, but in the mansions or home now in preparation for those who receive the faithful, was the end of their sojourning here in the flesh. We cannot know God to perfection, but we can have sufficient knowledge of Him, fully to appreciate His goodness, love and mercy.

The world is and ever has been, conscious of guilt. None ever had an unholiness ambition to reign in the hearts of men, and hold sway in rule over every attribute of the soul. When he is true to himself, his spirit grows cold, unfeeling and unfeeling, and the unfeeling, that challenged its authority. So much so, that should it ever again gain salience, it "taketh seven other spirits more wicked than himself." The burdened soul felt, this felt in need of a power that with God, it raising it to a higher plane of moral purity.

This condition of the helpless soul, crushed by sin, mottle the incarnation, work and mission of Christ a necessity. He came forth from the presence of the Omnipotent One for the unfeeling and loving purg of breaking the fetters of sin and liberating the sin-oppressed soul, lifting it from the depths of moral gloom and placing it upon the highway of holiness.

## "I PRESS TOWARD THE MARK."

—THERE is a touching story I remember, told of a modern sculptor, who was found standing in front of his masterpieces, sunk in sad reverie; and when they asked him why he was so sad, "Breman" he answered, "I am sad, because I have not finished the work I had in mind. I am sad, because I can think of no other." This is it. And, therefore, there is no other than what I dream and what I can do, I feel that the limit of my growth is reached." Unless we sever an ideal far above us, the actual would never approximate toward it.

The very characteristic of the idea of growth in grace is the infinite approximation to an indefinite ideal. The type for us is the Son of God, the only-begotten man, Jesus Christ. To that supreme beauty our nature is capable of unlimited approach.

Selected.

"THERE is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed light and gladness."

**Brethren at Work.**

Published Weekly.

D. L. MILLER & JOSEPH AMICK,  
Compositors and Publishers.

J. H. MOO. JR., LITHO.

JOSEPH AMICK, BUSINESS MANAGER.

**SPECIAL CONTRIBUTORS.**

Ernest Ely, A. W. Baker, D. E. Breckner,  
Joseph Evans, S. N. Reynolds, F. E. Benschopfer,  
David Kenyon, C. E. Bingham, J. W. Beardslee,  
David Rice, J. S. Perry, B. T. Rosenman.

**OUR PAPER.**

The date after your name on your paper tells you what time you have paid. It means before a receipt and a request for payment. Thus "J. H. MOO, JR." means that the paper has been paid for that time. "J. H. MOO, JR." means that the issue will be paid for. **THE PAPER WILL BE PAID FOR BY THE NAME OF THE PERSON WHOSE NAME IS ON THE PAPER.** If you do not wish to be paid for by your name, you must write us before the date of your issue.

The produce exported from New York to the rest of the world was valued at \$8,410,300.

The church at Lunenburg elected a lay member as delegate to the A. M. this year.

Ctus. Derby, the layprocurator in the almshouse, at Salem, Mass., died March 30.

Public executions in the State have been abolished by the Tennessee Legislature.

Tot floods on the Mississippi are subsiding, and serious danger is reported as over.

The murders in the United States last year averaged two a day, the executions two a week.

Amox. Berkeley has changed his address from Delta, Ohio, to Homesville, Gage Co., Nebraska.

It is possible let every church send a delegate to the A. M. It is important that every church should be represented.

Bro. Wm. G. Teeter is now located at Mission, Iowa. He is leaving his entire time to the book-carrying business.

The season is here for organizing Sunday-schools in the country, and we hope there will be a general move all along the line.

Bro. Geo. Bucher's address is now changed from Cornwall, Lebanon Co., Pa., to Kleinfelderville, same county and State.

Bro. D. C. Mooman, of Va., has returned from his preaching tour among the Brethren in Maryland, and reports some good meetings.

An additional crater has opened in Mount Etna, and the lava threatens many villages, from which the people are fleeing for safety.

Bro. Jacob Hamilton, of PAROLA, Iowa, whom I announced that his address has been changed to York, Guthrie Co. of the same State.

During the last year the Baltimore Conference of the M. E. Church South received \$152,000 for missionary work, the largest contribution since the war.

The *Primitive* think that the Eastern District of Pennsylvania should take the next Annual Meeting, as it has been in the West a number of years in succession.

SUNDAY-SCHOOL workers should send for sample copies of the *Young Disciple*, just the paper for the little folks. Address: Quinzer & Bransburgh Bros., Huntington, Pa.

We have another supply of Bro. Lewis W. Teeter's Treatise on Trine Injunction, and are now ready to fill orders for it. Price, ten cents each, or three copies for twenty-five cents.

BRETHREN Metzger and Vaniman think that the more closely we will follow the St. Louis meetings, the more we will enjoy our feet. See their communication on last page of this issue.

How much better it would be if Christians would endeavor to settle their own difficulties. They would certainly feel better afterwards, and the whole church would thank them for the effort.

Bro. I. D. Packer writes that he is in the midst of a pleasant meeting in Covington, O., that seems to have been inspired and there were other applicants. He reports the church in good working order.

**\$1.10** IS the price of the BRETHREN AT WORK from the first of April to the end of the year.

ERUPTIONS from Mount Etna have begun, accompanied by earthquakes, which have terrified the people and wrecked many homes.

For the present, Bro. Jas. M. Neff, of Hinton, Ill., has changed his address to Mount Etna, where he is now attending school at the College.

Many of the old students have returned to their homes. We part from them with regrets. Others, from various parts of the country, are here to take their places. We hope they will enjoy the school, and feel at home among us.

A GENTLEMAN who the *Christian Worldly* endorses as authority on religious statistics, states that in New York City there are 480 churches, or one for every 2,466 persons; while there are probably 13,000 grocery-shops, or one for every 100 persons.

A DISPATCH from Geneva dated March 22, says: "The emigration from Switzerland to America is alarming. Several districts are fast becoming depopulated. Guttannen is without an inhabitant. The evodus is owing to lost harvests and American competition."

BRO. John E. Young, one of our ministers, who has been attending school here for some time, left last Friday morning for his home at Tiffin, Ohio. He will be greatly missed at the College, especially by the Sunday-school, of which he was the efficient Superintendent.

We have repeatedly been asked for the best Commentary published on the New Testament. We have always recommended Barnes. It comprises eleven volumes, and will be sent by express for \$15.00, the publisher's paying express charges. We will oblige the work sent by mail will cost \$16.50.

THE District Meeting for Northern Illinois, to be held April 24th, in the Yellow Creek congregation, will commence at nine o'clock A. M. but the delegates are to be present at eight o'clock, promptly, to elect the Moderator and Clerks before the meeting opens. The delegates will please remember this, and be there promptly on time.

A RECENT statement gives the consumption of tobacco in Russia, France and England as being amounting to one pound and one-half pound, respectively, per capita in half-pence; Austria, two and two-thirds; Belgium, four and four-fifths; Holland, five and one-half. United States, three. Just think, 150,000,000 pounds of tobacco in this country alone!

MISSIONARY work will never meet with much success among us till our ministers and elders get to preaching and writing more in favor of spreading the Gospel among the nations of the earth. Opposition to missionary work is not of apostolic sanction, but is contrary to the very spirit that prompted the apostles to travel and preach as they did.

TIMOTHY O. HOWE, Pastor of General Field's first lot work. He entered public life in 1845, since which time he has filled many positions of trust, with credit to himself and the country. He was not a Mason, as is the case with most public men, thus showing that honest, persistent men may succeed in politics, but will not endure the work of secret orders.

SOME of those who oppose sending preachers out to preach the Gospel and build up churches in new places, say that our preachers ought to travel and preach at their own expense, like our ancient brethren used to do. This is a good deal like that way those fellows, we might believe that they would feel a little contented. But many of them want others to go and do the preaching, while they themselves stay at home and make money.

We attended a nine-hour council-meeting at Janant, the first of last week. There was considerable business before the church and much of it was quite tedious, but, when finished, seemed satisfactory. Two delegates were appointed to the District Meeting, and one to the Annual Meeting. One query was sent to the District Meeting. Several minister brethren from adjoining churches were present most of the time. We thank them for their aid.

BRO. A. C. Price, of Michigan, has been traveling and preaching conscientiously among the churches in the East during the Winter. He held over 108 meetings in the last three months.

BRO. Wm. R. Lively, of Adams Co., Ill., lately assisted Bro. C. S. Holsinger in a series of meetings in Marshall Co., Ill. One was asked to the church by confession and baptism.

THOSE desiring Sunday-school outfits will please address Quinzer & Bransburgh Bros., Huntington, Pa. If you are thinking of organizing a school do not fail to send to them for samples of the *Young Disciple*.

We fear that many of the vilified arrangements will not reach us in time for next issue; that is the issue in which all of the notices ought to appear. Those who have not sent in their arrangements will do so at once.

We wish the legislative bodies of all our States would enact such laws as the following: "The New Jersey Senate passed the bill prohibiting the sale of tobacco in any form to minors, under a penalty of \$20 for each offense." We hope the bill may become a law. A part of a lot is better than none.

FOR sending the paper to the poor, we have already expended \$25.35 and received but \$23.10. We cannot resist the pleadings of the poor. Hope the friends of the poor will donate to this fund freely, for these are hundreds of the worthy poor, who ought to have the paper, and yet feel unable to pay for it.

We often wonder if in the apostolic age all the church troubles were brought before the members assembled, and thus discussed privately. Is there not a better way of settling little difficulties, than to spend hours of time in the presence of the hands of the flock? Thousands of good people would like to have more light on this perplexing question.

THE second revision of the Old Testament has been completed by the English revisers. The Dean of Peterborough, one of the revisers, says, though the text has been given over twice, some important matters remain to be decided. For example, whether the seven names of God should be rendered by "Jehovah" or "Lord." This question, he says, causes not a little anxiety.

MEMBERS of wealthy members might easily donate a hundred dollars to the cause of charity, and apply the interest to some benevolent purpose. We heard of one man who set apart \$50.00 to lend to the poor without interest. Another has set apart \$100.00, and each year applies the interest to some charitable purpose. How much good might be done by systematic charity.

THERE is a wonderful opening for missionary work in our own country. It is said that there are nine millions of children in the U. S., who do not enjoy the benefits of Sunday Schools. To gather these children into suitable schools and teach them the Scriptures, is a work worthy the attention of any devoted Christian. This is the work, why should every member can take an active part, and all means to impart valuable instruction to the youth.

UNDER the stars in the different New England States divorcees have become awfully frequent, in Connecticut and New Hampshire in the proportion of 1 to 13 and even less. The Congressional minutes of Hartford lately, in view of the lax system of divorce, resolved not to solemnize marriage where either party has procured a divorce on any of those grounds.

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**CLUBBING RATES**—THE BRETHREN AT WORK and *Primitive Christian*, to the same address, \$2.50. B. AT W., or *Primitive* and *Young Disciple*, \$1.85; or the three papers \$5.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

NUMBER twelve of the *Primitive* contains an instructive editorial concerning the people of India, showing that it is an excellent field for missionary work, and much good is being done there by prudent missionaries.

We also have the book in excellent title concerning the work of women in India.

We are indebted to David C. Cook, of 46 Adams St., Chicago, for a complete set of Sunday-school quaternions, papers and books. His quaternions are not only cheap, but they are instructive. His Sabbath Library contains many valuable works, put up in pamphlet form and sold at extremely low figures. Sample sent for two-cent stamp.

IT would be a good thing if our members could, in a Christian spirit, exchange views through our papers on some contemporary topics. Such a course would enable them to learn much. But it would take much care to keep them from using harsh language, and unbecoming expressions. It is extremely difficult to get some writers to see the necessity of keeping cool while handling a warm subject.

WE are in receipt of a neatly printed work, "The Right and Wrong Use of the Bible," semi-weekly publication, of Lovell's Library, a beautiful 32, Vol. 2, of Lovell's Library, a semi-weekly publication, calculated to supply the masses with a vast amount of reading in book form, at very low figures. Subscription price \$2.50 per annum. Each volume will contain 104 numbers, and each number about 250 pages, making about 26,000 pages of reading matter for \$25.00. The work is neat, and well printed. Published by John W. Lovell & Co., 14 & 16 Vesey St., New York.

WE were before last Bro. M. Fowler showed up some of his apparent inconsistencies in regard to the use of tobacco, this week Bro. Emoch Ely tells the guilty ones how to get rid of the unbecoming habit. We are glad to know that there is a strong tendency now to part of our members to work this evil out of the church, but it should be remembered that mildness and reason will accomplish vastly more than heated words and harsh decisions. All we can do is to bring about gradually that there may be a healthy growth.

ONE of our correspondents mentions that the church where he lives has a new way of raising money for local church expenses. Each member has one cent each week making fifty-two cents per member during the year. The giving of fifty-two cents a year may be considerable upon the part of the poor; that much they can do without any particular sacrifice, but how about the wealthy and well-to-do members? Oh! when they rest contented after giving only fifty-two cents to the Lord's work? If they would give one cent per week for each thousand dollars worth of property they own, it would look a little more reasonable.

A BROTHER writes, that where he lives, there is some trouble concerning the double and single mode of fest-washing, and the members cannot commune together, because they are not in unison. We do not think that members ought to allow differences of this kind to make trouble, and we venture to say that in a church where the members are full of love and Christian forbearance, they will not permit unpleasant feelings to work up among them, concerning the mode of fest-washing. If there is a difference of belief, it is better to be in unison with the Lord's commands than to be in unison with the members without any unpleasant feelings whatever. Why not let such things be settled by a majority of the members? That would be fair. And it does seem to us that Christians ought to submit to each other in this way.

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There is a right and a wrong way to do business, and by adopting the wrong way business cannot well be avoided. We are going a little trouble with some of our District Meeting announcements. The proper person to send in these notices is the Clerk of the District. He should attend to his work carefully and promptly, and those mistakes are not his, but the one to have them corrected. All Districts there ought to be some kind of an understanding about such things, for what is everybody's business is nobody's business, and this thing of people depending on somebody else to do a piece of needed work is almost sure to prove a failure.

We hear different stories in regard to Brethren engaging in lawsuits. Members should be taught to know, as the report is true, that those that are not of us say it is true, the Lord knows who is correct. But true or false, lawsuits are positively condemned by the Scriptures. No member, or set of members investigating or entering suits should be thought to account at the earliest possible opportunity. They who do such things do wrong. We can hardly think the report is correct, but if it is, we want it distinctly understood that the B. at W. condemns such suits, and so does the general Brethren body. Any member of the Brethren take up the law in any way? Nay, verily, it would be far wiser to suffer.

The time for sending in Love-fest announcements for publication is here, and a large majority of those who write such notices will string them out about thus:

*Dear Brethren,*  
I wish to inform your many readers, that we, the members of the Manassas church, B. at W., held our first meeting March 17th, and decided to hold our next meeting at the same meeting place, on the 14th of May, at 8 o'clock, commencing at 10 o'clock A. M., and to continue over the next day. We extend a hearty invitation to all who wish to meet with us, especially to those who are new. Do not forget to bring your own paper and much oblige. By order of the church, J. C. MESSING.

It is not necessary to write so much when sending in a notice for publication. Why not write about this on a postal card, or on a separate slip of paper?

*Love-Fest.*  
Bro. B. and J., of the Stone Springs church, Brethren of Manassas, B. at W., commencing at 10 o'clock A. M. J. C. MESSING.  
Manassas, Va.

This unkind work for the one who does the writing, and less trouble for the one who reads the notice in type. Brethren notices of this kind should always be written on a separate slip of paper, if not sent in on a card. When a notice is written in connection with other business, it is often overlooked, and it does not find its way into the paper.

#### WHOSE FAULT IS IT?

We have handled our own negligence. It is not so much of lack of love and money. How is it, that the B. at W. in the Eastern churches have, as a general thing, failed to pay the salaries of their preachers, who are the lords of the church, while in the other denominations it is to be feared on the contrary? How is this? Will you explain?

THE above is a very necessary inquiry, and deserves special attention. Hundreds of ministers have made the same inquiry, and when suggested to us, we have given but one answer, and shall present that in this article. It is evident that most of our ministers and others have too much of the church burden to bear. They must be at the expense and pains of preparing themselves for the ministry, must spend considerable time filling the calls for preaching, their own work must be neglected, their families neglected, and whatever expense may be incurred in this way, must be borne by the ministers themselves. Other members, unacquainted with, attend the meetings with too much inattention, but are at an expense wherever in support of the Gospel, nor do they help the minister bear his burden as it is their duty to do. So far as preaching is concerned,

The preacher must bear the cross alone, And all the rest go free.

Even when a meeting-house is to be erected, money raised for missionary purposes, church expenses, etc., the ministers are expected to give as much as the other members, and sometimes a good deal more. All this is expected of them that they may set a good example before others. We do not say that

this is the case with all the ministers, nor with all the churches, but it is far too much the case.

Now we shall try and tell you where the fault is, and also point out the remedy; and while doing so, no one, acquainted with our circumstances, will likely accuse us of self-interest, for we have been very kindly treated by the members in this respect. During the time we have lived in Northern Ill., and preached for the Brethren here, we do not remember of being asked for a dollar towards our board, in any way, or for any other church expenses, in the other way, except as was to preach, and the other members would help the rest of the burden. We say this solely for the purpose of showing that self-interest has nothing to do with this article.

The fault is with the preachers themselves for not teaching the members better. Most of our ministers are too timid about things of this kind, and will not preach their sentiments, fearing that the members will think that they have self-interest in view. We ought not to be afraid to preach the truth, and give a good reason for our practice.

Ministers are too much inclined to keep the financial part of the church work in their hands, while it ought to be in the hands of the deacons, or a finance committee appointed by the church. Teach the members their duty; show them how it is their duty to bear their part of the church burden, in preaching the Gospel as well as other things. Show them that no man should go a warfare at his own expense, that the minister is the servant of the church, and that the church should require no more of him than of any other member of the same ability. Give the members a plenty of instruction, that it requires both time and effort to study the Word and preach it, and that while you do that, they ought to take an active part looking after the things pertaining to church expenses, etc.

It would be well to have a finance committee composed of deacons and private members to look after the church finances. At most of our council meetings, when money is to be collected, the preachers are expected to pull out the pocket-book and lay down the first money; the deacons next, and then the other members. If the collecting of all the money were in the hands of a finance committee, there would be no necessity of raising money, for church expenses, at our council meetings; the members would be called on privately, and the money handed over to the treasurer.

A method of this kind causes others to take a more active part in church work, and thus greatly reduces the preacher's cost; not only that, but it helps the preachers first to respond to the call for money. I do not believe in wholly exempting the ministers from church burdens, but they ought not to be required to bear more than their parts.

This is the way we write, and preach also, and indeed to keep up that practice so long as we understand the Bible as we now do. While other churches may have gone too far in siding the preachers in their work, we perhaps, have not gone far enough. Our method of preaching a free Gospel in the communities where we live, is a blessing that any people may well covet. It tends to implant in the hearts of the people a one-ness and morality that may build up good Christian congregations where they otherwise could not be organized. And while we labor hard to obtain this simple, method, and avoid the salaried system, let us guard against allowing much of our time and talents on our own members, who with their limited education, and want of training in the art of teaching, have about as much as they can attend to when they give their attention to the preaching of the Word.

Early train the members in the art of giving, and do not spoil them by doing all the work yourself. Many mothers spoil their daughters by doing all the work and let the daughters take the world easy. Elders may spoil their congregations in the same way, and afterwards regret it. Paul seems to refer to this when he wrote thus to the church at Corinth: "For what is it wherein ye were inferior to other churches, except it be that I

myself was not burdensome to you? Forgive me this wrong?" 2 Cor. 12: 13.

#### DANCING.

HERE is what some of the ancient Fathers have said about dancing; they were among the best educated men in the world at that time; men of influence and piety:

St. Ephraim says: "Where there is dancing there is rain for women, grief for the angels, and a feast for the devil." "What," writes St. Jerome, "shall I say of those lively dances, performed to the sound of seductive music? Does not the devil himself, in person, join in these dances and take part in such amusements?" "No one," says St. Basil, "returns from a ball as chaste and as modest as he went out." St. Augustine declared that "dancing was a relic of paganism, and that it was a greater sin to dance than to plough on Sunday."

St. Chrysostom told his people from the pulpit of his paternal church of Constantinople, "that he would not allow any one to enter the church who danced, and that if he knew that any one was dancing, he would have him out of the church."

"You could scarce," says St. Ambrose, make any severer remark of a woman, than to say that she is a dancer."

#### HELPING THE MINISTER.

SOME of our enemies are trying to make it appear that the church has a "hired ministry," and that in some instances we are actually paying our ministers salaries for preaching. The charge is as false as it is possible for a charge to be. To our knowledge there is not a salaried minister in the Brethren-ship, nor has the church a "hired ministry" in any other respect. Our ministers are hard-working men, most of them poor, and are doing as much for the cause as ought to be expected of them. They work hard, make their own living, and in many instances are at heavy traveling expenses, in order to fill some of the many calls made upon them. During the cold, stormy weather many of them are from home preaching, while their families are alone, try to get along the best they can. Cold, cold dreary home it is when the wife and children are alone, and the stormy blast is howling around the building. Perhaps the family needs help, at least it needs sympathy. Then if some one has Christian charity enough about him to give something to this hard-working minister and family, the cry goes forth "hired ministry." It is a shame that professing Christians should do such things. We are asked to raise the false charge, that we might to help in the good work.

Hundreds of good ministers need help, and members who are able, ought to help them. This is Gospel doctrine, was both endorsed and practiced by our old and steadfast Brethren who have gone to receive their reward. There was that good old Bro. Peter Nend. He was poor, and did a grand work in his time. The members helped him much that he might devote more time to his Master's work. Many others have received assistance, and are receiving it to-day, and we thank God for it. We are not favoring the "salaried system," nor the "hired ministry," but we do favor, and stand in defense of the idea that the needy minister should be aided in his work. So far as spelling them is concerned, it may be well to inquire whether those who are refused to give of their abundance, are not the ones that are already spoiled.

They who should a minister, who has to make his living by hard work, be called from his family two months and receive nothing save his bare expenses? What? Must his family do all that time for a living? Would he not to have enough extra to meet all his family expenses? If it were you and your family, you would say, yes, every time. Why not do unto others as you would they should do unto you?

We do not mean for those remarks to apply to ministers who have good farms, etc., and are actually making money, nor do we mean for them to apply to those who preach simply of Sundays occasionally, and need no time, nor be at any expense, but we

mean that class of ministers who are poor, and worthy, many of whom ought to be in the field preaching, but can spare neither the time nor means to do so. We also refer to another class, called away from their employment to serve the church, when all their time is actually needed in support of their families. To those classes we refer most emphatically.

There is among us another class, men of ability, to whom the church sometimes gives a farm or something that way, if they will locate in the church and help the cause along. This is a good feature, and one that is quite commendable. It is helping the minister in a way that enables him to help himself. But as for a "hired ministry," or a "salaried system," we have nothing of the kind in the church.

We value our free ministry system. Properly managed, it may accomplish wonders in the rural districts, but when it comes to missionary work, we must be free to assist those who are entitled to aid.

#### ENLARGED VIEWS.

As our views of things have much to do with our actions, it is a duty on our part to examine ourselves, and see if our views of Christianity and our duties have not been too contracted, and whether a considerable enlarging in this respect would not add greatly to our own good; and efficiency in our fields of Christian labor. It sometimes becomes a question with us, whether many of us do not have too much church, and too little Christ. The preaching of the Gospel is the prominent feature of the Scripture and churchism is kept on the back ground. If we do not receive this idea by setting our hearts too prominently the church, as an organization, and leaving the preaching of the Gospel in the shade? Christ's views of having the Gospel preached, were wonderfully large. The provisions in it, are adapted to all nations, to every eye, and that these provisions may reach the intention of their great Author, there must be an enlarging of our views in this direction. We must catch hold of the greatness of the design of the scheme of redemption, and then labor that the end may be reached. While too much importance cannot be placed on the necessity of placing wise shepherds over the sheep, to feed and keep the flocks together, it is by no means the whole duty of those who have found Christ precious to their souls. There are sheep that are not of the fold, yet, too, must be brought in. To do this, there must be a considerable enlargement of our views in regard to missionary work. To think that heaven is to be made up of a small portion of the United States does not comport with the promises made, nor with the expressed desires of our Heavenly Father who wills that all men may be brought to a knowledge of the truth and be saved.—H. B. B. in the *Primitive*.

The editor of the *Free Thinker*, an infidel paper published in England, has just been sentenced to twelve months' imprisonment at hard labor for railing in his paper the doctrine of Christianity. This was done under the old statute against blasphemy. Robert Ingersoll, if in England, would be likely to share a similar fate. It is true that by the common law blasphemy is a crime; yet it may be well doubted whether its enforcement is of any service to society or the interest of Christianity. Religion can get along without this law quite as well as with it.

#### REPORT OF DONATIONS RECEIVED.

Donations for Friends.

THE following sums have been donated by the persons named, to send the B. at W. to the persons specified by them:

Louis C. Lewis, .....	\$ 1 00
William C. Henry, Jr., .....	1 00
Henry Sintonman, Va., .....	2 00
Aaron Coy, O., .....	1 00
E. B. Bogue, N. C., .....	1 00
Previously reported, .....	143 65
Total, .....	\$149 65



## Correspondence.

*Notes*—Those that found the Lord again after an absence, and the Lord brought back to them, and a book of recollections was written before them for them that found the Lord, and that thought upon his name.—John 1: 1.

From Covington, O.—March 24.

*Dear Brethren:*—  
BROTHER Parker of Ashland, has been preaching here for some days. A good influence is taken in the meetings, and thus far two have been baptized. H. J. K.

From Washington, Kan.—March 20.

*Dear Brethren:*—  
ETTING additions in this congregation; for during the Winter by letter,—four during the present month by baptism. Prospects encouraging; church in union. A. F. DEETER.

Announcement.

For the benefit of all wishing to go to A. M., I would say that E. E. Patton, Passenger Agent of the B. & O. R. R., will be at the District Meeting in Meyersdale, to give information relative to rates, etc., to A. M. His address is Somerset, Pa. C. G. LINT.

An Announcement.

The Committee of Arrangements for the next A. M. at Bismark Grove, have appointed one to make arrangements with the Lake Erie and Western R. R., as their headquarters are in Lafayette. Will make full arrangements and report by April 10. GEO. W. CAFFE.

From Monroe, Ind.—March 20.

*Dear Brethren:*—  
JUST closed meetings at Dolgortown, Whitley Co., Ind., with four additions by baptism and one reclaimed. Was called here to preach a funeral and hold some meetings. Commenced meeting last night at Strickland school-house. Will continue this week and report at the close of the meetings. Weather very cold; some snow. GEO. W. CAFFE.

From Cedar Lake, Ind.—March 19.

*Dear Brethren:*—  
Our annual council, March 19th, was a highly enjoyable meeting. The thirty-two 33 members, all in love and union, for which we feel thankful to Almighty God.—Brothers James Barkton and Harris Ellison are chosen delegates to our District Meeting. Our Love-feast is to be June 14th, to commence at 10 A. M. Our Winter has been long and very cold. Fall crops look well. G. L. PATTERSON.

Announcement.

The D. M. of Middle Penna's will be held on the 18th of April, with the brethren of Back Creek congregation, Franklin Co., at the Upton meeting-house, two miles south of Williamson. Those coming by railroad, take cars at the west, will strike the Cumberland Valley Road at their nearest point, thence to Chambersburg, where they must change cars on the Southern Penna's Road for Williamson, where they will land, and connect for the place of instruction on the evening of the 17th. The D. M. leaves Chambersburg for Williamson at 1:55 P. M. ADAM PHEASANT.

From Nevada, Mo.

*Dear Brethren:*—  
The object of this communication is to encourage brethren in the East, who design visiting West, to locate where they may be needed to help build up the cause of the Master. Especially should ministers make this one of the leading considerations in looking up a location. Last Friday, Bro. D. D. Winegar, they will land, and connect for the place of instruction on the evening of the 17th. The D. M. leaves Chambersburg for Williamson at 1:55 P. M. ADAM PHEASANT.

From Nevada, Mo.

Slough lives in the best part of the county, five miles northwest of the county-seat. Land is advancing fast. I saw several farms that sold for \$10,000, a half section in each. There is still some cheaper land in the neighborhood, not so well improved. Ministers traveling through will make a note of this. S. CECIL.

From Round Mountain Church, Ark.—March 18.

*Dear Brethren:*—  
SINCE our last report we have received the following, towards defraying the expenses of holding a meeting-house:  
R. Spackel..... \$ 5 00  
Abraham Himes, Bethel church, Ind., 3 25  
Samuel Rouse and wife, Yankton, D. T. 5 00  
Jos. Amick, (through B. at W. office) 2 00  
A. brother, North Manchester, Ind. .... 2 00  
John Metzger, Carro Gonda, Ill. .... 1 00  
Total..... \$12 00  
M. M. ESKIN, Treasurer.

From Carey, O.—March 22.

*Dear Brethren:*—  
ON the extreme South of Rome district we have a group of members and a very comfortable meeting-house. The church was dedicated Jan. 21, On Feb. 18th, Bro. Jacob Hestland, of Waukegan Co., came among the Brethren, and they prevailed upon him to remain a few days, which he did; preaching in the evening and visiting among the neighbors in day-time. Continued meeting until the 26th. The immediate result was, seven received by baptism and the members much built up. Bro. Jacobs, though young in years, exhibits a fair to become an efficient workman. May the Lord ever keep him faithful. L. H. DICKEY.

That Rumor.

As there is a report out that the Panther Creek Church has lost some members by the actions of its late pastor, I wish to make a few notes. I am glad to say that is a mistake. Up to date, we yet stand united, as far as I know, with the general Brotherhood and its principles; and after trying it for about thirty years, I have found nothing yet to exchange it for, pride and fashion not excepted. Yet I learn lately that there is some underground work (by outsiders) going on, to try to make some among us, who will let Satan and his agents his work, and seek to become an efficient workman. May the Lord ever keep him faithful. L. H. DICKEY.

Rumors, Ill., March 21st.

A Request.

*Dear Brethren:*—  
The Brethren of the Hokey Creek congregation, Nodaway Co., Mo., will meet any of the Brethren at Hopkins station on the C. E. & Q. R. R. (on the line from Chicago to St. Jo) who will stop with them. We seldom have traveling ministers to stop with us. We do hope some of our ministering brethren will give us a call. Bro. Daniel Boyer and W. F. Fisher live six miles south-east of Hopkins; W. F. Davis, W. H. Clark, E. Reick, E. Babylon and W. B. Sell, live 10 to 13 miles south-east of Hopkins. Those who contemplate stopping, should drop a card to either of the above, at Grayson City, Nodaway Co., Mo., except Daniel Boyer, whose address is Hopkins. Be sure to state when you will be at Hopkins.

From Primrose, Ohio.—Mar. 19.

We had our council meeting the 17th of this month; it was one of the largest councils we ever had, and also one of the best. A visit was paid to all the members, and they were found in love and grace. One was received by letter and four were granted letters. Bro. Joseph Moore was chosen as delegate to represent us in District Meeting. The church sent one query to Annual Meeting through District Meeting, which is as follows: It is considered right, according to the Gospel, to give us a call, and to receive the members into the church of the Brethren that were baptized by expelled ministers, or those that left the church and joined in with the Old Order or Progressive churches, with-

out re-baptizing them? It is considered right, then how is it with those that are baptized by ministers that never were members in the Brethren church?

We have adopted a new plan to raise money to carry on our church affairs. The plan is, every member pays one cent for each week quarterly; this makes fifty-two cents a piece. In this way we get all the money we need. Our Love-feast is to be the 10th of June; all are invited to attend. We hope ministers will not forget the time.

The storm that was prophesied to be here the 9th, did not come along till last night; it did not blow very hard, but the snow fell about sixteen inches deep, and it is still snowing. Yours in the one Faith,  
JACOB SHANBOUR.

From New Haven Church, Grant Co., Mich.—March 17.

*Dear Brethren:*—  
THE brethren met in church council at the house of Bro. Daniel Chambers, on the 3rd inst. Church business was transacted solemnly in a satisfactory manner. The church was proper to appoint a delegate to attend the next convention. Bro. A. M. to receive the report of the convention. Bro. David White and the writer were elected delegates to D. M. Three members were also received at the above-named council, by letter. One was also disowned, by request; so, while we are made to rejoice to see members coming into the church, we are made sorry when others become weary of well-doing, and seek to be disowned. We are glad to hear that such may be the error of their ways before it is, eternally too late? The members, in general, seem to be earnest workers.

ELEAZAR BORNEMAN.

From Jas. R. Gish.—March 21.

*Dear Brethren:*—  
ON Tuesday, the 5th, wife and I went to Flanagan, Livingston Co. Had two meetings in the Disciple Church. As they wanted the house, we then went about twenty-five miles further East, to a place called Sumner. Had two meetings in a school-house. We then returned to Carey, N. Y. Concluded a meeting in a school-house; expected to continue some days, but had only three meetings. Were called home on account of sickness in the family. We much regretted that we had to close our meetings when we did; but, after all, it was perhaps best, as I have not been well since,—unable to preach in the neighborhood of Carey, there are about fourteen members. There would be a good opening for a minister; good country, markets convenient. Who will go and build up the Master's cause? Address Daniel King, Jr., Colfax, McLean Co., Ill.

From D. L. Williams.—March 20.

ELLEN Grisson, the late confidant with the Baptists here at Antioch, was back on the second Sunday of this month, to preach for his brethren (he is now their regular pastor), and we were to hear him. As they love to dwell upon their avowed name, he again made illustrations similar to those I gave in my report of their discussion. He produced another of his strong points, as he considered it. "The ark is a fit emblem of the church of Christ, and there was but one name represented in it; that they were all Noah's, and were all governed in their names by him, who was the head of the inhabitants of the ark." After the services closed, I asked him for his authority to call them all Noah's. His answer was, "Are not all of your sons called 'William'?" I said that they were not. But he said, "In that name, one name represented the wife was not called after her husband's name, as they had no surnames then; and we have no Bible account of the wife ever taking upon herself the name of her husband, as it is now. Mary, the mother of Jesus, was espoused and married to one Joseph, of Nazareth, and she was called Mary Joseph. But the three Marys were designated as such: Mary, the mother of Jesus; Mary Magdalene, and the other Mary. We discover, in the Gospel, that what we call surnames were then just coming into use, and mention is made of very few such. Will some brethren give a full explanation of when it came into general use, and when it became a name for the wife to take upon herself the name of her husband? I give the above to render assistance to my brethren, when they are ques-

tioned as to the propriety of using the name "Christian."  
Drewsville, Mo.

From Homesville, Neb.—Mar. 19.

As many of our brethren and sisters requested us to write through the B. at W. and let them hear from us, I would say, on the morning of Tuesday, Feb. 13th, we left the house of our son-in-law for Napoleon, Henry Co., Ohio. Mounted the train of the Watouah railway, which soon carried us to scenes which will long be remembered. As we neared the thriving city of Ft. Wayne we saw, what North-western Ohio did not suffer—the immense sleet which caused much damage to timber. Trees eight inches in diameter were bent with tops to the ground, fruit trees were much damaged. The track extended far into Illinois. We landed in Kansas City at 11 o'clock, next day, to take for the morning train; remained in Kansas City, until next morning we left for Red Cloud via Atchison, over the B. M. R. R. in Nebraska. Landed safely at 10 P. M., staid all night. As the bridge across the Republican River was broken, and no conveyance there for us to go out of town, we boarded the train eastward twelve miles, and stopped at Guide Rock, left our family at the station while my son and myself walked a distance of two miles to our much loved Bro. Jacob Arnsberger, who conveyed our family to his home of hospitality; here we were kindly cared for. Sunday had meeting in a school-house near by; we tried to preach, but the words, "strive to enter at the straight gate," etc. Followed by Bro. Arnsberger and Bro. Noah Wagner, a young brother whose future usefulness is promising. He took us to his home, a distance of twelve miles, and cared for us while we sojourned with them. Many kind words were spoken to the brethren and sisters for acts of kindness while with them.

As we failed to get a house suitable, on the morning of Feb. 20th I took the train at Guide Rock for Wymore, distant ninety-seven miles; found my way to brother Shively's, where I stayed all night. Next morning went to Bro. H. Brubaker's, Regent Co., Neb., who secured a house for me to locate temporarily until I could find a place to locate permanently. In company with brother Brubaker, we made a trip to Lawrence county; met with brethren and sisters who entertained us kindly. I returned to Guide Rock, brought my family, and am now comfortably situated. Let our sons receive enjoy to eat and sleep under my own roof. I may in the future name my home in Pawnee county. To the brethren and sisters with whom we sojourned, we would say, you have our best wishes for your acts of kindness. To God be all the praise. ABRAHAM BEEBEVILLE.

From Kansas.

Dear Brethren:

ON last Saturday, March 14th, in company with father, A. Beardsall and A. Becher, I started on a trip. Went 40 miles, to visit a little band of isolated members. Reached the place in time for preaching in the evening. Met a large congregation of anxious hearers. Met again Sunday morning at 11 o'clock; also in the evening, the audience still increasing. Here we called the members to attention. Let our sons receive enjoy to eat and sleep under my own roof. I may in the future name my home in Pawnee county. To the brethren and sisters with whom we sojourned, we would say, you have our best wishes for your acts of kindness. To God be all the praise. ABRAHAM BEEBEVILLE.





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VOL. VIII.

MT. MORRIS, ILL., APRIL 10, 1893.

NO. 15.

—Set for the Defense of the Gospel.—Philippus 1: 17.—

THE DIVISION OF THE EARTH.

BY ASHES EVANS.

*(Translated from the German of Schiller.)*

"Take the world," Jupiter once cried,  
"Let men receive it as their prize;  
Take it as your inheritance:  
The earth is mine, like brothers mine."  
Each kindly sought his prize to win,  
The youth, in wood; the clown, in corn;  
The merchant chose the ocean's fall;  
The king tax'd bridge and highway,  
Exclaiming thus, "The earth is mine."  
Quite late in day, the poet came  
From distant climes, his robe to claim.  
Alas! for him the time was over—  
Each owned its Lord forever—  
"Ah, too well I forgotten was,  
I thought my most faithful friend"  
He cried, long before the name,  
And loud complaints to Jove did send,  
"If thou thy time in dreaming spend,  
Wouldst thou, thy 'birth claim' not see,  
Where wast thou, thy part to claim?"  
"I was the poet said, 'with thee."  
My soul, untraged, gaze on thee—  
Mine ear heard harmonious tones—  
Forgive me, if my mind, aghast,  
Forgot the things of this world."  
"The word is gone," what shall we do?  
Grief, trouble and quiet no longer miss,  
It on Olympus' top to dwell  
It pleases thee, it shall be thine."

ARE YOU GOING TO A. M.?

BY A. HUTCHINSON.

You may think strange of me for asking that question. But if you say you are going, I have another one to ask; and that is, are you going for? You may say, you are going there to meet with the brethren and sisters from the different parts of the Brotherhood, to have a pleasant time with them. Well, that may be all well enough. But do you know that there are dear brethren going up there who are burdened with the weighty responsibility of the work of said meeting? Do you not think, that in order to have a good time, every one of us ought to go up there with a heart full of prayer for such, and thus help those upon whom the actual business of the meeting devolves. "Oh," says one, "I thought the business of the meeting rested upon all who attend!" That is just what I wish to get at. I fear too many go without feeling that they are parties upon whom the business of the meeting devolves. If each one could feel that the success of the meeting depended upon him, and that the future prosperity of the church depended largely upon this meeting, they certainly could not go there either to faint fail, or to oppose the work of those who, we know, have the cause at heart, and are working for no other purpose than the good of the church and the glory of God.

Now, if you wish to have a good time at that meeting, go up there to work with the church. And let that all-compassing prayer be, "Not my will, but thine, O God, be done." Then the church will be able, through the members, to express, in its decision, the mind of God. Then we can all go home rejoicing, and feeling that we have had a glorious meeting. Let the mind and spirit of Jesus control us all. If we will all go into a careful investigation of our own lives, and render an unhesitating decision in our own case, we shall find that very few would be able to cast the first stone at A. M. "Yes," says one, "but A. M. did not render just such a decision as suits me." That may all be true; yet can you not recognize the fact that you are only one, and the decision of A. M. is the

work of many? Still, we may admit that the many may make a mistake. The great probability is, in such cases, that if that one opposer will take the proper course, he will be able to show up the error before another A. M., and that without railing. Again, if he will enter into a full investigation of the case, he may see that he was in the error. Now, if you want to avoid errors, go up there to work with the church, and not for self. Then each one may feel indeed that it was good to be there.

We should all feel more personal responsibility upon us in these matters, and then there would be much less complaint. I hope those who attend the forthcoming A. M., will think of going there without feeling personally concerned for the peace and prosperity of the church. And let every one pray that the mind of Christ may be our mind, and the spirit of Christ be in us; and a glorious Pentecostal feast may be ours to enjoy. We can truly say that we have had a good time, for God was with us. The matter is in our hands, dear brethren and sisters. God is ready to bless, as soon as we are ready and willing to work for His glory. Let us all do so one this time, if never before.

To be true it is written.

THE SERVICE OF GOD.

A SERMON BY ASH. EVANS.

"Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4: 10.

Our obligation to serve God arises out of His relation to us. The first commandment leads to love Him with all our heart, soul and strength. Matt. 22: 37, 38. We are required to love, serve and obey Him, because He is our Creator, Preserver and Redeemer.

1. He has created us, body, soul and spirit. We are fearfully and wonderfully made. "The Spirit of God has made us, and the breath of the Almighty has given us life." Job 34: 4. The spirit of man is of His creation; the understanding of man is of His inspiration. Job 32: 8. Man's great sin is in changing the truth of God into a lie, and worshipping and serving the creature more than the Creator. Rom. 1: 25.

2. But He is also our Preserver and Upholder. In Him we live and move; by Him, all things continue. We are dependent on God for life and continued existence. We should serve Him, because He does us good, even when unthankful and unholly. What a sad return a sinner makes to God! He forgets and contemns God.

3. But He is still more to us. He has loved us when we were sinners. He spared not His own Son, but gave him up, freely, for us all. God reached forth His arm to save us, to deliver us from death, to redeem us to Himself. How can we withhold our love and affections from our God, whose love was stronger than death? His love overflows to us, like those rivers which have poured the rocky mountains; His love has broken every barrier down.

Thus we are drawn to Him by a three-fold cord, viz.: Creation, Providence, and Redemption.

*What sort of service shall we render Him?*  
Not will-worship. Col. 2: 23, or what our carnal nature would dictate. As He is the one, fenced party, He has the right to prescribe what service or actions shall be acceptable to Him. The duty of the creature, of the sinner, is to believe, accept and obey. We must hear, learn and follow.

1. Our service must be a willing service. We are drawn to Christ by the Father. Just

as He are not driven, but drawn. If fear alone constrains us, then we are like slaves driven by the lash. There are too many driven Christians today who have only a name to live, but are dead. We love the service of God when we are renewed, born again, all things made new. The old man of the flesh may be driven, but never drawn. We love God because He first loved us. Fear produces bondage, but love never does. As new creatures, we serve God with willing hearts.

2. Our service is a reasonable one. Rom. 12: 1. The yoke of Christ is easy to the new man, and the burden light. The old man of the flesh cannot bear the cross. The yoke is too heavy. But our Father demands nothing but what we can do. What we cannot do, He does for us. His commandments are given to us for our good. To keep them is to keep ourselves in His love. How reasonable that Christ should have the first place in our affections, that we should forsake all for Him, who loved us, and gave Himself for us! Was ever love like His? To require that the earthly should be subjected to the heavenly, is surely reasonable. To lay up heavenly treasures instead of earthly ones must be right. We prefer divine honors to earthly; unseen and eternal things to what is seen and temporal. Is it not better to have the inner man adorned with love and humility and patience than to adorn the outward? Why are we forbidden to adorn the outward man? Because we thereby neglect the inner adorning. What doth the pride and vanity is hateful, and will not stay away.

3. Our service is a filled one. We are sons and not servants merely. Under the law, God's people were servants. Jesus first taught us to call God "our Father." Moses was a servant, in a house of servants; Christ is a Son, over a house of sons. Heb. 3: 5, 6. The state of servitude ended when the Son came, who abides forever. Job 8: 35. "Henceforth I call you not servants, but friends, or beloved ones." (Greek plerai). Jas. 1: 15. "Thou art no more a servant, but a son." Gal. 4: 7. Read and study the whole context. A son is no heir. If we are sons, then heirs of God. None are sons but those who are led by the Spirit. Rom. 8: 14. A more servant has not the spirit of a son.

*What will the reward of our service be?*  
The Father will honor all who serve Jesus. Job 12: 26. Such shall see God, and His name shall be in their forehead. They shall see Jesus as He is. Their inheritance is incorruptible, and-faded and fades not away. Glory, honor and immortality await such. Eternal victory, and rest shall crown their labors. They shall be clothed in the white raiment of an incorruptible nature. Their bodies will be like Christ's glorious body. They shall shine as the sun in their Father's kingdom. Neither death, sin, nor the curse will come within the Jasper walls, while the years of eternity roll. There will be a glorious crowning day, when the bride enters the King's palace all glorious within. Ps. 45: 13, 15. The joy of the Lord will wipe away the memory of past grief and dry the tears of sorrow. Previous reward of willing, loving and faithful service, O, what will it be to be there! No wonder that they who will be loving and gushing of both by those who would to reap eternal life, but also they would to the flesh. What a blessed hour will be those of them who are serving the Spirit! But how sad to think that some are smiting disown, strife, and what fosters pain, and crushes out the life of the soul.

If thou wilt have the reward he gives? When Jesus comes in the glory of the Father; then

shall He reward every man according to his works. Matt. 16: 27. We shall be recompensed at the resurrection of the just. Luke 14: 14. When Christ, our life, shall appear, THEN shall we appear with him in glory. Col. 3: 4. God will recompense rest to His people WHEN the Lord Jesus shall be revealed from heaven. 2 Thes. 1: 7. Paul looked for a crown of righteousness in that day when Jesus would appear. The Savior informed His disciples that He would prepare a place for them, and would come again, and receive them to Himself. Our faith is to be found unto praise at the appearing of Jesus. 1 Pet. 1: 7. We are to hope to the end for the grace to be brought to us at the revelation of Jesus Christ. When the Chief Shepherd shall appear, ye shall receive a crown of glory that fades not away. 1 Pet. 5: 4

These great and precious promises to be fulfilled at the appearing of Jesus, at His coming, is the reason why we love His appearing, why we seek Him. Then we receive a full reward, and enter into the eternal joy of the host of God's elect, who have overcome through the blood of the Lamb. Blessed is the man who serves, loves and obeys God.

LIFE.

BY S. T. ROSSFELDER.

"It is cause that they might have life, and that they might have no more abundance."

This, text supposes mankind to be dead, and Jesus to come to impart life. Dead in sin, O, deplorable condition! The arm of flesh could not save; hence, of a necessity, Christ must come. Wonderful power! Witness the blood of God. O, great condescension! He leaves glory and assumes the nature of sin-flesh. The Godman upon earth; yet in Him the power of the Eternal. He knew no sin, and gave Himself as a ransom, to cleanse from all unrighteousness. He suffered in our stead, in our behalf; that the Christian for help is made. He has enough vitality to impart life to all, and His great love reaches the remotest bounds of earth, that the families of the land may obtain this vitiating power, raising them to that life which never dies. Christ offers: man must accept. This dispensation will end with "Cometh." Sinner, will you then? If not, you cannot hear the "Amen," from Him who lays down love and mercy and takes up justice.

Then why not submit? "Ye will not come to us that ye might have life." Death may be the result of your inaction. Come by faith, believing, and the life will be imparted. Come, establishing your own righteousness, and submit yourselves to the righteousness of Christ. Because of the wrath of the Vine, and your may receive life and glory from the parent stock and have life abundantly. "Gladly as heaven and earth," O, wondrous love! Love is comparable, love immortal, love unexpressed, love unbounded! Cannot be followed, "I am come that they might have life." "Hope is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Love unpassioned in its nature, never was such love manifested; never yielded by anything good in man. Love covering every sin; love bringing life out of death, procuring pardon, holiness and heaven. To accept Christ is godliness. Godliness is gain, having promise of the life that now is, and of that which is to come. May God help us all to accept that life through Christ, that He may impart unto us the happiness of that life immortal.

Douglas, O.

In the heart of the humble-dweller wisdom,



tops, more widely read, and present a greater influence than the English language is known, than any other series of lectures published. Mr. Cook's trip around the world enabled him to get forth facts that are startling. We slip the following from the lecture of March 12th: It opens up a field of thought for the hearts of reform, and ought to pierce the heart of every devoted Christian man and woman in America. We quote from the *New York Independent*:

When in the Southern Pacific Ocean, I was passing the deck of my ship, and, looking toward the Fiji Islands, I was told, on indisputable authority, that in this paradise of the great deep, young girls were once fattened and sold in the public market as stall-fed fowls, for food. We are informed by entirely trustworthy sources that at the establishment of the Duke of Kent of the tropical region of the South Coast district, a river is turned out of its course by artificial means; a deep and broad excavation dug in its dry channel; and several or more of the king's male servants beheaded at the edge of this pit, and another score of human beings, called his wives, put into the river. The platform of the bridge constructed above them, at the river places, raised the platform alive, and clashing his limbs from the four corners of the support on which he lies as a corpse, and then the earth is shoveled into the pit upon all this mass of humanity and the river is brought back to its course. In India I have seen worse things than this. You think me in joking; but the exact statistical fact is that between Ceylon, Java and Ceylon, according to an authentic and most recent official statement, which I hold in my hand, there are 21,000,000 of widows and half of these were never wives. Even under the rule of a Christian empress, paganism made the condition of widows in India yet so degrading that a common remark was, "Widows that are commoner than mud." In India, as in the East, a widow-in-law by fire was preferable as a fate for a young woman, or even for an old one, than widowhood. Distressing beyond our conception must be a life compared with which suttee is a blessing, and yet suicides are occurring in India almost every week, prompted only by terrible sufferings incidental to enforced widowhood.

#### CHILD MARRIAGES IN INDIA.

The father begins with child marriages. On the same theme he dwells, and, as we saw in Asia, not only first, the evils in her constitution, and next, the remedies for them. First among these monstrous mischiefs I mention child marriages and desolate enforced widowhood for life. How early may a Hindu girl be married? At eight years; perhaps earlier. She may be betrothed, possibly when she is in her cradle, or before she has even a breath of Brahminism in her veins. But the Hindu rule is that, if the person to whom the girl is betrothed, and whom, it may be, she has never seen, dies, the girl must remain a widow for life. The theory is that it is honorable in a woman to do all she can for the preservation of the health and the advancement of the temporal and spiritual prosperity of her husband. If he falls ill, a suspicion falls upon her; if he dies, the extreme Hindu teaching is that it is right to treat her with respect, and that all the honor you give the husband should rebound into dishonor shown to his widow. The multitude of widows who never were wives shows how many persons actually have been separated by death before marriage occurred.

#### ESTORPED WIDOWHOOD.

It would require weeks for me to picture in detail the desolation of enforced widowhood, and would require still longer to do the same for the widow cast into the fire. She must take off her ornaments and sell them to maintain herself. At least, this is expected of her in the more advanced populations. I do not affirm, by any means, that such rules of pagan orthodoxy are always carried out to day with the higher classes of Hinduism; but, with 250,000,000 of Hindu people in the world, even such revolting Mohammedanism, probably 120,000,000 followed when the rules are very thoroughly among them. When the widow has "eaten her jewels" she may be supported by the family to which she belongs; but not before. Even when the time comes, in which she may legally be supported, she is expected to provide very little for herself. If she is poor, or if she sells but one meal a day, and whether she will, when her fast-day occurs, she must abstain wholly from food for twenty-

four hours. She shares her food. A Hindu woman is naturally proud of the glorious ornament of her black forehead, and when she loses this, and all her ornaments, she is degraded in social standing—not in the sense of dropping into infamy, but she becomes almost a thing in a family. She is really the drudge of the household in which she obtains a precarious support. She may be killed and enticed; she may be thrust into convents, with the rats and bats and all the rubbish of the convent; she may be made to undergo the severest physical labor of which she is capable. All this, in most cases, does not touch at all the pride of the head of the household nor his sympathy. She is a widow, she is a thing.

#### WIDOWS WHO WERE NEVER WIVES.

Twenty-one million of widows in India had of them were never wives! All of them doomed by custom to lives such as these. I affirm that this series of facts is more horrible than cannibalism in the Fiji Islands, for that was a temporary ailment and passed away swiftly. It is more horrible than the occasional occurrence of such a scene as I have described out of the records of tropical Africa. Here are 250 millions of human beings in an oriental empire, permeated by civilization to a great extent; here is a people under British power; here are subjects of Queen Victoria, whose lives to wholly satisfy by fire is in many cases preferred. All through Northern India I saw little white mounds at various spots on hill-slopes and in the vicinity of temples, and occasionally by the seashore, to those who had performed suttee; that is, to widows who had burned themselves on the funeral pyres of their husbands. A certain hour lives to which suttee by fire is well acquainted with the opportunities of observation which I had in the East, was told by a cultured Hindu gentleman in Bombay that suttee is in very many cases undoubtedly preferable to enforced widowhood, and that, as the government forbids suttee and does not forbid enforced widowhood or child marriage, it is a remedy for the evils of Hinduism that has taken out of the hands of its population. A remark of that kind may be a bubble, indeed; but it shows which way terrible currents of distress run. Suttee has destroyed its thousands; but the custom of child marriages its tens of thousands.

#### PROPOSED MEMORIAL TO QUEEN VICTORIA.

The British Government ought to prohibit child marriages, as it did suttee. It should prohibit them, as it did the crushing of men and women under the wheels of the Car of Judgment. It should prohibit them, as it has prohibited the use of opium and the selling of their manhood and souls with the very soul, even before life was extinct, and, occasionally, no doubt, for the purpose of bringing life to an end. Just as the British Government has prohibited thuggery and child swinging, so the best reformers are now making an attempt to prohibit the child marriages which are the pedestal on which enforced widowhood stands.

#### THE MIDDLE WOMEN OF THE VARIOUS AMERICAN WOMEN'S MISSIONARY SOCIETIES SHOULD UNITE WITH THEIR ENGLISH AND SCOTLAND COUSINS IN ADDRESSING TO HER BRITANNIC MAJESTY A MEMORIAL URGING THE PREVENTION OF CHILD MARRIAGES IN INDIA BY THE LAW OF THE EMPIRE, THEY WOULD, IN MY JUDGMENT, BE DOING NOT ONLY A HONORABLE, BUT ALSO A TIMELY AND SIGNIFICANT ACT.

#### NEED OF FEMALE PHYSICIANS IN INDIA.

It is impossible to speak frankly on many delicate portions of this morning; and, what I do doubt that child marriages explain a portion of the physical weakness of Hindus? Who doubts that this was, which comes from the northwest side of the Himalaya Mountains and belongs to the same stock with our own, would be developed under far more favorable circumstances for the production of strength if child marriages were abolished? Who doubts that medical science ought to be carried to the doors of Hindu households by women?

A man is not consulted as a physician by a woman in a Hindu household. You find some of the poorer classes of the Hindu ready to go to the hospitals that the missionaries open and obtain medicine; but, as a general rule, a Hindu woman would rather die than receive assistance from a man as a physician. It is, therefore, of the greatest importance that should enter the zenana, the married female apartments of the Hindu home. An American medical missionary was not long

ago called on to save the life of a wife of a prominent Hindu gentleman, after the native physicians had failed to be of service. He could not see the patient, he was refused admission to the zenana. Finally, as the case was urgent and as the head of the household had a somewhat unusual freedom from Hindu prejudices, the physician was permitted to go into the room where the woman lay ill. She stretched her arms through a curtain. He was not allowed to enter the direction of the husband felt to be the cause of the disease; and the physician, and thus a certain amount of his formation was obtained in dubious safety. A slit was cut in the screen, and the poor patient made to protrude her tongue through it; and so the physician obtained further knowledge as to her physical state, prescribed the proper remedies, and her life was saved. But she was not allowed to have even his name on her funeral-pile than have allowed this missionary to see her. Who can readily see these terrible mischiefs endured by women in Asia, except female medical missionaries? They are wanted all through India. They are wanted in large numbers. They are wanted for zenana work, in teaching, for all kinds of instruction in mission schools and secular establishments of various kinds. An angel from Heaven itself, as has been often said, would not be welcomed in many Hindu zenanas more cordially than a well-instructed female physician.

There comes a new life into a household, and in those sacred hours when a mother trembles before this world and the next, she is usually treated like a thing even in the best orthodox Hindu-pagan families. She is put into the worst room, probably, and for days and weeks no one is allowed to go near her. The air of the British home may be like that of a miniature Black Hole of Calcutta, and yet there is no attempt made to purify it. She has only coarse food. Any touch of this sort by other members of the household is pollution. Many live very simply by this barbaric exposure under circumstances when all human instinct called for the use of the highest medical skill. Send India, then, medical missionaries, equipped with the best learning of our Occidental science; send medical missionaries, far from their own homes, with the Gospel; and, beyond that, you will be doing for India what Christ our Lord meant, that his disciples should do, when he said to them: "Heal the sick, preach the Gospel." The two duties go together, and we are to follow them to the ends of the earth.

#### WHERE IS HEAVEN?

BY SAMUEL SALL.

The moon revolves around the earth, and is called her satellite. Jupiter is said to have eight moons, while Saturn has two luminous rings extending around her. The planets, with their satellites, revolve around the sun. All the fixed stars are supposed to be satellites, together with their planets and satellites, revolve around another center; and that great center of centers, or "heaven of heavens," called by the Apostle "The third heaven," is the throne of Almighty God. No wonder the Savior says: "To my Father's house are many mansions." It is beyond the range of finite minds to form a more than a faint conception of the grandeur displayed in the heavens, where countless millions of worlds, filled with bright intelligences, revolve in such majestic grandeur, and such varied velocities, as to produce the "music of the spheres"; music too melodious, too grand and glorious to be perceived by mortal ears. These Jesus reigns and shines forever.

The gifts of the Magi to the infant Christ were frankincense; the gold of his royalty, the frankincense; his heavenly origin, and the myth of his suffering and death.

The reason why we find so many dark places in the Bible, is for the most part, because there are so many dark places in our hearts.

Others are brought to Christ by individual workers, only as the workers themselves keep close to God by faith and obedience.

We see all like mirrors in which God can glorify himself. How can you expect that God should recognize his likeness in an impure soul.

#### EDUCATIONAL.

BY S. Z. SHARP.

Rev. Daniel Deuel, of Franklin College, Ill., preached an excellent sermon in the chapel last Sunday evening.

"How may we attain to greater holiness?" was the specific discussed last week in the prayer-meeting, by a full house.

The College opened last week with ninety students present the first day. Some had gone away to spend a few days at home before entering upon the present term, and are now returning.

Every new term brings changes. Some leave us, and new acquaintances are formed. Last Sunday, some church letters were given out to members who left, but before the number were received.

Bro. L. Huber, of Ashland, Ohio, spent a week with us. As a linguist, he is a diligent and proficient teacher—having excellent recommendations from the institution where he has taught. His visit was much enjoyed by us, and he seemed pleased with our school and the Brethren here.

ANXIOUS and worry are the friction of the soul, irritating, discouraging, and wearing out the brightest mind, and sowing the seeds of what might otherwise be the happiest life. They repel sympathy, alienate friendship, and destroy love. They are productive of no good, and work only evil, both to self and others.

The Spring term of the "Normal" opens with more than ordinary promise. The attendance will be quite large, and the class of students unusually good. The prospects are that all available space in the building will be occupied by quite a number of outside students. But we are always prepared to stand room for more, and all who wish to avail themselves of good educational facilities are invited to come.—*Practical Christian.*

#### OUR EDUCATION INTERESTS.

SUBJECTS of great moment to the church should receive our most earnest attention. The thorough education of our children is one of those subjects. The young members of to-day will be the old fathers and mothers twenty-five years hence, and will have the dignity of our church in their hands. What they have learned when young, they will teach when old; therefore, the great importance of proper instruction and instruction now. We have watched, with the deepest interest, the rapid increase of the educational sentiment in our church. The establishing of a number of educational institutions by members of our denomination, within the last few years, is a significant fact, and goes to show the growing sentiment in favor of higher institutions of learning. The statistics we have been able to obtain are even more satisfactory.

But there are still some very important problems connected with our educational enterprises, which demand our most earnest attention. The first is unity of effort. The several schools must always maintain (1) the freedom of feeling that now exists among them; and all labor together for a common end. The more we labor for friendship, and love among ourselves, the greater will be the patronage, both from our own members and others.

The second object is to impart thorough instruction on such terms as will bring it within the reach of the poorer classes, who, as a general rule, are among the best workers. God will honor the schools which they attend.

Thirdly, we must maintain true, primitive Christianity and the spirit of holiness in our schools. If we expect the Lord to bless us, we must keep close to the Lord and his Word.

In the fourth place, we must labor in harmony with the church in general. A clergy-study of the resources and success of the colleges under the care of other people will reveal the fact that it requires a large territory or a large body of people from which to draw a sufficient number of pupils to sustain a college. This point has been overlooked by some, very much to their own detriment.

The school that most successfully carries out the principles of our church will be the one that will be patronized the most.

# Brethren at Work.

Published Weekly.

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J. H. MOORE, EDITOR.

JOSEPH AMICK, BUSINESS MANAGER.

### SPECIAL CONTRIBUTORS.

Kath. E. H. A. W. Bown, D. E. Breuker,  
James Jones, B. S. Miller, J. J. Rosenberger,  
Daniel Vanman, C. B. Ishelwood, J. W. Southland,  
Helen Ross, J. S. H. R. T. Dorenson.

### YOUR PAPER.

The date after your name on your paper shows in what time zone you live. Brethren have a receipt and a request for agent. This is *not* "only" shown that the paper has been paid for up to that time. "Only" "OK" shows that the paper has been paid for up to that time. "OK" "OK" shows that the paper has been paid for up to that time. "OK" "OK" shows that the paper has been paid for up to that time.

The A. M. commences May 15th.

The world's version—money covers a multitude of sins.

Bro. Wm. Metzey wishes some one to fully explain Acts 19: 2-7.

The Salvation Army meets with much opposition in Switzerland.

CHURCHES having over 200 members may send two delegates to the A. M.

We still have on hand copies of the Brethren's Almanac. Price 10 cents.

Bro. Enosh Hyer of the Miami Church, has been elected to the ministry.

PEOPLE are often known by the company they avoid, as well as by that they keep.

The Standing Committee is to meet at Bismark Grove, Friday morning, May 11.

WINTER is not over yet in Northern Illinois. We had a regular snow-storm last Friday.

The Baptist Home, of Philadelphia, receives \$2,000 by the will of the late Henry Seybert.

The Brethren near Galesburg, Kan., are preparing to build a meeting-house next Summer.

Bro. Joel Sherry, of Tenn., after an extended tour on the Pacific Coast, has concluded to locate in Oregon.

M. M. ESHLMAN's address is Warrensburg, Mo., where he is now living, about one-half mile from the town.

A BROTHER writes that while other churches make idols of their preachers, we may be inclined to make snakes of ours.

A SHOWER of snow, the first for thirteen years, fell in Rome the last of March, and the dome of St. Peter's was white for several hours.

The Mormon elder, Morgan, left Chattanooga, Tennessee, week before last, with 150 proselytes for Utah, gathered in all parts of the South.

Mrs. Eshelman writes that the arrangements for the A. M. are being perfect—in a most satisfactory manner to those who have the work in charge.

ON account of the recent drought, the emigration from the region of the Rhine promises to be so great that the price of land has fallen one-half within a year.

YOU must never expect to make any headway fighting against the right. If it is right, and you fight a giant it you are simply fighting against God.

PLEASE do not write with a pencil on postal cards. By the time such cards reach their destination, the writing is often so illegible that it can hardly be read.

ON account of sickness in his family, Bro. C. C. Road of Missouri, has not been able to do much in the mission field for some time. By this time he is perhaps at home.

The foundation stone of the Church of the Savior, in Vienna, is a block of marble, quarried on the Mount of Olives. The church will cost \$1,875,000, and is a national Church-offering for the preservation of the remembrance of the life.

\$1.10 IS the price of the BRETHREN at Work from the first of April to the end of the year.

Bro. L. H. Eby's address is Salsheba, Nebraska Co., Kan., instead of Nickerson. He reports good health, but the weather a little cool.

It is encouraging to see so many churches electing delegates to the A. M. The present indications are that the Brotherhood is going to be well represented.

The great Hindoo festival, which has just been celebrated at the sacred city of Benares, on the Ganges river, was attended by 100,000 people and lasted thirty days.

Bro. I. J. Rosenberger writes that he is now at his new home in Covington, Ohio. He expects to spend most of his time preaching. We hope he will not forget the readers of the B. at W.

SOME of the Elders in Northern Illinois are instructing the members not to vote for elders as delegates to the A. M., but to select the delegates from the ministers, deacons or lay. That is wisdom.

Bro. Amos Shellenbarger, of New Carlisle, Ohio, sent \$5.00 to this office as a birthday present; the money to be applied to various charitable purposes. We hope others will imitate his good example.

ELD. Gilbert Reid, in a letter from China to the *Christian at Work* says: "I realize that the Chinese have unappreciated monotheism, and I learn that many of the children can repeat the whole of the New Testament."

MANY articles go into the waste-basket, because they are written with a lead-pencil.—This will explain to some writers why their articles do not appear in the paper. Use good, black ink, now and always, when writing for the press.

THOSE who have ordered "Hall's Universalist Against Itself" will please be a little patient. The first edition was exhausted before our order was sent in, hence we will have to wait a few days longer before filling the orders.

WRITING from North Manchester, Ind., Bro. D. S. T. Butterbaugh says, the church at that place is still adding members by baptism. About one hundred talk of going to the A. M. from there; among them will be himself and wife. They think of going by way of Chicago.

THOSE attending the District-meeting at Yellow Creek, April 25, will stop-off at Lena, where they will be met by teams and conveyed to the place of meeting. They should be at Lena on Monday, the 25th at 4 P. M., or at 4 A. M. Tuesday morning. Lena is on the Illinois Central R. R.

SIR CHARLES Trevelyan says that the conversion of India to Christianity will take place in a different way than that generally anticipated. When the absorption of Christian truth has gone far enough, he says, negative opinion will declare itself, and "a nation will be born in a day."

THERE are two Brethren and their families living at Elk Valley, Campbell Co., Tenn., who would like to know how far it is to the nearest organized church. They also wish to know the Brethren in that part of the State have their Love-feasts. Address A. A. V.ery at the above-named place.

THERE are in the Minutes about 1561 decisions, besides a bulk of other matter, such as appointing committees, introductions, etc. One of the reviewers has read only about 275 of these decisions in making up his review, and these are arranged in parts and subdivisions as systematically as in arithmetic.

THE German Government has purchased 1,000,000 acres of land in Mexico on which to settle colonies of emigrants, and is now negotiating for 5,000,000 acres more. This land is on the Gulf coast, and contains mines of all kinds. The Mexican Government promises to be more stable than it has heretofore been, and the railroad lines extending into that country from the U. S. will facilitate commerce and tend to develop the resources of the country—facts which enhance the value of this large tract of land.

THE person who is constantly finding fault with others, is of no real use to good society, but who, if he sees a fault in his brother, and goes to him, and kindly tells him of that fault, is a lasting benefit to the world.

FROM a card received from Southern Missouri we glean the following: S. S. Mohler is delegate to the A. M. from the Mineral County, Tenn. Wampler from Walnut Creek; and M. M. Eshelman from Warrensburg.

UNEXPECTEDLY heavy snow-storms occurred the last of March in some sections of the Carolina and Virginia. The snow was two feet deep in some places, and houses collapsed under its weight. Telegraph wires were down, and trains held up.

THIRTY Indian children, nineteen boys and eleven girls, are to be educated at government expense at White's Manual Institute, two miles south-east of Wadsworth, Indiana. They arrived there March 27. To say the least, this is a better policy than extermination.

ONE of our readers desires some one to explain Matt. 18: 17 and Luke 18: 13. When reading Luke 18: 13 it would seem to him that the publican was a good man, but in Matt. 18: 17 he seems a man to be avoided. This is the point that our correspondent desires explained.

IF the members in Northern Illinois, who desire Hyman-books, and expect to be at the District Meeting, will send in their orders now, the books will be taken to the District Meeting, and in that way the purchaser will be able to get the books some cheaper, as there will be no postage on them.

JEROME Phelps, the new criminal magistrate of Baltimore, has already acquired the nickname of "Judge Terry." He holds court day and night, and imposes the heaviest sentences which the law allows. For selling liquor on Sunday a luckless restaurant-keeper last week had his license revoked, was fined \$50 and costs, and was sent to jail for ten days.

Bro. Caleb Fogle, who has just moved from Wisconsin to Independence, Kansas, writes that he is very well pleased with the country, and especially with the climate. The people were plowing for corn the middle of March. The congregation at Independence is under the charge of Eld. Sidney Hodgdon, and is rapidly increasing in number, mostly by emigration, however.

A SLIPPING of the track, caused by the recent heavy rains, on the Cincinnati Southern Road, forty miles below Cincinnati, caused a great wreck early Friday morning, March 30, two sleeping-cars rolling down an embankment, the other coaches being thrown from the track and one consumed. More than fifty persons, however, and eleven are thought to be fatally injured.

THERE is enough of reforming in the world to give constant work to every man and woman in the land: we mean that kind of reform that commences at home. Nor is there any work that pays better. We are a host of public men and women who are working for the public good, but not enough who are attempting to work up a religious interest in the home or family circle. Here is the place where everybody ought to be at work.

We are in receipt of a letter from sister Josephine Cook, who lives three miles north of Georgetown, P. D. Co., Mo. Her husband is not yet a member, but seems near the Kingdom. They have just buried one of their children, and feel the loss very keenly. We mention their place of residence that some of our ministers in that part of Missouri may visit them, and preach some for them. We much desire to point out the isolated ones, that others may call and encourage them.

SOME of our ago we gave a short notice of Bro. Robert's poem, entitled "The Morning Star." We have thought it well to keep the work on this office for the benefit of those who are interested in it. It is now printed, well bound in good cloth, containing 478 pages, and will be sent postpaid, for \$2.00. Some parts of the work are a little difficult to understand, and will require some careful study, but the general structure of his poetry is simple, elegant, and in places quite sublime. It will be read with interest to the lovers of poetic writings, and may serve as a model in rhyming.

We have just printed a new supply of Certificates of Membership in Book Form; 50 Certificates in each book. Each congregation should have one of these books, as it enables them to keep a proper record of all letters of membership granted. The Certificates are neatly printed on good paper, well bound in book form, and will be sent postpaid for 50 cents per book. Many of the Churches are now using these Certificates, and find them quite a convenience.

Do not fail to read the article, entitled, "Woman's Work for Women in Asia." Upon Asia the light of civilization and revolution first shone, and perhaps some of the greatest kingdoms of earth have existed there, but it is sad now to read of the darkness that is over that once favored land. It is sad to see the millions of degraded condition to which people deprived of education and Christianity may sink. When we thus view the world, and see the vast uncultivated fields that lie secretly touched by the Gospel plow, we are made to think, the workmen indeed are few.

FROM a private letter received from Waterloo, Iowa, we glean the following: Our quarterly council meeting came off April 2. Things passed off pleasantly, on a whole. I think the good spirit was among us, the members seemed to respect each other; no harsh words were used by any one. We had been looking for better times. We had decided to send out one delegate to the A. M., but when the vote was taken, there was no one we sent them, they are Wm. Kauberry and S. H. Miller.

THIS is the second week in April, and but few of the mailed notices have reached us yet. Perhaps the rest will come by next week. The Baltimore & Ohio R. R. has agreed to give half fare to Chicago, and from Chicago, the Chicago, Burlington & Quincy gives half fare to Kansas City, which is only thirty-eight miles from the place of the A. M. Other roads are also making reductions that are quite encouraging. See the notices on page 10. If you cannot get to the A. M., preserve this paper. Do not be disappointed in other arrangements; they will be published in time.

A Missouri Baptist church wished to put a stove in the house of worship; but a party of its members thought to leave the church if it was done, and the church refused to do it.

THIS shows about how much Christianity some people have. They get some time and words wrangling over little experiences of this kind that they do in the way of converting sinners and building up the church. In the New Testament we read nothing of these little superstitions being accepted by the early Christians. They discussed questions on their merits, and that is the way we should do in regard to experiences.

SOME professing Christian complain because the sermon preached in their presence chances to fill them. Perhaps they need a few strokes from the Gospel hammer. Then it would be a poor preacher who could not hit a sinner, and we presume all that get hit in this way are sinners to some extent at least. We should not complain when the truth hits us, for if we take it in the right spirit, it will certainly do us good. Those sermons that never hit sin, are of no value to any one; it is hitting them that counts. The best of Christians do not always know how to knock off of them. It may be very painful, but better suffer in this world than in the next.

THE new postal laws which will come into force on October 1st, effect some changes which will meet with general approbation. Letter postage will be reduced to two cents, the rate of British penny postage, and that too although our mail system extends over almost sixty times as much territory. The limit of money orders is raised to \$100, and a sliding scale of cost is established. Under \$5 "postal notes" will be adopted and will cost only three cents, from \$5 to \$10 the cost will be eight cents, and the rate is increased as the rate of British postage. Under \$40, five-cent notes. The postal rates differ from the post-office order in being payable to "bearer" instead of to "order," but only at the office on which they are drawn, and where the owner of the note will usually be known. The new law is a step in the right direction and is justified by the fact that the post-office has been more than self-sustaining.

MOVING OUT OF HIS OFFICE.

An Elder is duly elected to represent a District at A. M. the Standing Committee. Before the A. M. meets, the retiring member State. These said removal letters, which specify him from residing, and certificate. An ex-officio vacated soon.

If the Elder took with him his certificate of membership, and deposited it in another State, he is certainly released from serving on the Standing Committee. As a delegate to A. M., his office was only temporary, and when he moved from his District he also moved out of his temporary office. This is the inevitable rule in regard to persons who hold temporary positions in the church. For such holding permanent positions in the church do not relinquish such positions by moving to other States or Districts.

In such cases we think it would be the duty of the Elder to notify the District Clerk of his removal, that the Clerk might supply the duly elected alternate with properly signed credentials. At first thought, some may think we are mistaken, but if they carefully consider the rules that govern those who hold temporary positions they will find that our position in this case is correct.

VALUABLE SUGGESTIONS.

In this issue will be found a communication from the Brethren in Arkansas in regard to their meeting-house. Our readers will please give the article referred to prompt attention. We suggest to the Brethren at Round Mountain that they expect no more money from the Brotherhood than what they actually get. It is a bad policy to build a meeting-house and afterwards try to collect money to pay for it. First get the money, then make calculations how large you can build. In timbered country, where there is also plenty of stone, a small body of energetic members, with the due amount of head-work, and some help from abroad, can put up a very convenient house of worship with but little cost to themselves. A few of them may be carpenters, one a plasterer, perhaps all have tools, and all can work; their neighbors may also help, and by all of them devoting a few weeks to the work they may be able to put up a snug little meeting-house 32 by 40 that will answer a most excellent purpose for years. Of course this may not apply to the surroundings at Round Mountain, but there are hundreds of other places where it will apply, and where they might have small houses of worship with but little outlay in money. A large house is a good thing for a large congregation, but smaller congregations should have smaller houses. There are a few things essential to successful churches that are too much overlooked:

1. A prompt and regular attendance of all the members. When the meeting day comes, every member ought to make it a rule to attend meeting if there is any possible chance of getting there.
2. Live, energetic, religious singing. If possible, every member ought to have a hymn book and sing. Practice singing in the home as the children help and then at meeting sing as though it was the joy of your soul. Dull, lifeless singing, is one of the greatest drawbacks there can be to the success of meetings.
3. Do your sleeping at home, and go to meeting to get the good of it. We do like to see wide-awake members at meeting.
4. Invite your neighbors to the meeting, and see that they have a good seat when they come. Try to make them feel that they are welcome at the meeting.
5. Keep the house clean, the seats well dusted, and have the room well warmed in the Winter, before the hour of meeting. At night, meetings, see that the house is well lighted.
6. Have a certain time to converse, meet, and be prompt to the minute. This thing of announcing meeting for 11 A. M., and then commencing at half past eleven is telling a falsehood that is just thirty minutes long. Open the meetings promptly on time, and you will thereby make the people prompt in their attendance.
7. Do not tire the people to death with a long, tedious and tedious meeting. Let

everything be done decently and in order, with a view of edifying the people. 8. Let the ministers preach the Gospel plainly, and understandingly. Do not scold the people, but teach them what to do; feed them the Word, or Bread of Life. Make it a point to teach the people. Let the ministers have some kind of an understanding so they need not set behind the table and parley about who shall preach.

9. And last, but not least, let all the members practice what they profess. To carry out these suggestions will require but little education, and not very much money, and will prove more beneficial in the way of building up a church and maintaining religious interest than a large costly finished house. And if the church at Round Mountain can succeed in getting a snug little house, and carry out the above, with such other good suggestions as will present themselves, they may count their work a success. Remember there is more comfort to be derived from a little stove with a hot fire in it, than from a large costly stove that is always cold. Let the religious fire in your little meeting-house burn with a glowing heat, and you will have a warm-hearted body of members.

THE VINDICATOR.

The April number of the *Vindicator* is on our desk. We read it with a sad heart. It pains us to think that a religious journal, claiming to have Christ for its model, will persist in trying to destroy the fair name of the church by magnifying a few local church troubles. If that part of the paper could only be filled with encouraging thoughts, some weary traveler might be benefited by it, but as it is we can hardly see how any good can come out of these evil reports and exaggerations. It is hard to establish low and kind feelings in the hearts of members when the religious journals encourage the spreading of that which tends to widen the breach already made. We sometimes think that these things are published merely for effect, it being a means of leading some away from the church. If a few of our imprudent brethren should chance to take the benefit of law in defense of church property they certainly know it is wrong, the church knows it is wrong, and will surely bring them to a speedy account for that work, and it is therefore not right to try to make it appear that the church endorses these suits. The *Vindicator* certainly knows that the church does not tolerate law-suits, and ought therefore not to misrepresent us in this respect. We know that these reports in some instances have been exaggerated, while important facts concerning them have been withheld. We have said just as little concerning them as prudence would permit, for we feared that there was more envy than love in that which prompted the publishing of the reports in the beginning. Just as long as these unpleasant things are published, just that long will unpleasant feelings continue to exist. We long to see the time when the different elements will show a kind feeling toward each other even if they cannot agree in all things. Our reason for keeping silent so long about these things, is that we might set a good example for others. If our papers will only manifest a Christian spirit we may soon look for the same spirit among the members of all churches.

UNCONVERTED CHURCH MEMBERS.

The *Church Advocate* presents a good point on the necessity of more thorough work of grace in the hearts of those who unite with the church. Fifty years ago, when Elder Winans' work had just fairly commenced, the various churches were full of unconverted members. Twenty-five years later this was no longer the case, and the prospect was flattering that soon all the Churches would insist on regeneration as a condition of membership. Nominally, they do now, but by various methods scores of men are again brought into Churches who are unconverted. And what is perhaps still worse, revived Churches are almost as full as others in this particular. An eminent min-

ister of the M. E. Church recently wrote that the result of their system has been, so far as his observation extends, to introduce into the Church a very large element of unconverted persons. Further on he says: "And I think that, while the Church has increased numerically within the last decade it has lost ground in the spirituality of its members, attributable largely, as I think, to this cause." Against this evil, we too, find it even now necessary to struggle. It used to be true that the churches were so alive that blind men could not stay in them long, but in some localities neither ghost nor corpses are now so much out of place. The churches need more of the purifying fire of religion.

THE WATER QUESTION.

The question whether there were pools and streams enough in Jerusalem for the immersion of three thousand people in one day, and whether the disciples of the twelve had been baptized, is only one of many similar difficulties which distress our immersion brethren. The church was baptized on the way to Gaza, "and in descent into Jordan must find a pool in the desert, not a garden or hill, nor something deep enough for an immersion. The jailer and his family were baptized in the prison. They must find a pool there, or a brook, or a river, and there must be some provision to hold the water, and enough of it, more or less. A stream is suggested, though more probably there were three, as in the loaves in Cana, water-pots of water, "after the manner of purifying of the Jews." It almost every case of baptism reported in the Scriptures the presence of sufficient water for immersion is a possible or a fact. It is reasonable to suppose, if immersion were the apostolic mode, that reference would have been made to the difficulty, and explanation given, the sacred writer would explain that there was a river in the prison, or a brook, or a river, and that the water was accompanied by the sound of a baptism—*Heard not Preacher?*

Desert or no desert, Luke says as Philip and the eunuch, "went on their way, they came unto a certain water." Acts 8: 26. If there was no desert, there was a "certain water," and if there was a desert there was a "certain water" at any rate. There was water any way you may fix it. Then it seems strange that civilized people would build a city in a desert where there was no water. Pseudo-baptists of the present day must think that the people in ancient times did not have good common sense.

The idea of building a city out in a desert where not a drop of water was to be found, is not good nonsense. Of course these modern writers do not seem to know any better, but Luke did, and he says they came unto a "certain water." That ought to settle this question in the minds of all who believe the Bible. But the baptizing did not take place in Gaza, which is a desert, but on "the way that goeth down from Jerusalem to Gaza." Acts 8: 26. No immersionist maintains that the jailer and his household were baptized in the jail. The jailer took Paul and Silas to where there was sufficient water to properly wash their stripes. Acts 16: 33, and after that the jailer and his household were baptized. There was no trouble about finding water, for only a short time before that we read of Paul and Silas preaching to the women down by the riverside. Acts 16: 13.

It is not true that not one of those men who are constantly searching for water but are never able to find it. We simply use a web around his dry theory about thirsty. We asked him if he believed that sprinkling, pouring and immersion were alike valid? He said they were. We then asked him if he thought the apostles ever immersed any one? After studying awhile, he said he did. We asked him if each of the three thousand on the day of Pentecost had his choice between the three modes? He said that would be reasonable. We then wished to know if he would admit that one thousand were sprinkled, one thousand poured, and the other thousand were immersed, as that was about the usual proportion for each mode now? He said he would certainly admit that much. We then wanted to know where the apostles could find water to baptize three thousand persons in a country as dry as he claimed that country to be. He replied:

If these pseudo-baptists were so good at finding water in Palestine as they are at finding infants in the families of Lydia and the jailer, they might easily arrange for a line of steamers from the Sea of Galilee to Jerusalem, by the way of the Dead Sea and the Valley of Jehoshaphat.

ANNUAL MEETING ITEMS.

A GENTLEMAN from Kansas City has a number of tables at Bismark Grove, each sufficiently large to accommodate eight to ten persons, which he will rent for \$2.00 each for three days. Apply at the secretary's office on the grounds. The Dining Hall will not be open for refreshments until Tuesday morning, May 15. Tickets for meals, one each. Restaurants May 16 and 17. Children under five years of age admitted free; between five and twelve, fifteen cents; all over twelve, twenty-five cents. The restaurants will accommodate about four hundred persons at each sitting.

Committees on supplies, and churches furnishing water for dining hall, should report promptly to me, that we may know that every thing is being properly arranged.

There will be lodging room on grounds for several thousand persons. Those desiring to sleep in these apartments should bring blankets or covering of some kind with them. Waiters, superintendents, employees, and delegates should bring blankets. The Standing Committee alone will be furnished with beds. All mail matter for persons who attend Annual Meeting should be addressed, Box 1000, Lawrence, Kan. Telegraph office on the grounds. Preenations will be taken against pickpockets in Kansas City and Bismark Grove; but the best precaution is for each one to take his time in getting on and off trains and never to go into a crowd where he will be pushed and jammal.

We hope we may be spared the mortification of brethren coming and crowding to get into the dining hall as we have seen heretofore at Annual Meetings. Sisters need no reminder on this, as they respectively wait on each other and go in orderly.

No smoking will be allowed in any of the buildings. The ticket office will be on the north side of the Tabernacle, near the telegraph office and restaurants.

The Standing Committee will meet on Friday morning, May 11th, in the "Art Gallery, near the Tabernacle. They will be boarded in restaurant No. 1, Wm. Wise, superintendent, until Tuesday morning, May 15th.

M. M. EISELMAN, Sec'y.

Brothers, do not get frightened at the name "Art Gallery." The building is at points on the eastern end of painted wagon sheds in Northern Illinois.

Gov. Butler, of Massachusetts, has put a timely word of exhortation to the ministers into his first day proclamation. He says: "And it is recommended that all unnecessary labor and recreation be suspended on that day; and I do especially exhort the ministers of the Gospel on that day to feed their flocks with the divine word, and not discuss upon political and other secular topics, which may divert the serious thoughts of people from humble worship of the Father."

REPORT OF DONATIONS RECEIVED.

For the Poor.

For the following names have been donated by the persons named, to send the B. A. W. to the poor:

Engle Creek church, Ohio.....	\$ 1 00
J. W. Pries, Illinois.....	50
Amos She-lower, Ohio.....	1 00
C. G. Kurtz, Iowa.....	50
Previously reported.....	19 99
Total.....	\$22 90

A sum, amounting to \$24.35, has been expended for the purpose designed by the donors.

Donations for Friends.

For the following sums have been donated by the persons named, to send the B. A. W. to the persons specified by them:

John Dittmer, Ohio.....	\$ 1 00
Ida Kinsley, Illinois.....	1 00
Tobias Kreider, Ohio.....	1 00
S. Hahlerman, Illinois.....	1 00
Previously reported.....	149 65
Total.....	\$153 65

Home and Family.

Home.—The first of sixteen papers in a series of them that make one volume.—June 1, 1884.

SOME ABSURD NOTIONS.

It is evident that all cranks are not yet dead. There are some arguments that such a being as Jesus Christ never lived in this world. Well, other people have been allowed to be silly. Evolutionists give the following instances in illustration:  
Some materialists, and a majority of atheists, contend that Jesus never existed—what of it?

Prof. Wilson once read a historical paper before the Royal Asiatic Society, to prove that Croesus, Buhhan had no real existence. (Brit. Eccl., Vol. 4, p. 425.)

An eccentric Englishman wrote a pamphlet, a few years ago, to show that Napoleon, the proud imperial conqueror, never lived.

Walpole, another cranky Englishman, wrote an ingenious work wherein he proved the existence of Richard the Third, basing it upon conflicting statements in history and biography. The Belgian, Wessel, tried to write John of Arc out of existence; and a skeptical, ironic egotist, of London, once handed me a pamphlet of his, writing to prove that Shakespeare never lived, or if he did Lord Bacon was the author of the works ascribed to him.

Such denials are no evidence of either erudition or honesty. Men may deny the existence of Napoleon, Shakespeare, Jesus Christ, and even their own existence; and yet their words might make similar denials, but it would be purring' talk, and nothing more.

The brilliant scholars of the age—the consensus of the enlightened world—admit and believe in the moral teachings, exactness and personal rectitude of Jesus Christ.

The Old-Fashioned Mother.

Thank God some of us have an old-fashioned mother. Not a woman of the period, encaused in painted lead, with her hair curled, her curls and bustle, whose white jeweled hands never felt the cold of baby fingers; but a dear, old-fashioned, sweet visaged mother, with eyes in whose clear depths the low light shone, and brown hair just threaded with silver, lying smoothly down her forehead. Those dear hands, with bit, gently guided our tottering steps in childhood, and smoothed our pillow in sickness, ever reaching out to us in yearning tenderness. Blessed is the memory of an old-fashioned mother, who in an hour like this beautiful perfume from some wood-dimmed blossoms. The music of other voices may be lost, but the entrancing memory of her will echo in our souls forever. Other faces may fade away and be forgotten, but hers will shine on.

When in the fatal pang of the old home-lorn, we stand, looking at the well-worn three-holed, stand once more in the room, so hallowed by her presence, how the feeling of childhood innocence and dependence comes over us, and we kneel down in the meek, stammering, streaming through the window, and with long years ago we kneel by mother's knee, lifting "Our Father." How many times, when the lamp-shade is on, has the memory of those sweet hours, that mother's words, her faith and prayers, saved us from plunging into the deep abyss of the Yearning Heart, who great thrifts in love for us, and who they have not hidden from our own sight the glory of her part, unselfish love.

God bless those who love him.

Matrimonial.

LIFEY—GLICK.—By the old-usage, in Smith Township, Holt Co., Mo., March 27, 1884, Mr. H. S. Sturges, of Holt Co., Mo., and Mrs. H. S. Sturges, of Holt Co., Mo., were united in Holy Matrimony, by J. H. KAZEN.

BROWER—MILLER.—March 15, 1884, by Elder Alex. Cox, David M. Brower and D. H. Miller, all of Marion Co., Oregon.

ALBAUGH—FULLER.—At the residence of the bride's parents, March 18, 1884, Mr. F. A. Albough and Mrs. E. M. Fuller, of Mt. Vernon, Mo.

KITE—COMER.—At his residence, March 25, 1884, Mr. Robert F. Kite, of Holt Co., Mo., to Mrs. Rebecca E. Comer, of Papago Co., Va.

JOHN A. JOHNS.

TEMPATRI.—In the Roman congregations, Mount Zion, April, March 18, at 6 o'clock, Emma Jane, daughter of Frank George, with Elizabeth Ann Tamm, aged 8 years and 6 months, and John, aged 5 years and 10 days. Services by Edw. David Neff, from Luke 8: 52.

JOSEPH JONES.

DOTY.—March 21, 1884, James, wife of Samuel Doty, aged 47 years, 10 months 16 days. Deceased, young lady, 25 years of age. Services by Rev. J. H. Miller, pastor of the First Presbyterian Church, at the residence of the bride's father, a resident of Peotahook Co., Ia., but was in Harts Co., Ia., taking care of her aged mother who she took, and in a couple of weeks, her mother arrived to take care of her aged mother. Their child died within three hours after she died. The rest of the family knew nothing of her death until she was brought home a corpse. She leaves a husband and three children. They have two young sons, one of whom she had in her womb for her young hearts to love. She was not a member of any church. Funerary services by the pastor, S. P. MITCHELL.

SNIDER.—At Elder J. H. Beffel's Co., Pa., March 13, 1884, Rev. Jacob Snider, aged 38 years and 5 months, and Mrs. M. A. Snider, aged 38 years, were united in the Holy Matrimony, by the pastor of the congregation, P. A. FARNER, by the pastor.

J. H. MILLER.

HILL.—In the Methodist church, Baldwin, Iowa, Rev. Leslie, one of the first and last of his kind, aged 32 years, 6 months, 22 days. Deceased, young lady, 16 years, 10 months and 22 days. Deceased, young lady, 16 years, 10 months and 22 days. Deceased, young lady, 16 years, 10 months and 22 days. Deceased, young lady, 16 years, 10 months and 22 days.

HOSLEY.—March 24, 1884, Edwin Walker, son of John A. Walker, aged 1 year and 10 months. Deceased, young lady, 1 year and 10 months. Deceased, young lady, 1 year and 10 months.

JAQUES BROTHERS.

KUTZNER.—In De Kalb Co., Ind., Feb. 18, 1884, Rev. Isaac Kutner, aged 38 years, 1 month and 10 days. Deceased, young lady, 1 month and 10 days. Deceased, young lady, 1 month and 10 days.

FARNER, by the pastor.

JAQUES BROTHERS.

WELLS.—March 10, 1884, Mrs. J. H. Wells, aged 38 years, 1 month and 10 days. Deceased, young lady, 1 month and 10 days.

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and theEditor beyond comprehension. She was tried in the Sausagegravy Funeral Service by brother C. L. Dyer and J. L. Holinger.

D. S. BRYCELL.

MYER.—In the First Methodist Church, Fayette Co., Ind., March 16, 1884, Mrs. J. H. Myer, aged 47 years, 3 months and 10 days.

He leaves a wife and five children to whom he has been with Christian faithfulness for over 40 years. But he was given to his loved, that beautiful home with his Master. Funeral services by Bro. Jacob Fisher, John 14: 10. W. M. WHITTEN.

ANNOUNCEMENTS.

District Meetings.

April 11, North-west corner, in the Roman congregations, at 10 o'clock. At 10 o'clock. At 10 o'clock. At 10 o'clock.

April 18, Southern Missouri of Deep Water Church, Henry Co., Mo., 8 o'clock of day.

April 25, Central District of Iowa, near Freedom, Simpson Co., Iowa, on the P. R. & Q. R. R.

April 25, District of Indiana, in Leavenworth, Kansas, at 10 o'clock. At 10 o'clock. At 10 o'clock.

April 25, District of Michigan, in the Woodland Church, Barry Co., Mo.

April 25, District of Western district of Pa., in the Maryland Church, Somerset Co., Pa.

April 25, Southern Ohio, in Lower Town Valley, Ohio, at 10 o'clock. At 10 o'clock.

April 25, Northern District of Illinois at Yellow Creek Church, in connection with S. A. M. Co.

April 25, District of Missouri, in the Lutheran Church, in connection with S. A. M. Co.

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Books, Pamphlets and Tracts for Sale!

**Free-will Conversion.**—By H. Miller. 16 pages. 10 cents.  
**Golden Peace.**—An eight page tract, on doctrine of Golden Peace. 10 cents.  
**The Kingdom of God.**—By J. W. Miller. 16 pages. 10 cents.  
**Plain Facts.**—A four page tract. Should be read by all converts. 10 cents.  
**Brotherhood.**—A 16 page tract. 10 cents.  
**Angels.**—A 16 page tract. 10 cents.  
**Christ.**—A 16 page tract. 10 cents.  
**Jesus.**—A 16 page tract. 10 cents.  
**Mary.**—A 16 page tract. 10 cents.  
**John.**—A 16 page tract. 10 cents.  
**Paul.**—A 16 page tract. 10 cents.  
**Peter.**—A 16 page tract. 10 cents.  
**James.**—A 16 page tract. 10 cents.  
**Matthew.**—A 16 page tract. 10 cents.  
**Mark.**—A 16 page tract. 10 cents.  
**Luke.**—A 16 page tract. 10 cents.  
**Acts.**—A 16 page tract. 10 cents.  
**Romans.**—A 16 page tract. 10 cents.  
**Corinthians.**—A 16 page tract. 10 cents.  
**Galatians.**—A 16 page tract. 10 cents.  
**Ephesians.**—A 16 page tract. 10 cents.  
**Colossians.**—A 16 page tract. 10 cents.  
**Hebrews.**—A 16 page tract. 10 cents.  
**Johannes.**—A 16 page tract. 10 cents.  
**Revelation.**—A 16 page tract. 10 cents.  
**Prayer Book.**—A 16 page tract. 10 cents.  
**Sunday School.**—A 16 page tract. 10 cents.  
**Tracts for Sale.**—A 16 page tract. 10 cents.  
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## Correspondence.

scribes—then they that read the Lord's epistle after that to flourish and the Lord's prayer and the Lord's word, and a book of psalms was written before her than that she found the book was that thought upon her name—*Malachi 2:8.*

From Gallegburg, Kan.—March 28.

**Dear Brethren:**—We expect to build a meeting-house the coming Summer, to be 32x50 in size, work to commence immediately. There have recently been received into the church. We are in love and union; work and push is our motto. *SIDNEY HODGREN.*

## Notice.

I HAVE a copy of Laidell & Scott's Greek-English Lexicon, leather cover, spring back, all complete in good shape. Any brother desiring a copy of the work, can purchase it at reasonable price, or I will exchange for other other books as will be of more importance to me. I know not the value of the work. What is it worth?—*A. P. DILLER.*

From Dunkirk, O.—March 31.

**Dear Brethren:**—We closed the last quarter of our town Sunday-school with an average attendance of 120—re-organized and commenced on a new charter. Work among the little folks is quite enjoyable, and we all think the time profitably spent. Children embraced the company with Jesus, and engaged his attention. Should they be benefited our notice?—*S. S. BOWMAN.*

From Millidgeville, Ill.—April 2.

**Dear Brethren:**—Our annual previous to District Meeting was held on the 31st of March. The church sent no queries to D. M. We believe in the principle of sending as few as possible, and adjusting all troubles at home that we can. D. M. Miller and Tobias Myers are sent to District Meeting as delegates, and D. M. Miller as delegate to A. M. The church unanimously decided to organize a Sunday-school as soon as the roads would permit it. *Z. T. LIVENGOOD.*

## Lost or Missing.

I copied the Brethren, among whom I resided last January, in Northern Illinois, found Ed "Barney" Nobs on First Corinthians, labeled on the inside of the cover, Private Library of J. M. Zuck, Huntington, Pa., and would be so kind as to inform me, I will cheerfully defray expenses of forwarding to my address. I value the book as a work of Bible knowledge and also as a relic of a beloved brother's library of Huntington, Pa. *JOHN ZUCK.*

Charmes, Iowa.

## Announcement.

THE D. M. of Middle Penna will be held on the 18th of April, with the brethren of Park Creek congregation, Franklin Co., at the Upton meeting-house, two miles south of Williamson. Those coming by railroad, both east and west, will strike the Cumberland Valley Road at their nearest point, thence to Chambersburg, where they must change cars to the South or West. Cars will arrive there, where they will be met, and conveyed to place of meeting on the evening of the 17th. The train leaves Chambersburg for Williamson at 5:55 P. M. *ADAM FRIEL.*

From Barnard, Ill.—March 28.

**Dear Brethren:**—I LEFT home March 23th, and preached two sermons at Concord church. From there I went to Camp Point; took the train for Barton, Ill. Arrived at Barton, where I remained all day, and visited some of the churches in the vicinity. Then I returned to the minister districts, where we were held and physical labor are combined to bring into existence an element, well calculated to bestir body and soul. I arrived at Locust River, Ill. on Friday, where I was met by the "insider." He said, "I'm after a man who's a Danish preacher. I seek, I press I'm the man." I said, "I'm the man you're looking for, where I met my kind Brethren and friends. Held meetings at night from Tuesday until Monday evening. One united with the church. I

return many thanks to all for their kindness, and hope that blessings may attend them in all their good work. *W. B. LEBEL.*

From Galesburg, Kan.

**Dear Brethren:**—

I WISH to call the attention of all, to a point in Delaware Co., Ohio, where there are good opportunities for missionary work. The place referred to is about five miles north of Sunbury, and four members are living there. While on a visit there the past Winter, we held four meetings for them. Much interest seemed to be manifested; two very promising young men were baptized. Could not some of the ministering brethren, living near there, go and give them some meetings? Any that may go there will find loving brethren, Abner, John Davy, Sunbury, Delaware Co., O., who will make the necessary arrangements. *SIDNEY HODGREN.*

## A Request.

**Dear Brethren:**—

THE Brethren of the Honey Creek congregation, Nodaway Co., Mo., will meet any of the Brethren at Hopkins station on the C. & G. R. R., (on the line from Chicago to St. Jo.) who will stop with them. We seldom have traveling ministers to stop with us. We do hope some of our ministering brethren will give us a call. Bro. Daniel Boyer and W. A. Fisher live six miles south-east of Hopkins. W. F. Lewis, W. H. Clark, E. Beckler, E. Babylon and W. S. Bell, live to the south-east of Hopkins. Those who contemplate stopping, should drop a card to either of the above, at Gaynor City, Nodaway Co., Mo., except Daniel Boyer, whose address is Hopkins. Be sure to state when you will be at Hopkins.

## For the St. Louis Meeting-House.

The following amounts have been received since last report:

A. H. Snowberger, Nodaway church,	
Majewicz, Ind.,	3 00
Margaret Dewell, Majewicz, Ind.,	1 00
E. Frantz, Millington, Ill.,	5 00
Susan Metzger, Mulberry, Ind.,	5 00
Cyrus Wallick, Overisle, Mich.,	1 00
David Teacher, La Placa, Ill.,	1 00
J. Janbers, Cerro Gordo, Ill.,	1 00
David George, Ashton, Ill.,	10 00
Reuben Margus, Ostrander, O.,	1 00
Seat M. B. at W.-office,	2 00
Samuel A. Cullen, Reno, Ill.,	1 00
Emer Feshelman, A.-office, Ill.,	29 60
Isabel Irvin, Golden Corner, O.,	5 67

*JOHN METZGER.*

## Announcement.

THE District Meeting of Southern Kansas has been appointed for Timmsy, May 2nd, and will be held at John Bolinger's in the Point Creek church, Bourbon Co., fourteen miles west of Fort Scott.

Those coming on the Mo. P. R. R. from the South and West, will stop off at Hopler. Those coming from the North or North-west, via Fort Scott and Wichita E. R., will stop off at Uniontown. Those coming from the South or South-west, will give notice to M. Davis, Hopler, Crawford Co., Mo. Those directed to come to Uniontown, should give notice to W. W. Reynolds, Uniontown, Bourbon Co., Kan., at least one day previous to the time of meeting, and they will be met with conveyances for the place of meeting.

There will also be a Communion meeting in the Point Creek church, on Saturday, May 5th. Brethren will please arrange to stay over Saturday, and attend the Communion meeting. *A. J. HIGSON.*

From Lecom, Marshall Co., Ill.—March 29.

**Dear Brethren:**—

We have just closed a very interesting and encouraging series of meetings at this place. Bro. S. H. Higgins, during the week, preached and continued until the 22th, when Bro. William Lively, of Adams Co., came to his assistance and remained until the 29th, preaching in all eight sermons. The week resulted in the addition of one young man to our little band, by which we feel much rejoiced. The exercises during those meetings given by the Brethren during those meetings will not soon be forgotten. We felt led to close the meeting, as the attendance

was good, and interest seemed increasing. We also felt sorry to part so soon with Bro. Lively, as he had labored with much zeal while with us. May the blessing of our heavenly Father attend and cheer him, in our earnest desire. The church here is in love and union so far as we know. *MARTHA FIFE.*

## Read This.

It is a matter which no man has become a serious reader, and should be to every one, that our dear Denmark missionary, Bro. Hope, should be allowed to be so meagerly supported, while here we abound in luxury and superabundance sufficient to supply all his necessities.

His situation and circumstances with his numerous uncomforable pluses, should be enough to elicit our sympathy in any Christian heart to prompt a generous and substantial contribution, to say nothing about the duty incumbent upon us, which is easily and readily conceded by every thinking Christian.

I am not of the opinion that his meager support is the so much to an indisposition of the brethren to give, as it is due to a lack of system in raising the money, and general opinion of a work so important and general in its character. Why can't there be made an approximate estimate of the amount necessary for his support for a given length of time, and that amount distributed equally or otherwise by the Board among the different Districts of which the Brotherhood or A. M. is composed; and in each District appoint one or more, whose duty it will be to distribute said amount among all, and to each individual church of which the District is composed. If this were done, and I see nothing to prevent it, then each church would know what amount she would be required to pay, and I believe would willingly do so.

I submit the above for honest and prompt consideration, for improvement, but especially for adoption, unless something better be instituted. Let us wake up and act.

*E. D. KENDON.*

Fisheraville, Va.

From Maguire's Store, Ark.—March 25.

**Dear Brethren:**—

We have located our church site on the eastern slope of Round Mountain, a beautiful situation, overlooking a large, fertile bottom in the valley below. We are now preparing to push the work forward in getting up our church-house. But as there is but little of the required amount raised yet, we feel a little bit about going ahead. Our number is small and limited in means, so we cannot bear the burden alone. Brethren, will you not all put your shoulder to the wheel, and by our united push help us out of the mire? "Beware ye each another's burden," is a divine injunction.

I invite every brother and sister "lay by in store as the Lord is able to prosper them." The amount so donated should be put into the hands of your delegate to A. M. Then all can be collected on the Annual Meeting grounds and sent to us. Perhaps some of the ministering brethren will come to us from A. M. and spend a few days preaching the Word in its primitive purity, and which will be a great blessing to us.

Now, brethren, what you do, do quickly; as we wish to complete the building as soon as possible. Here is a large field already whitened for the harvest, but the laborers are few. Pray ye the Lord that he may send more laborers to us. Pray ye the Lord that he may send more laborers into his harvest. As I would like to see in a month well-lighted into us for preaching at the school-house, you see the need of a meeting-house.

Three more were added to our number by letter, Bro. David Cripe and wife, and W. Beaman, from Kansas. Up to date we have received \$84.20. Donations per P. O. Money Order should be sent to Fayetteville, Ark. *MICHAEL ENNIS, Treas.*

From Greenville, Iowa.—March 27.

**Dear Brethren:**—

I THOUGHT I would write you a few lines for your worthy paper, as it said the Bible are our preachers here in the West. We belong to Bro. John Early's district. It is about 25 or 30 miles south-west of here. I intended to come and hold some meetings for us when the weather would permit. However, I will not forget us. The Quakers hold

meeting at our school-house. It would seem like home if we could have our meetings here. Five members are living here. Some have been here over a year, and heard the first-time preach since leaving Benton Co., Iowa. We like it better, as we have not seen a Brethren preach since leaving Benton Co., Iowa. We like it better, as we have not seen a first time, the sham that we have seen, as last June, damaged us much, but not so much as some. We thank God, and take courage that our unprofitable lives have been spared thus far. We hope and pray that some one may come and help us build up a church here. Brethren and sisters, ever remember us at a Thruout of Grace. Hear the Macedonia cry! We live a clean life for the sake of Spencer. This is a good place for cattle and sheep. Prairie land is worth from \$5 to \$8 per acre. Health generally good. We have good water and plenty of fish in the Sioux River and Iokos. Any one traveling through north-western Iowa and Dakota, wishing to stop and see us will be met at Spencer by well-wishing David Brallier.

*SARAH J. BRALLIER.*

## A Letter.

I LOVE to read the letters in B. AT W., telling of the good meetings they are having in Iowa, and the brethren's fervor; but I would much rather attend some of your meetings. We have preaching only once every four weeks at this place; have had no series of meetings this Winter. Brethren seem to think it a waste of time to preach here. We cannot blame them, for there is but little encouragement for them to come. Yet we almost starve for such a thing. We have had a meeting here, perhaps would if it were not for the fact, at W. The M. E. and U. B. Churches are holding a union meeting in Geneva, one mile from here. They are having a very exciting time. Some go off in a trance, and see heaven and all his glory. Others go right after night to the members' bench before they can get religion. The 30th pastor remarked, in one of his sermons, that when Paul was stung down and had prayed for three days and nights, Ananias was sent to him, and said, "Bro. Saul, why tarriest thou? Arise, and God Almighty will take the scales from your eyes." On last Saturday eve, he opened the Bible, and read, "Thou shalt ever walk my ways," and he said, "I have been thinking of the people that observed feet-washing. He said, they will meet in barns and other places to wash their feet, making a church ordinance out of it, when the Savior did it because they were tired and their feet dirty; that it was absurd to drag such trash into the church. He reminded the commands, and said, "Brethren, but they worshipped Christ. This is the kind of meetings we could attend, but we have no desire to go where they are deceiving and being deceived; where God and His Word are mocked and scoffed at. "If the blind lead the blind, both will fall into the ditch;" and I think the leader will go first.

(The above came to our desk without post-office, title, or name. The letter was very neatly written, and makes interesting reading. But we will to remind our readers that they should not fail to give their name and address when writing for the press or anything else. En.)

From D. B. Gibson.—March 31.

OUR quarterly council-meeting in the Millane Church, March 8th, was well attended. Nothing but love and union manifested. Elus D. Frauds and D. Traxel, of Corso Gordo, were with us. Their presence and labor were appreciated. Brethren E. A. Shively and M. M. Johnson to the Missouri Synod's office; Elder D. B. Gibson to the delegates to A. M. It was also resolved to hold a Love-feast June 3d, 1883, beginning at 3 P. M. All the business was transacted, and the meeting adjourned by 1 P. M.

March 10th, met with the Mulberry Grove congregation. Business passed off very pleasantly. Bro. Henry Lillig was elected delegate to the Missouri Synod. We are in a future care of the church. Phil John Goodman, besides his other bodily affliction, is totally blind. I held a week's meeting; weather very inclement; good interest; three added by baptism; church much built up. We called back to preach the funeral of a son of Bro. Henry Lillig, who died after a very brief illness. He was a singularly bright boy of four years. Brother and sister Lillig

have the sympathies of the entire community.
Began meeting in the Hurricane Creek Church on the 19th inst. The congregation has been varying from very large to very small, and vice versa. The interest is excellent. There are a number of applicants, and a rejoicing church here at this time. Elder Henry Jones has the care of this church; he is also delegate to A. M. They will hold a Love-feast on May 20th. Come by this way, brethren, from A. M. and help this church, by words and presence.

May God bless the dear brethren and sisters for their liberal kindness to me while I was with them.

Pleasant Mount, Ill.

A Suggestion.

Dear Brethren:—

As the time is here again to elect delegates to District as well as Annual Meeting, we think it would be wisdom on the part of each individual member to resolve to be satisfied with the work of those delegates, though everything that is done, is not exactly according to their wishes. What work is there that can be done to please every one? We say none,—not over the works of Jehovah himself. Therefore, brethren, for our own sakes, let us not let our own endeavor to let our light shine, that it shall illumine even those parts of the Brotherhood that are now groping in darkness.

S. O. LARSEN.

To the Churches of Northern Missouri.

HAVING been confined to my home by the illness of my companion, for nine long weeks, I now give it as the cause of not being here from more, in the Missouri Home Mission field. But I am now happy to say, that if no release occurs, and the present convalescence continues till April 6, I expect to enter the field again near Winslow, Davies Co. And, my duly appointed co-laborer having fled to mountains, I will have nothing to do against my part in the work, unless so ordered by the Board. Would say to the many dear enquiring friends and brethren and sisters, that the lingering decline of my wife's health is pronounced not to be consumption, but general debility from a torpid liver and other causes, originating from a deeply-seated cold.

C. C. ROSE.

From Cauden, Ind.—April 2.

Dear Brethren:—

ACCORDING to previous arrangements, Bro. Abraham Riechert and the writer went to Wimeauk, March 17, to see to the wants of the church at that place. And we found the church in a state of great distress. Bro. Daniel Freeman, Bro. Andrew Culp also being present. Held a choice for two deacons, the lot almost unanimously falling upon John Brown and Bro. Jeremiah Hahn. My wife had less than so bountifully that they may faithfully labor for the church. Preached four sermons with much interest to many hearts, and in addition to the church, yet many seemed to be counting the cost. My wife the good Lord bless the church at Wimeauk, and, oh, may he send forth laborers into that church. The harvest indeed is great, but laborers few.

SAMUEL W. URELY.

From McLouth, Jefferson Co., Mo.—April 1, '83.

Dear Brethren:—

As the time of our next A. M. is drawing nigh, many of our dear Brethren, seeking homes in the West, will take the advantage of reduced rates to take a look at the western country. To those looking for homes in the West, we would say, "well, we have no good country, anything better, as you will find in Kansas. We number only about eight or twenty members here. Have speaking nearly every Sunday, but only one speaker in the second degree. We belong to the Oswego church, about 20 miles from here; consequently not much help from there by way of preaching. We would like to see if some loyal brethren in the ministry would settle among us. We are only about twenty miles north of Bismark, and hope that the members and friends that feel like doing so, will not fail to stop with us. We should be pleased to have some ministering brethren stop with us, before going to A. M. These coming from the East by way of Kansas

City, should take the train from Kansas City to Leavenworth, Kan. From there take the Leavenworth, Topeka & North-western R. R. to McLouth, twenty-one miles. There enquire for the Bowman of Henry Kimball, his place in the neighborhood. Will further say, that we will take as many to the meeting from here as we can.

A. I. BOWMAN.

Who Will Come?

This is a question that we would like some one to answer. Who will come to Wisconsin to help carry on the good work already begun? There are only four upon whom this vast amount of labor depends. The little church at River Falls, Pierce Co., Wisconsin, is without a speaker, and they desire very much to have some speaker to locate at that place to help carry on the work of the Master. The Brethren there are kind and good; the atmosphere is very pure; the land is beautiful and the work is already begun. There are plenty of ministers in some places who can be spared where they are and supply our needs here. Any good brother who reads these lines and desires further information can be supplied with any information desired by corresponding with R. A. Patterson, River Falls, Pierce Co., Wis., or the writer at Menomonie, Dunn Co., Wis.

S. H. BAKER.

From Dayton, Ohio.—March 30.

Dear Brethren:—

It is to inform you that the Lower Miami Church is well and hearty, spiritually, with one or two exceptions, which we think may be kept hopeless, if patience and care be applied.

Earlier Monday was the occasion of a pleasant and profitable council-meeting. A good many brethren and sisters of adjoining districts, convened with us, to assist and encourage us in the good work. It seems they have some regard for the spiritual welfare of the little family on Lower Miami. A part of the business before the meeting was to set apart a brother to the ministry of the Word. The choice fell upon Bro. Enoch Hyer, who is both worthy and exemplary. May the grace of the Lord Jesus Christ sustain him, and the Holy Ghost guide him, and fortify his memory with "things both new and old."

As our lot, whether fortunate or unfortunate, is cast in this noted "Valley," we nevertheless have occasion of rejoicing; and, at present, things are improving, so that we look for a better day in the near future. As the Psalmist says, "Lord, thou hast been our dwelling-place in all generations," we still feel to look unto Him for shelter, until "the storm of life are past." May the grace, mercy and peace of our God rest and remain upon our beloved Brotherhood, now and ever, Amen.

How abundant are the men and women who crave martyrdom in leadership; how few are willing to honor themselves in faithful loyalty of service.

RAILROAD ARRANGEMENTS.

Railroad Notice.

We expect to be able soon to give full rates of travel over the lines assigned us. The different companies are a little slow in giving us these rates. We, however, expect to be fully on time.

L. J. ROSENBERG.

N. Y., Chicago and St. Louis R. R.

PLEASE say, through the B. AT. W., that the N. Y., Chicago and St. Louis R. R. will carry our brethren and sisters to Chicago and return, going to and from Kansas City, on one-half rate. This road is first-class in every respect; and if 250 will go down by Bellevue along the line to Chicago the same day, I will arrange to send an excursion. Tickets good from May 10th to June 20th.

JOSE CALVERT.

Excursion to Colorado.

To Bro. Samuel H. Myers, of Va., and others who have written to us relative to an excursion to Colorado from A. M. we will say, definite arrangements are not yet made, but enough is known to say there will be an excursion from A. M. to Denver and return to Kansas City; time will be extended thirty or

sixty days; most likely the same rates will be given to A. M. and return over the K. P. R. R., which, I understand, is three cents per mile, making the fare for the round trip, from A. M. to Denver and return to Kansas City, \$15 to \$20, and about the same from A. M. to Lougment and return, as to Denver and return. From Denver, excursions can go to any of the mines or summer resorts in the mountains, where there are railroads, and return at excursion rates.

Persons who wish to spend several months in Colorado before they return should get tourists' tickets before they leave home. They are good from May 1st to October 31st, and persons can stop over at A. M. or anywhere else with them. The rates are something over one-half the regular fare. They are usually sold at all principal stations.

J. S. FLORY.

Longmont, Colo.

Railroads in Missouri.

ROUND trip tickets will be placed at the following stations on the Missouri Pacific. If tickets are wanted at any other station, notify S. S. Mohler, Cornelia, Mo. Holden, Center-view, Warrenburg, Knobloster, Brownsville, Carthage, Jasper, Nevada, La Due, Adrian, Tipton and Joplin. Parties from the East, wishing to stop over at Centerview or Warrenburg, should apply to conductor after leaving St. Louis.

M. M. ESHELMAN.

Railroads in Kansas.

ROUND trip fare on Union Pacific, from Kansas City, Leavenworth and Topeka, seventy-five cents. Round trip on Kansas Pacific from all points west of Topeka, three cents a mile. Tickets have been placed at Kansas City, Leavenworth, Topeka, Wamego, Junction City, Abilene, Manhattan, Dorrence, Sallis, Wilson, Russell, May Center, and Concordia along the route. Tickets wanted at any other station, please notify me.

On the Kansas City, Fort Scott and Gulf railroad, round trip tickets at one fare and a fourth, from all points along its line.

M. M. ESHELMAN.

Railroads in Nebraska.

On Burlington and Missouri River, in Nebraska, one fare for round trip. Tickets will be placed at Beatrice, Dorchester, Hastings, Orleans, Juniors, Kearney, Seward, Union, York, Hubbard, Harby, Guide Rock. If tickets are wanted at any other point, notify me at once.

Rates on St. Jo and Deaver, and on Abilene and Nebraska not fixed yet.

Kansas City, Lawrence and Southern Kansas will report soon.

Union Pacific in Nebraska and Colorado will report in time. Arrangements will be made for Brethren in Colorado, who may wish to attend D. M., at Barr Oak, Kan.

Central Branch, in Kansas, will fix rates in a week. Tickets will be placed at Logan, Fortis, Osborne, Beloit, Manhattan, Barr Oak, Scandia, Clyde, Washington. If tickets are needed at any other point along this line, inform me.

Excursion rates for those who want to go West, into Kansas and Nebraska, after A. M., will be announced on the grounds during A. M.

M. M. ESHELMAN.

Later.

CENTRAL Branch and Omaha Division of Missouri Pacific Railway will carry persons at three cents per mile—round trip—that is, one and a half cent per mile each way. Tickets have been placed at Logan, Fortis, Beloit, Barr Oak, Scandia, Clyde, Concordia, Washington, Falls City, Parsons, Galveston, America, Osborn, Paola, Garret, Mt. Ida. If tickets are wanted at any other point along this line, write to me.

Burlington and Missouri River, in Nebraska, will carry persons for one and a fourth fare on round trip to Abilene, Kansas, from there take Missouri Pacific R. R. to Kansas City. Tickets will be placed at Abilene, Lincoln, Beatrice, Dorchester, Hastings, Guide Rock, Orleans, Kearney, Seward, Union, York, Wynona, Hubbard, Harby and Beatrice. Notify me if tickets are wanted elsewhere.

Abilene, Topeka, and Santa Fe line will carry individuals for three cents per mile—

round trip. Tickets will be issued at Grand Bend, Nickerson, Hutchinson, Newton, Peabody, Marion Center, McPherson, Emporia, Caldwell, Madison and Humeville. If tickets are wanted at other points, write me now, at Warrenburg, Mo. M. M. ESHELMAN.

From Chicago to Kansas City and Return.

I HAVE, up to this date,—April 5th—received from the General Passenger Agents of the Roads named below, the following rates of fare, for our members going to and from our Annual Meeting at Bismark Grove: The Chicago and North-Western R. R. and St. Paul RAILROAD, one and a third fare for the round trip.

The CHICAGO AND ALTON RAILROAD, one and a third fare for the round trip.

The CHICAGO, ROCK ISLAND AND PACIFIC RAILROAD, one and a third fare for the round trip.

The CHICAGO AND NORTH-WESTERN RAILROAD authorities have not yet given a decided answer. Mr. Trull, the General Ticket Agent, says: "I will take this matter up at once, and as soon as I can get it settled, will let you know the result; but in any event, you can see for our line, that the rates of fare on that occasion will be as low, proportionately, as are offered by any other line."

The CHICAGO, DUBLINGTON & QUINCY RAILROAD will carry our Brethren, to and from the Annual Meeting for ONE FARE for the round trip. This is much the lowest rate given as yet by any of the trunk lines west of Chicago. It was given with the assurance that our people would appreciate the liberal terms offered by the management of this line, and that they, in turn, would give it this patronage as much as possible. The rate given is as low as any we have ever had, and indeed is much lower than ever before given by any of our western roads. The CHICAGO, DUBLINGTON & QUINCY RAILROAD is one among the best equipped and most carefully managed roads in the West. In view of this fact as well as a return of liberality in giving us from the first low rates, I beseech, for them a large share of our Brethren's patronage.

Brethren, living on the lines above-mentioned, west and south-west of Chicago, will please notify me at once at what stations they want tickets for the Annual Meeting placed on sale.

For those going from Mt. Morris and vicinity, I have secured a through arrangement, our provided enough go to warrant the company in running the car. The rate will be one fare for the round trip, and, I believe, the regular first-class rate from Mt. Morris to Kansas City is \$14.40—so that this will be the rate to Kansas City and return. Those that can't complete going from here, should at once notify me, by dropping me a post card.

The ST. LOUIS CITY & PACIFIC R. R. will sell tickets at one fare and a third for the round trip. This is the only Iowa road that I have heard from, although I have written to all. I may yet hear from them; if so, I will publish their rates as soon as received.

D. L. MILLER.

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It maintains that in public worship, or religious exercises, Christians should be sanctified to keep his faith and Christian purity.

It advocates the scriptural duty of assisting the sick who are on the verge of the Lord.

In short, it is a vindicator of all that Christ and His Apostles have enjoined upon us, and we would desire to see every Christian and disciple of modern Christendom, who do not regard that all must be sanctified to keep his faith and Christian purity.

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### THE OLD FARM GATE.

BY EUGENE E. HALL.

The old farm-gate hangs sagging down,  
On rusty hinges, bent and bowed.  
To catch the gale, and here and there,  
It shows dark traces of repair.

The old farm-gate has seen each year,  
The blossoms bloom and disappear,  
The bright green leaves of Spring unfold,  
And Autumn's tints of red and gold.

The children have upon it clung,  
And as it went with rattle wheels,  
When their young brows were good and true,  
When hope was fair and faith was sure.

Ready that gate has lower torn,  
Has made their rows, low downward of blue,  
And scaled each promise with a kiss.

The old farm-gate has opened wide,  
To catch the gale, and here and there,  
When blue blossoms, and hoists fair,  
With their soft fragrance fill the air.

That gate with rusty swing and chain,  
Is closed upon the solemn form,  
That has her lifeless body laid  
Upon a heavy Autumn day.

The flowers gay and meadow green,  
Upon its cottage posts are seen,  
Inside, carved with youthful skill,  
Long have they seen the old man die.

Yet dare he not above all things,  
By reason of the thoughts it brings,  
In that old gate, now sagging down,  
The rusty hinges, bent and bowed.

### THE ELDER, AND WHAT IS REQUIRED OF HIM.

BY LAMSON WEST.

The office and work of elders among the brethren being of late frequently referred to, it is quite proper I think, that we should see what the Scriptures require of them.

Their qualifications are described in 1 Tim. 3: 1, and Titus 1: 6-9. And their office being a very important one, upon which hang fearful responsibilities, as set forth in Ezek. 34: 1-9, and Rev., chapters 2 and 3, in which both the letter was made to him who held the office of elder or messenger in each of the seven churches. It then becomes an important duty to look well to the man selected for that position, in order that he may not only fulfill the trust asked of him by his brethren here, but may also account in a faithful manner to God, for the great charge committed unto his hands. He is, in this, placed in the office of a steward, and has the care of one party, while he has to account to another.

Besides, there is no possible way in which he can escape detection for any wrong he may do. His work will tell, and is known. The word is, "I know thy works."

Of the many requirements set forth as to the character, ability and fidelity of a man who is asked, to be the oversight of a congregation, not all of which are great and important, I have space to notice but one at this time.

It is that named in 1 Tim. 4: 1, and refers directly to the care and influence he may show forth in his own home and over his own children. The importance of this one quality cannot well be over-estimated if we attempt an answer to the question put at once by the apostle, and found in the 5th verse. And our answer must always be, that a man cannot rule a congregation of the Lord's people when he knows he cannot rule his own house. The inference is that if a man *knows* how to rule his family, that he would do it, and the fact that he did not, was proof that he could not, because he did not know how.

This description of a man qualified for this office, inasmuch as it becomes very pointed when we realize that the apostle made no distinction in this quality to be possessed by the elder, whether the children are members of the

church or not. Our impression is that he meant the care and oversight of the candidate's children before they become members of the church, and as long as they remained under the paternal roof. Had this oversight of the father been intended for children who were now members of the church, the command would have been made in such a way, both to him and them, as is taught in John 21: 15, and 1 John 2: 12-14. There would have been a distinction made, had it been only for those who had come to the church with the father, but as it is, the apostle makes none.

The propriety of this requirement must be apparent to all who will think of the position and work of the one chosen as overseer of the flock. For, being placed as he is, a leader of the congregation, his life will in all cases, be regarded more than that of any other, and not only his life, but the lives and conduct of his entire family. Besides, he will have to deal with other people's children, some of which will require reproval repeatedly, and sometimes severely, and how can any man do this with an honest face, or how can his conscience lead to reformation in the crying one, when all know that his own children are guilty of the same, or even a worse offense?

But let us make the subject particular. Take the case of our candidate's wife. There are faults in her character, and commitments are chosen to go and correct the wrong, whether they may do it. A selection is made of elders to go, and these to be men of piety and experience, able in every respect to advise in the case and adjust the difficulty; they go they find among other things, as has been done time and again, that wanderers, both young and old, are again in their clothing; but aside from this sin there is no fault. Not the committee advise and urge plainness of dress, which is right, but sometimes urge more farther than to advise. They have expelled from the body those who did not know what was meant by modest apparel, and had perhaps never heard a word on the subject before; while at the same time not an elder on the committee had more care over the children of his own household, regarding dress than he had over the motion of the sun. And on that account they were sent off for a position on a committee of that kind, and entirely unfit for the office of an elder. Paul forbids it. The rule of the Gospel is that the elder should always ask of his own household, whether members of the church or not, as much Christian deportment as he would of the members of his church; and in no case to ask more of his membership than he would of his own household. That would shut the mouth of every quinesayer.

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### WAR IN HEAVEN.

Also there was a warfare. Michael fought against the dragon, and the dragon fought, and he overcame him, Rev. 12: 7.

1. Who is Michael?
2. In what kind of warfare did they engage?
3. Did this war take place in heaven where God resides?
4. Was this war in the past, or is it yet in the future?

Agreeably to the wishes of Bro. Wolf in B. W. W., it is expected some one will reply to the above queries. If not already replied to, we submit the following:

1. Michael is the Archangel, who, when contending with the devil, dis-pelled about the city of Moscow, dared not bring himself into a rising rebellion, but said, "The Lord rebuke thee." Jude 9, Daniel 10: 13 and 12: 1. He is one that is great in power and might in the work and will of the Lord, and stands

for the defense of His people in their warfare against sin and Satan.

2. It was a spiritual warfare. That is all the followers of Christ have in mind. When the Savior commanded Peter to put up the sword, it remained forever put away so far as the servants of Christ are concerned. Carnal weapons are sometimes used by the enemy against them, but by them, never. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Again, "We wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." To wage war with flesh and blood requires carnal weapons, but in this the sword of the spirit is the weapon used to cast off the fiery darts of Satan.

3. First on this point we would say there are three heavens. The first is the church on earth where the saints sit together in heavenly places in Christ Jesus, where also the will of God is done on earth as it is in heaven. The second is the intermediate state; the dwelling place of the disembodied spirits of the righteous, where they rest in glorious anticipation of a full fruition of an eternal home above the throne of God. They were told to wait a little while until their fellow-servants also and their brethren, who should be killed as they were, should be fulfilled. It is called Paradise, where the wicked cease from troubling and the weary are at rest. We are told there is a great gulf fixed between the wicked and the righteous.

The third heaven is the place of ultimate glory, or the final resting place of the redeemed of the Lord Jesus Christ, around the throne of God and the Lamb. Space will not permit us to speak further of this glorious habitation at present.

In conclusion on this point we would say, the war is heaven has reference to the warfare in the church and against the church, waged by the adversary of our souls and his angels, who are sometimes transformed into angels of light, while at the same time they are enemies to the Cross of Christ.

4. This war was in the past; it is at present and will be continued in the future until the works of the wicked one shall be destroyed. For he (Christ) must reign (by his spirit in his people) until he hath put all enemies under his feet. The last enemy that shall be destroyed, is death. 1 Cor. 15: 25, 26. During the Millennium there will be a cessation of the warfare, through a chain of evidence so strong that the wicked one will be bound in prison until the expiration of one thousand years, when he shall be loose out of his prison and shall go forth to deceive the nations in the four quarters of the earth, (Gog and Magog), to gather them together to battle; the number of whom is as the sands of the sea. Rev. 22: 8, 10; 2 Thess. 1: 7, 9. This will be the final battle.

The writer of the above had his name on a slip of paper separate from the article, which slip of paper was thrown in the waste basket, and it was not discovered that the name was not on the article till after it was in type. Of course the writer will know his article, and hereafter will perhaps always give his name at the beginning of his article. Etc.]

The man who goes through life with an uncertain doctrine, not knowing what he believes, what a poor, powerless creature he is! He goes onward through the world as a man goes down the street with a poor, wounded man, forever begging people to needs on the street for fear they may laugh him.—Phillips Brooks.

### THE HUMAN SOUL.

BY ELDER DAVID MERRIN.

The term soul occurs about 281 times in the Bible, and never means spirit. The term spirit occurs about 368 times in the Bible, and never means soul. The human is ended with an intellect, a reasoning faculty, a thinking faculty, comprehension, understanding, a knowledge of God and man's feelings, a mind and sense. This constitutes the soul of a man. This is the query, in Vol. 8, P. v, March 20, 1883, No. 12. What is the soul of man? Not, what is man? We know that man or person are terms used in the Bible; but the explanation and answer above is with reference to that living principle in man, which the Scriptures tell us will eventually be saved or lost.

We shall see whether the Scriptures will bear testimony to our idea. "The soul of the people was much discouraged." Num. 21: 4. "Whether ye love the Lord with all your heart and with all your soul." Deut. 10: 9. "The soul of Jonathan was knit with the soul of David." 1 Sam. 18: 1. The soul of the people was grieved." 1 Sam. 30: 6. "Was not my soul grieved for you once?" Job 30: 25. "I pour out my soul in me." Ps. 42: 1. "Why art thou cast down, O my soul, and why art thou disquieted in me?" Ps. 42: 5. "For my soul is full of troubles." Ps. 88: 3. "I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth, right well." Ps. 137: 14. "Your men have said, and your appointed feasts, my soul loveth; they are a trouble unto me." Isa. 1: 14.

Now we see our souls can be grieved, can be sorry, can be troubled, can rejoice, can be glad, can be happy, etc. We see that all these changes of the soul come through the affections of our minds. The least, the internal principle of our mind, the spirit, the soul, always has a power to direct and control the soul. If from God, or the natural source, it will prompt the soul to lead the person to righteousness. And if the spirit, the power, or energy come from an evil source, it will prompt the soul to lead the person to unrighteousness. We see man is controlled by his soul.

### CLERICAL SWINDLERS.

How much better are clerical swindlers who wear priestly robes and make capital of reverence yielded to their caste, than the Chicago clerical swindlers, as we have described. Archbishop Purcell absorbed several millions of the hard earnings of Cincinnati laborers, put it into Catholic buildings, suspended payment, and the poor depositors in this religious banking institution are left destitute. Through the schools, convents and churches over their magnificent fronts all around them, they are able to realize some \$200,000.

A similar instance has just been developed in Lawrence, Mass. The Augustinian Brothers, a priestly and monkish fraternity, have been the backers of the Catholic operatives in the cotton mills and have used the funds entrusted to them for the promotion of Catholic enterprises. They too have suspended payment with an indebtedness of about half a million which will probably never be paid. In the meanwhile the "Church" will profit by the buildings erected from the fund stolen from the laborer. In Jersey City a bank officers who has embezzled the funds of depositors has just been sent to the penitentiary. We are of the opinion that men who lack advantage of the confidence of their flock in their priestly calling to secure their savings, ultimately in penance must give up the task and be publicly touched, and then suspend payment, are certainly as low worthy of the State's prison than "wicked" men who commit Bible-dishonesty.



thing dangerous; something forbidden; something that is useless to us. Many seem to estimate everything useless, unless it brings in gain to us. But this is a regrettable error, a perilous mistake. We should not look at a thing as a hindrance. A higher education brings us nearer to God,—to his works. We learn the esser of things; for example, the unskilled eye sees only the color of the flower; the educated eye sees order and arrangement in the colors, classes, genera and varieties of the whole vegetable kingdom.

The human soul is not developed at birth in the soul of the lower creatures. The chicken hours what to peck at birth, and so do many others. The soul of man gradually develops, during life, and even at death, many latent powers are undeveloped. Education develops many of these powers, and improves those already developed. The uneducated woman has latent powers, never called forth, and exercises for want of culture.

If the Christian woman's place in society were to be like her Indian sister's, then the power of her intellectual powers called forth, the better. If her work is to build wigwams, and bear burdens, then her muscles alone should be developed. But if she is to be the mother of man, his companion and sister, she needs a culture of the highest form.

1. As the mother of man, she ought to have the highest culture, that she may impart to her offspring the best intellectual organization. The child of the savage is not capable of a very high culture, therefore a mother ought to possess a well-developed organization, if for no other reason. But she guides her own infant years. We receive her ideas in infancy as we do her milk. She impresses us with her own mentality. Is she ignorant and superstitious, so are her children generally. They speak her tongue. Is that tongue pure and refined, so will our speech be. Does she speak a corrupted language, so will her children. She needs to be educated in her own studies. If she knows what she is doing, they ought to read, and what not. She helps them in their studies, and stimulates them to drink at the fountain of knowledge.

2. As the companion of man, either as wife or sister, she is better able to discharge her duty. She makes her husband love his own intelligence, and his own worth. She is a companion, who helps him to grow in grace and truth, and in whom he can trust. An intelligent man or woman deprecates the ignorance of a companion. Their souls do not blend together as if both were well-informed and intelligent.

3. An intelligent sister can exercise a wonderful influence over a brother. She can be a guiding angel around him. Who does not value an intelligent and educated sister? It is rarely second to a well-informed wife.

It may be conceded that education to a certain extent is useful to women, but it may be said, are there not branches of knowledge naturally useless to women? For what is to be examined, who are to be forbidden branches of knowledge, and enquire into their use for women.

(To be continued.)

WHAT JOHN WESLEY SAID.

BY EDWIN DRY.

"Build your churches plainly, and as inconspicuous as possible, so that you will make rich men necessary to you; and if they are necessary to you, they will rule over you; and thus away goes Methodistism, if not A. D. doctrine also."  
—American Society.

Reformers generally are men of fruitful minds, and of commendable zeal, and view things from a common sense standpoint; and hence, often form their rational conclusions on the result of certain things in the future by the history of the past. The teachings of the Lord, by the prophet Jeremiah, presents a sad picture of God's neglect people; on this point hear him in the last chapter of the fifth chapter: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people have no discerning; and what will ye do in the end thereof?"

Wisdom would teach us, as a church, to take warning, and carefully guard our people, that they might be wiser, which would be better than a life before us. We should not boast, and think because we possess or maintain superior principles, that therefore the same cause would not produce the same effect.

DEPARTED.

BY E. A. ORR.

DEPARTED, dear George—how little do we realize the import of these terms on our everyday walk. We do not realize that we are thinking that a fellow-being is somewhere breathing his last, that some one is left an orphan, or that some happy family circle is forever broken up. But at last, as it must and will, our time comes. Our own dear ones are taken away, one by one. Then the soil part of it, death does not ask us when, where, or how we shall be understood. It always comes in an untimely and an unwelcome event to us. Come it may in infancy, in youth, in middle age, or in the ripener years of life; it is still a calamity to some one. A sister, a brother, a friend is dead. Can we, do we realize it? Stop a moment, and think of it—solemn, solemn thought.

We have grown up together, after together, played together, and worked together, and worshipped together; but all this is now called. We did not, until now, know the worth of all these little things that, put together, make up life. If never before, we now see very clearly how much we have done to make them unhappy, and how little we have done to make their short stay with us more joyful. We are in our own hands we were weak then. How many unkind words have spoken! How many times we have provoked them, by look, or word, or act! Human nature is so weak that this must be the sad lamentation of two—oh! too—many of us.

But the sting is deepened by the fact that often our dearest friends are cut off in foreign lands. We cannot hear their last words. Oh! what a boon to be with them in their last hours! How pleasant to have the kiss of forgiveness for past neglect! How pleasant to relieve their last suffering! But more pleasant than all is the affectionate "good-bye," "good-bye,"—"be good,"—"be true,"—"we'll meet again!"

When we thus meditate, how are we admonished to be kind to the living! Why be so stiff, so cruel? When we offend a fellow-being, why not make the matter right as soon as we discover it? Then, when death comes, we shall be glad to know that we are at peace, and the thought of having to give him up will not be so painful. Brother, sister, we are mortal. We must die.

More; we are very imperfect; very liable to err, and to offend our brother. Why not then be more courteous toward each other? Let our eyes be the expression of a great, deep, philanthropic heart, that the wayfarer may by a look be refreshed. Let our countenance be no oasis full of springs of joy, at which he may quench his thirst, and enter upon his journey with a lighter heart and a firmer and more helpful step. "Be happy!" "Be happy!"  
—Moral Maria College.

GLANINGS.

BY H. W. STEINLECK.

WHILE picking through Bro. Daniel Vaniman's "Chips from the Work-bush," I gleaned these few thoughts. In forty-nine places out of every 100, a whiskey-drinking word, or phrase, and occasional use through the influence of some evil temptation among those who are idle and living in sin. It is in every name a great evil; first, because it is a useless habit; second, because it drains the power of him that uses it; third, because it sicken the brain, and makes a fool of the man who uses it. We do not know how many our brethren and our suffering children, ragged and dejected families, and ruins both soul and body, and leaves its victims without one single ray of hope of heaven and a future happiness.

Among the chips I also gleaned this thought: That whiskey-mines cause out of every one hundred, that tobacco users, indulge in it because it has become a habit, contracted by thoughtless and occasional use not prescribed

by a physician, nor for the promotion of physical health, but because somebody looked well behind a cigar, or with a pipe in his mouth, or because father or friend chewed it. It is then an evil.

1. Because it is a useless habit.
2. Because it takes money to buy it.
3. Because it is a nasty, filthy habit, and disqualifies the user for the parlor, the sitting-room, the presence of a refined society.
4. Because it stains his clothing and his body, making it offensive to those who come near him.
5. It dries his lungs, causes him to spit away the gastric juice required to assist in digesting his food, gives him heartburn, and causes dyspepsia.

6. And because it is a lust of the flesh, contracted by the gride of life; hence, is not "of the Father," but "of the world;" and "the world passeth away, and the lusts thereof." "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished," especially them that walk after the flesh in the lusts of uncleanness and despising governments."

Letting in iron chips we find the question, "Why were not our fathers successful in riding the church of this evil," as well as that of the use of whiskey? We think because it was not treated with the same zeal and caution. The evil of the intoxicating trowl was overcome because its use was not fellowshiped in the church. When we see our brethren in manufacturing, we call his attention to it and point out the evils in it. This every faithful minister will do, and every local deacon says "Amens." And if the offender will not hear, he is dealt with accordingly. Why? Because Jesus and the church condemn it, and pronounce an anathema upon the evil.

Now we have shown that the use of tobacco and the intoxicating herb are twin sister evils, condemned by the Savior, and also denounced by the council of the church.

Now let every minister, before he goes into the pulpit to preach to the thrif, the thief, the murderer, idler, vain, proud, the drunkard, unclean, and sinful man, submit himself first to the will of God and to the council of the church, and once and forever put away the singular use of tobacco. Then he can speak through clean lips, with a good conscience out of a pure heart. "The effectual fervent prayer of a righteous man availeth much." James 5: 16. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9.

Likewise every deacon, before he goes on the platform, let him "see again his health, and to know how they do" (Acts 15: 36) should wash his hands and cleanse his mouth from the unclean habit of chewing and smoking tobacco. Then he can "hold the mystery of the faith in a pure conscience," and "use the office of a deacon, being found blameless." 1 Tim. 3: 8, 10. When he speaks of the spiritual life, love and power with the brethren, and the labor for the advancement of brethren, both in themselves and others—"Brethren, examine yourselves and see whether ye are in the faith; prove your own souls." 2 Cor. 13: 5.

Lucius, III.

PREACHERS.

BY D. HOWLAND.

PREACHERS are of two classes. They produce the works of life in a manner that meets the will of the great "I Am;" or they bring forth sentences that will please the auditors, regardless of Divine approbation, or benefit to the hearers. The former class are like a machine that is a credit to itself and a blessing to all who use it. The latter class are as a machine that is a waste, no lasting benefit to the inventor, a discredit to itself, and an imposition upon all who use it.

Men invent machines to meet the wants of those who use them, regardless of their being an honor to the coming generations. Preachers preach what will meet the minds of their hearers, for a present recompense, not considering the fact that they may be building destruction upon rising generations. And why is this? The people want it so. Then the preacher is the machine through which the people gain that which meets their desires.

That this is the case of many preachers of today, is only too true. Preachers of to-day preach scientific sermons, elementary ser-

mons, political sermons, and all with less effect than in former times. There was in the wise old Solomon's dumb sheep. Let us have a reform. Let us have sermons full of Jesus, as Philip preached to the Ethiopian eunuch, whither it meets the minds of the people or not. Such sermons will be a benefit to those who obey them, and a source of reward to heaven to those who preach them.

THE BIBLE AS A TEXT-BOOK.

BY B. Z. SHARP.

PREACHERS are supposed to base their sermons on texts taken from the Bible; hence, if any very appropriately be called a text-book. But we consider it a text-book in another sense no less important, namely, a text-book on language and on morals.

The constant use of the Bible by all English-speaking nations, has a powerful influence in fixing the use of words. There are sacredness about the Scripture mode of expressing things, which which we are loath to part. The idea being sacred, the words used in expressing it became sacred too, and are retained. Even Huxley, who did not seem to have a special reverence for the Bible, acknowledged this fact.

As a text-book on morals, the Bible yields a still greater influence. A number of years ago, a Quaker from England was called to St. Petersburg to superintend the drainage of the marsh around the city. While there, he gained the confidence of the Czar and obtained the privilege of compiling a series of readers for the common schools, which were then being established. He selected portions of the Bible for this purpose, and now the young Russians learn the truths of the Bible in the public schools.

What is still more reasonable, the Emperor of Japan sent commissioners to the United States to study our school system. Many of our text-books were adopted for the common schools of that country, and when it was explained that the Bible was read in our schools to inculcate the principles of morality, the Japan Commissioners adopted the Book of books as the best that could be found on the subject. They think of it. The Bible adopted as a text-book on morals by a heathen nation, and God only knows what it will be.

The late Stephen Girard, the founder of Girard College, Philadelphia, provided in his will that no clergyman should enter the institution he established; but Pres. Allen, a most excellent man, who had the selection of text-books for that institution, adopted the Bible as the text-book of morals.

WHEN CONVERTED.

WILL some one please explain, through the B. M. W., the following questions:

1. Luke 22: 32: "But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Were the apostles converted before the Savior spoke those words?

2. Was Herod the Tetrarch of Galilee, who beheaded John the Baptist, a king? not?  
—H. C. STEWART.

HUSBAND OF ONE WIFE.

WILL some one please explain that part of 1 Tim. 3: 2, which says, "The husband of one wife?" Does the apostle mean to say that a bishop must have but one living wife at a time? or that he must, in case his wife dies, remain unmarried?  
—J. H. MULLIS.

You have sometimes heard a sweet strain of music that went with you for days, months and perhaps years. Very likely you cannot sing it or play it, and what cause I fore to follow it, the piece to which it belongs. You cannot tell, but the little string of melody keeps coming back to you, unbidden, but never unloved, and often at the oddest times and places. So a good deed or a kind word lives forever. If you did the deed or spoke the word, you may have forgotten it, but some human soul is the better for it, and to that soul it will come back over and over like a sweet melody, and brighten dark hours and give strength and courage in times of weakness and fear.

# Brothers at Work.

Published Weekly.

D. L. MILLER & JOSEPH AMICK,  
Proprietors and Publishers.

J. R. MOORE, . . . . . Editor.  
JOSEPH AMICK, . . . . . BUSINESS MANAGER.

### SPECIAL CONTRIBUTORS.

Joseph Ely, A. W. Hays, D. P. Brubaker,  
Samuel Brown, A. B. Walker, J. L. Benschberger,  
Thomas Vassar, C. M. Belshe, J. M. Southwick,  
Daniel Hays, B. T. Flary, S. T. Benschberger.

### YOUR PAPER.

The price after post paid on a single paper each week. This price will include postage but does not include a request for payment. This is *not* a *free* paper, it means that the paper has been paid for. If you do not wish to pay for it, you may stop it. If you wish to pay for it, you may send us a check or money order for the amount.

The A. M. communications May 14th.

Only four more weeks till the A. M.

Follow no man any farther than he follows Christ.

We still have on hand copies of the Brethren's Almanac. Price 10 cents.

The Standing Committee is to meet at Bismark Grove, Friday morning, May 11.

Bro. B. F. Moonaw is on the standing committee from the First District of Virginia.

A. F. Thomas, of Mt. Elm, Iowa, would like to have the address of members living in Texas.

Bro. F. H. Bradley may now be addressed at Olatka, Johnson Co., Kans. instead of McPherson.

Do not refuse to do right just because some man you do not admire is doing the right thing.

The editor's little boy says the moon must be inhabited, for everybody says, "there is a man in the moon."

The item of church news in No. 14, page 8, should have been credited to J. A. Root instead of G. A. Root.

Bro. D. L. Miller started out to Bismark Grove last Friday morning, expecting to return the first of this week.

The address of Eld. D. B. Sturgis has been changed from South Bend, Ind., to Cerro Gordo, East Co., Ill.

THIRTEEN recently united with the church at Covington, Ohio, during a series of meetings held by Bro. I. D. Parker.

Some one in Texas will please give the organization of Brethren in that State, and any other the house-keepers may be addressed.

Some people talk of the "heads of the church," the church of Jesus Christ has no "heads," but it has a Head, which is Christ.

All orders for "Universalism Against Itself" will now be filled. We would be pleased to fill orders for many more. Price 37.50.

Bro. Shorp would like to know the number of students in attendance at each of the schools conducted by the Brethren during the Spring term.

PLEASE do not write with a pencil on postal cards. By the time such cards reach their destination, the writing is often so illegible that it can hardly be read.

Bro. Jas. A. Skill, of Pa., preacher in the Winter and works at manual labor in the Summer. He did good work in Pa. last Winter, but is now at the carpenter's bench.

All leaders are not good men, hence it is unwise to follow them as they follow Christ, and if the leaders do not say it, it will be foolish if not we will be safe at any rate.

**CLUBBING RATES** THE BROTHERS' and *Friend* and *Primitive Christian*, to the same address \$2.50. B. W. at *Primitive* and *Young People*, \$1.50; or the three papers \$3.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

\$1.00 IS THE PRICE OF THE BROTHERS AT WORK from the first of May to the end of the year.

Bro. Enoch Ely was with us a few days last week. He seemed quite well. He was with us at our council meeting last Thursday.

We call special attention to our book list this week. Look over it carefully; likely it mentions some works you would like to purchase.

Our Brethren at Sabatia, Kan. expect to have their next meeting, home close in time to be used by ministers who may visit them after the A. M.

CHURCHES that send for committees ought to have a few meetings immediately after the committee meets here. At such a time the members need some good preaching to strengthen and encourage them.

If the members in Northern Illinois, who desire Hyman books, and expect to attend the District Meeting, will send in their orders now, the books will be taken to the District Meeting, and in that way the purchaser will be able to get the books some cheaper, as there will be no postage on them.

CONGRESSMAN HIRT, of this place, has the editor's thanks for a copy of the United States Fish Commissioners' Report. At our leisure, we shall read up on "fish culture." This work ought to be in the hands of every farmer who has a suitable place for raising fish. For further particulars, call on your Congressman.

Bro. Daniel Hays and wife, of Virginia, have our sympathies in their affliction. They have just buried two of their children, near and dear to them. They weep, but not as those that have no hope of a meeting beyond the gate of tears. He says, "Dear little Sam, he died with a sweet smile on his face, and our dear little Willford kissed us all a kind good-bye."

THE Sun of Peace can never shine upon our afflicted Zion until each one withdraws that little dark cloud that is hovering just above him. So many of these little clouds make one vast host through which no sun can ever penetrate. We thank God that there are some who have long since dispelled these clouds of ignorance. He says, "Dear little Sam, he died with a sweet smile on his face, and our dear little Willford kissed us all a kind good-bye."

WHEN writing to this office on business, our correspondents should not write anything for publication in the same sheet of paper, unless it can be torn apart without interfering with either portion of the letter. The editorial and business departments are separate and distinct, and when the business is mixed up with the items for publication it often causes confusion. They may both be sent in the same envelope but should be enclosed on separate pieces of paper.

We call special attention to the Railroad Arrangements on the last page of this issue. Those who wish to go to the A. M. should preserve this paper, as this is the last time these notices will appear. The arrangements for now are as follows: The route from Chicago to take the E. and O. to Chicago, and the C. & B. to Kansas City the round trip for one fare. We cheerfully recommend this route on account of its greatly reduced rates. Those in Ind., Southern Ill., and parts of Mo. will find the same routes to the Wabash, St. L. & Pacific. The C. & N. W. and W. & M. A. E. take us to a nice field in Southern Ill. and Iowa where hundreds may be accommodated. For full particulars see last page.

HEYM Ward Beecher does not always write as reverently as in the following lines, which we reprint from the *Christian Union*: "His reports are true and his heart is true, and there are only two things, with respect to the New Testament: he can take it as it is, or he can let it alone. But undertaking to set up and to B. out himself as to exclude the miracles, he cannot do. If you are going to take the New Testament at all, you must take it as it is, or let it alone, you take everything else out; you take the whole Bible, and the whole science turn on three general miracles; the immanence conception, the resurrection, and the ascension; heavenly witness to me to fore-learn them. When I come to the death and resurrection of Christ, I would not mar it by a line; when I come to the resurrection of the dead, I would not so beautiful, I would not change one of them a particle."

SOME one, in a "mansuetudo" hand-writing, scolded the editor of the *Primitive*, and then signed the document "A Sister." The editors say that is so thin. It is Adam-like to make it appear that Eve did it. Perhaps the man who wrote the letter has some of the old Adam about him yet.

The Hygienic Home in Colo. is being put in complete order. Now hot water and steam arrangements are being put in. The main pipe of the Longmont Water Works passes by the "Home," and has been taken out, which gives the house the very best water, soft, clear and cool, direct from the mountains.

Quite a company of brethren and sisters and others will go to the "Home" from Annual Meeting. A pleasant and profitable trip may be expected, - profitable in the way of health and recreation.

Just out of the beautiful new pamphlet, with the title, "Colorado, the Great Sanitarium of the World." Let everybody send for a copy, sent free. Address Hygienic Home Co., Longmont, Colo.

### EVILS OF SECTS.

THERE are, at present, in England and Wales, not fewer than 150 different religious communities. Some of these are of comparatively recent origin, and have sprung out of modern methods of revivalism. There are the Army of the King's Own, the Hosannas Army, the Redeemed Army, the Salvation Navy, and others, which are but imitations of the movements inaugurated by Mr. Booth, and have mostly originated through differences in the Salvation Army. But, apart from these, there are many others in this country, which are not so numerous as they have given. Some people, by an adroit use of their imagination, regard these sects as remnants of an army, fighting under one banner and against one common foe. But never array yet, so far as we are aware, fought under one banner and against one common foe after the fashion of such sects. Remnants are not habitually gotten into one another's way, after the manner of religious communities in this country; nor does one regiment seek to strengthen itself by drawing off the soldiers from another; neither do the regiments devote more hostile attention, every now and again, to each other than to the common foe. Were armies in the field to act in the sections into which the Christian church is divided, they would at once desert defeat. We only wish that the sects would act as do the regiments of an army, for then, with diversity of uniform and position and movement, there would be the substantial and visible unity desirable, and results such as are now occurring, would be avoided. *Primitive Methodist.*

### NOT A LAWSUIT.

We have tried to be careful concerning the publishing of church troubles, and insert as little of that kind of news as possible, but when churches are misrepresented through the public press, and false things published about them that are an injury to the cause at large, we think it is no more than our duty to correct such false statements for the good of the general Brotherhood. Both the *Primitive* and *Progressive* have published that the Old Order Brethren had been sued at law by our Brethren of the Palestine church, and have been making a good deal of capital out of the report. We did not believe the report from the beginning, hence we wrote the parties for the facts in the case, which we give below:

GREENVILLE, Ohio, April 9, 1888.  
*To the Editor of B. at W.*

We herewith submit a history of the alleged Palestine suit, as near as we can ascertain the facts. Sometime in November or December, of 1887, John Bollinger (not a member of our church) had the following petition drawn up, which he signed and had three of our members to sign also.

*To the Hon. Probate Judge of Darke Co., O.*  
I, the undersigned member of the Green Mountain Baptist Church, of this year, do hereby certify that certain persons, namely members of said church organization, at a meeting at Greenville, Darke Co., Ohio, on the 2nd day of August, 1887, did pass and thereby with certain resolutions, condemning and repudiating the actions of the Annual Meeting of said church, and threatening with withdrawing their fellowship from said church, and have organized under the name of the

"Old German Baptist Church," and as such are assuming to exercise the functions belonging to members of said German Baptist Church, by taking the same as their own marriages as ministers of the Gospel, and you petitioners therefore pray your honor to refuse license to said persons to wit: Jacob Miller, Emanuel Miller, and such other persons as assume to belong to the "Old German Baptist Church," in contradistinction to the German Baptist Church.

JOHN BOLLINGER,  
JOHN C. GERMINE,  
A. B. MILLER,  
C. C. KING.

This petition was then filed with the Probate Judge, who agreed to attend to the matter, but a few days after he would not act upon the petition. Then the said John Bollinger and his Attorney, made a new petition, and filed it in the Common Pleas Court, to which he transferred the names of our brethren who had signed the former petition, without deeming it necessary to say that they thus never saw or sanctioned this petition. The said church knew nothing of this suit. But the church officials now being apprized of the matter went in council with three of our adjoining elders and concluded to appoint a committee of two to inform all parties concerned that the church knew nothing of this suit, as opposed to it, and would in no wise sanction it. This suit was continued by our brethren, whose names were connected with said suit, to immediately withdraw from further actions.

We believe the above to be the facts.

George Baker,  
George Brambaugh,  
George C. King,  
George Miller,  
David Hollinger,  
Jesse Kuebel,  
John C. Germaine,  
Moses Hollinger,  
Daniel Brubaker.

John Bollinger,  
John C. Germaine,  
A. B. Miller,  
Names of Plaintiffs.

Accompanying the above letter was the following legal document that acted to settle the whole matter:

GREENVILLE, Ohio, April 7, 1888.  
John Bollinger, et al. v. Darke Co. Common Pleas, et al. v. Fena Canon v. s.  
Emanuel Florey, et al. v. Fena Canon v. s.  
The undersigned as Attorneys on behalf of Defendants in the above entitled action, deem it but fair and honorable to state, that our *disclaimer* to the petition in above case, was acted on the grounds that no proper party as a church was in Court. And the petition did not state facts sufficient to constitute a cause of action in law against said defendants. Respectfully,

ANDERSON & CHENOWETH, Attys.  
We wish to further state that George Brambaugh, of Greenville, Ohio, is in the office, as a committee on behalf of their part of the church, and for it wished to file a disclaimer. But the court refused to file it, and we thought our *disclaimer* would be sufficient for the Court and in which event it would not be necessary to even file a disclaimer on the part of the church.  
Disclaimer is law means that the church as a church claim to have nothing to do in the controversy, and that party's plaintiff had no right to maintain a suit in the name of the church. Respectfully,  
ANDERSON & CHENOWETH.

GREENVILLE, Ohio, April 10, 1888.

To make the matter still stronger we give below a letter from the lawyers who acted for the defense.

GREENVILLE, Ohio, April 10, 1888.

*Editors of "Primitive" and "Brethren at Work."*  
I was the attorney for the defendants in the case of Bollinger against Miller et al. Now it is just justice to all concerned to state that the petition is signed, and brought in by individuals, and not by the church, or organized capacity, only individuals suing individuals. The Court held on trial that individuals could not bring such a suit. The church actually and lawfully refused to bring the case in Court, and attorneys on both sides were fully notified before trial, that the church disclaimed any and all concern in it, and the suit. If it is this you see a few ambitious soreheads have done the devilment, and the church is totally wanting in blame.  
C. M. ANDERSON.

From the above it may be seen that the whole affair started from one who is no member, and that through him three others were led into it, but the church had no hand in it whatever, thus showing that the reports about the Palestine church being engaged in a lawsuit is utterly false. And we want to tell our readers that when they read in other

reports about our Brethren being engaged in missions they may get the reports down in numbers, and so published simply for effect, in order to raise the reputation of the church, this is one way they have of drawing away some otherwise faithful members, and shaking the faith of many others.

Since so much capital was being made out of this one case we concluded to give the facts, so our readers can determine just how little confidence to repose in the statements of those who make it a business to publish the evil they can hear of others.

The above documents were not intended for publication, but we showed them to a number of Brethren who chanced to call on us, and they advised us to give them to the public, as had the Palestine church which is placed in the proper light before our Brotherhood. The closing part of the last letter, lawyer-like, is a little rough, but its testimony, and vindicates the church, even if we let it go with the rest.

#### WHAT POISONS!

We make the following extract from Dr. Po Lewis' new book, "In a Nutshell," "Our Advice to Students." It is full of practical hints on health, and should be read by every body. Dr. Lewis is an old physician of wide experience, and an able writer; his word is authority on all questions pertaining to health and hygiene. Let the tobacco chomper, "Chomping" Dr. call it, read and consider.

#### PLUG TOBACCO A POWERFUL POISON.

Tobacco is playing an important part in the morbid development of our next century. It is a risk to discuss this question frankly. I used tobacco several years. In college I smoked a short, black pipe, and was proud of its color. Having tested the weed, I will tell you in a plain, friendly way, what I now think of it.

Tobacco in the state of the ordinary plug is a powerful poison. I do not now speak of certain extracts from tobacco, a single drop of which put upon the tongue of a cat will kill her in three minutes, three drops of which on the tongue of a dog will kill him as quickly he will barely get out of your arms in his struggles, and ten drops of which will kill a cow inside of ten minutes. I am not speaking of this extract, though it is found in tobacco, but of an speaking of the common plug.

#### WE MAKE AN EXPERIMENT.

Gentlemen, let us make an experiment.—Here is a boy, ten years old, who has never used tobacco.

"Charles, will you help us make an experiment?"

"I will, sir."

"Here is a piece of plug tobacco as large as a plum. Put it in your mouth, chew it. Don't let one drop go down your throat, but spit every drop of the juice into that sputtering can on chewing, spitting, chewing, spitting."

Before he is done with that little piece of tobacco, simply squeezing the juice out of it, without swallowing a drop, he will lie face on the pillow, with a cold, deathlike perspiration. Put your fingers upon his wrist. There is no pulse. He will seem, for two or three hours, to be dying.

Again, steep a plug of tobacco in a quart of water, and bathe the neck and back of a cat frocked with vermin. You will kill the vermin, but if you are careful you will kill the cat too. The experiments show that tobacco in its ordinary state is an extremely powerful poison.

Gentlemen go to your drug-stores; begin with the upper shelves and take down every bottle. Then open every drawer, and you cannot find a single poison (except some very bad ones) which is taken into the mouth of a ten-year-old boy and not swallowed, will produce such deadly effects. Pages 81, 82.

#### LAWYERS.

"The Daily Chicago Tribune" does not have much news on lawyers as a class. It says:

"The Albany Evening Journal," in the case of an article upon the overworking of the legal profession, presents some figures which are fairly startling. It affirms that there are 10,000 lawyers in the State of New York alone, while in all Great Britain and

Ireland, with a population of nearly 87,000,000, there are only about 12,000 lawyers.

In the United States, with a population in round numbers of 50,000,000, there are 65,000 lawyers, and the number steadily increases every year. To-morrow it will, there is one lawyer to every 3,000 people in Great Britain and one to every 800 in the United States.

That there is work enough of a legitimate kind for all these lawyers it is absurd to claim. It is impossible for them all to make an honest living. There are some wealthy lawyers, and these are the most eminent, but they are few. The larger class make a fair living, and there are numerous others who live only by the force of their litigation out of which they may get stealings. Every city is flooded with hordes of seely, shiftless shysters who hang around courtrooms to pick up cases and make small fees out of poor and foolish clients by various tricks and devices. They are notoriously dishonest. They may have lawyers others at first, but they are not to be depended upon, for there is not honest work enough for them to do. They are sharp, shrewd men, and their poverty makes them still sharper in manufacturing business which does not legitimately exist. They do it by extorting the employ- or revenge of clients, and when once they have inveigled them into litigation they keep them in it over and over, and technicality known to their cunning invention that will prolong their cases. The result is that a large proportion of the law business of the country is fictitious and artificial, and would never appear upon the docket of courts if it had not been dragged in and held by these cunning shysters. If one half of the lawyers were content to take down their shingles and go into some other business it would be a blessing to the public and would save thousands of dollars to poor women who are now urged into litigation by these conscienceless mischief-makers upon promises of large profit. Every lawyer of prominence knows that his profession is crowded with the like fellows, and he knows equally well that their efforts tend to bring the profession into disrepute. He knows also that they cannot make a living honestly.

#### SAVED AS BY FIRE.

Who is your explanation in your paper as to how he got to be forgiven who has built hay, wood and stables, what in the church?

Our quartet refers to I Cor. 3: 13. To understand these remarks fully it will be well to first pause long enough to read the third chapter of I Corinthians. In this chapter Paul speaks in particular of the ministers who preach the Gospel, and also the class of members that these ministers are instrumental in bringing into the church.

1. The foundation of this church or building is Christ.

2. The material that composes the building, the temples, or the church, are the members of the church.

3. The builders are the ministers who guide the members into the church.

4. The members, or material composing the building, are divided into two general classes: the good and bad. The good is divided into three classes, called gold, better, best, or silver, gold and precious stones. The bad is also divided into three parts: lead, wood, and worm, or wood, hay and stubble.

5. The day that is to try every man's work will be the day of judgment, when the members who have been added to the church are well that their efforts tend to bring the profession into disrepute. He knows also that they cannot make a living honestly.

6. The minister, however, may be saved himself, because his mistakes in this respect were not intentional, and at the same time he could not see what was in the hearts of his converts. The minister is to undergo the same test that is applied to others, and he escapes, yet as by fire.

Let the reader bear in mind that Paul in this chapter is carefully conditioning the preachers about their work, for the various kinds of material brought into the church at Corinth indicated that some of it was not fully converted, hence in the judgment some preacher

would have to suffer loss for work that was in fault.

With this much before our minds, we will now paraphrase a part of the chapter that will bring out Paul's meaning quite fully.—We will commence with verse 6, closing with verse 15.

6. I, a minister, have platted, and Apollos, another minister, watered; but God gave the increase.

7. So then, neither is the minister that platteth, but God that giveth the increase.

8. Now the minister that platteth and the minister that watereth are one; and every minister shall receive his own reward according to his own labor.

9. For as ministers we are laborers together with God; the meadows are God's building.

10. According to the grace of God which is given unto me, a wise master-builder, doctrinal preacher, I have laid the foundation, and another minister buildeth thereon. But let every minister take heed how he buildeth thereupon.

11. For other foundation can no minister lay than that that is laid, which is Jesus Christ.

12. Now if any minister build upon this foundation, members—gold, silver, precious stones, wood, hay, or stubble;

13. Every minister's work shall be made manifest; for the minister shall declare it, because it shall be revealed by fire; and the fire shall try every minister's work of what sort it is: 14. If any preacher's work abide which is built built upon this foundation, he shall receive a reward.

15. If any minister's work shall be burned, he shall suffer loss; but he himself shall be saved, yet as by fire.

It will be seen that the wood, hay and stubble are unfaithful members that will find their way into the church, and may not be removed until the great net is drawn to the shore of eternity, when the good will be separated from the bad. Still the minister, who is unobviously instrumental in building this kind of material into the foundation, may be saved himself, but he must pass the examination, or stand the test. Paul does not aim to make it appear that it is a sin to unintentionally bring unconverted members into the church, but he does give them to understand that they will receive no credit for that kind of work in the judgment, hence he exhortations them to take heed how they build, or the kind of material they bring into the church.

#### PHARAOH.

On the bank of the river Nile, in the land of Egypt, in the city of Cairo, is what is known as the Boulak Museum. On the floor is a long line of recently examined mummies wrapped in the same linen, and enclosed in the same cases that covered their forms more than three thousand years ago. Among them is one distinctly marked as Kenesee, and is supposed to have been the Pharaoh who attempted to cross the Red Sea in pursuit of the Israelites. With others he was perhaps found dead on the shore (Ex. 14: 20) embalméd after the perfect manner of the Egyptians, hid in a cave, where he remained for over three thousand years, until he was discovered with a number of others in the same excellent state of preservation. As the inscriptions upon the case, that encloses the body, become better understood, we may know more of this remarkable king, so prominently mentioned in the Bible. The existence of this mummy only confirms the correctness of the Bible narrative as given by the hand of Moses, and has created quite an interest among the careful students of that part of the Egyptian history.

#### ITEMS CONCERNING NEXT A. M.

The names and addresses of all the writers should be sent to me by the 25th of April. Each writer should have a good lead pencil with which to cancel my tickets.

All writers, laborers, and superintendents will report at Dining-hall Monday,

May 14, at 2 P. M. for instructions, and to be assigned sleeping places.

—We think we shall have a sufficient number of writers, but it might be well for some to come prepared to help in case they will be needed. Such should report to me upon arrival.

—REMEMBER all passenger trains on Union Pacific road stop at Bismark Grove, where the good sleep depot.

—I AM pleased to say that those who desire to visit friends in and around Lawrence, Kan., should arrange to do so after Annual Meeting, as the members there will be very busy some time before Conference, and for five or six days before the meeting will be needed at the grove, to put things in readiness.

M. M. ESTELMAN.

#### LETTER TO A FRIEND.

WITH reference to those who pass from this plane, apparently happy without obedience, they are in the hands of a merciful God, who will reward with all justly. We have a circumstance of death-bed penitence, as it is called, recorded in the Bible; that is the thief on the cross. He asked to be remembered, which favor was granted by the Savior. But how far we can claim the same right, is the important question with us. Let us take a Gospel view of this matter. The thief lived many days of the Gospel, when there were no means of grace, except the Savior's being personally among men. The lame, the deaf, the dumb, and others requested favors of him (while he lived), which he granted. He had no written law that was in force at that time, hence he imparted favors individually to those who made requests of him, but made no promise to others. Here he closes his life, which ends that kind of personal favors by him.

True, the apostles wrought miracles in his case. Now, he grants a general blessing to all mankind, and seals it with his blood, in which ample provision is made for all. After his death, here comes one who is brought to a sense of his guilt.—Saul of Tarsus; he had the privilege of speaking to the Lord, yet the Lord told him who he was and what he should do. What did the Lord do in this case? Did he say, "Thy sins be forgiven thee"? or "To-day shalt thou be with me in Paradise"? Nay; but he says, "Go thou to the city of Damascus, and there it shall be told thee what thou must do." It seems, in this case, that it was necessary for something to be done by Saul. No doubt, the man felt it earnest about his condition, and had a strong desire to be saved, but he found no relief at that time. He went to the city; and there he learned what it was that must be done. The teacher to whom the Lord sent him, told him "Arise, and be baptized, and wash away thy sins."

Now, there is quite a difference in the two cases. The thief lived in the days of Christ, when it seemed to be the privilege of any one to attain to the blessings of God in any way their circumstances would demand, by asking in faith. Paul lived in our day, that is, under the Gospel. The Savior was present on such occasions. At the former, he granted the favor unconditionally; at the latter, he gave directions how to proceed to gain the favor, by making use of the means of grace, which points out the way very clearly to us. You say, you hope this is not a delusion; it may not be in some cases, and in others it may be.

Those who have never known the Gospel, Bible will be required; but those who have had the Gospel preached to them, and understand it, and yet decline to obey, and at their departing moments claim all is well, to such we have no promise to hold forth. True, they seem to be sincere in the matter, but let me point to you, that are going to a country where the Bible is not read, and to see how mysterious his journey proved to be.

Jesus says, "I am the way, the truth, and the life; no man cometh unto the Father but by me." Let us all endeavor to travel in that Way, and our journey will be a success.—Our disappointments and sorrows of life may be our help, yet if we have the Bible, we are not on an anchor of the soul, both sea and steadfast, which entrench into that within the veil, by-and-by the old ship of Zion, with us, will sail into the harbor, and there we may clasp around the glad hands of joy on the banks of deliverance, where parting will be known no more.

STEPHEN JOHNSON.

Garrison, Ia.

# Home and Family

More.—And the friends of righteousness are in some cases of these that make peace.—James to 20.

## Shenstone and the Robber.

SHENSTONE, a well known English poet, was one day walking through a wooded retreat with a lady, when a man rushed out of a thicket, and presenting a pistol at his breast, demanded his money, and the lady faint.

"Money," said the robber, "is not worth struggling for; you cannot be poorer than I am."

"Unhappy man!" exclaimed Shenstone, throwing his purse to him, "take that and instantly disappear."

The man did so—threw his pistol into the water, and instantly disappeared. Shenstone ordered his servant to follow the robber and to observe what he went.

Two hours the man returned and informed his master that he had followed the robber to the house where he lived; that he went to the door, and peeping through the key-hole, saw the man throw the purse on the ground, and say to the woman, "Take the dear bought price of my home!" and then taking two of his children, one on each knee, he said to them, "I have ruined my soul to keep you from starving," and immediately burst into a flood of tears.

Shenstone, on fearing this, lost no time in inquiring into the man's character, and found that he was a laborer, oppressed by want and a generous family, but had the reputation of being honest and industrious. Shenstone went to his house, and the poor man fell at his feet and implored mercy. The poet took him home with him and provided him with employment.

## She Means No.

"The other day as I passed two little girls who were standing at the gate of one of their homes, I overheard a few words of their conversation."

"Oh! Mary, don't you believe that your mother will let you go?" asked one, anxiously.

"No, Alice, I know she will not, for she said so yesterday."

"But can't you coax her into it? I can always get my mother to let me do as I wish by teasing and coaxing until she is glad to get rid of me by permitting me to have my own way."

"Don't you suppose that she could loose your mother that way—tell her what a splendid time we will have, and that all the other girl's mothers are going to let them go?"

"I would do so, Alice, if I thought it would do any good, but I know that it will not, for when mamma says so she means no."

## Keep Your Troubles Sacred.

A WORTHY wife of forty years' age, and whose life was made up of holy peace, gave the following sensible and impressive advice to a married pair of her acquaintance. The advice is so good and so well suited to all married people, as well as those who intend entering that state, that we here publish it for the benefit of our readers.

Preserve sacredly the privacy of your own home, your married state, and your heart. Let no father, mother, sister or brother, ever presume to come between you and to share the joys or sorrows that belong to you two alone.

With a holy heart your spirit would not allow your dearest earthly friend to be the confident of any that concerns your domestic peace; let moments of alienation, if they occur, be healed as soon. Never, no never, speak of it outside, but let

each other confess, and all will come out right. Never let the morrow's sin find you at night. You may not know your sin; it will do you good, and thereby your souls will grow together, cemented in that love which is stronger than death, and you will become truly one.

SOME children think that if they do not speak an untruth, they do not lie; but there is such a thing as lying without speaking. You may act in a lie when you do not speak one. Think of this, children, and let your actions, as well as your words, heed the searching eye of God. Be true, as well as seem so. Let your motto be "Live to the Truth," and He who is "the way and the truth and the life," will win you among his followers.

He who cannot find time to consult his Bible will one day find he has time to be sick; he who has no time to pray, must find time to die; he who can find no time to reflect, is most likely to find time to sin; he who cannot find time to repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others, may find an eternity in which to suffer for himself.—*Hannah Moore.*

How quickly we take offense, but how often our hearts are wrong, but let them be right and we can bear great provocations.

# Matrimonial.

QUODMAN—BOSSERMAN.—By the minister signed, at the residence of Caldwell Co., Mo., April 1, 1864, Edward J. Quodman and Sarah A. Bosserman. P. C. BOOR.

VERNON—WELLER.—By the undersigned, at the residence of the bride's parents, March 21, 1864, John Vernon and Elizabeth Weller, both of Washington Co., J. W. SEITZINGER.

# Fallen Asleep.

"Blessed are the dead which die in the Lord."—1 Cor. 13:20.

FLORY—in the Mill Creek congregation, Hodgkinson Co., Va., Feb. 27, 1865, Bro No. 1457, aged 46 years, 2 months and 14 days.

Bro Flory has been in the ministry about 17 years, and has conducted over one hundred solemn, profaning, solemnities, and he leaves us a simple worthy of constant love. He leaves a wife, eight children, and a large circle of relatives and friends who deeply mourn their loss. Buried on Feb. 28, 1865, in the Pleasant Grove Church, Va. S. S. STUBBS.

ROGERS—in the Branch Creek church, Bedford Co., Va., Dec. 31th, 1862, sister Julia Rogers, consort of John Rogers, aged 65 years, 10 months, and 21 days. She was a worthy, intelligent, and kind-hearted and a true grand-child.

HAYS—in the Hill Branch church, Va., Mar. 25, 1865, Katie B. Hays, daughter of Dr. Daniel and Sister Sally, aged 15 years, 8 months and 1 day.

HAYS.—A one of the same parents and same place. March 31st, 1865, William D. Hays, aged 52 years, 6 months, and 1 day.

BENNETT—in the Mill Creek congregation, Hodgkinson Co., Va., Feb. 27, 1865, Mrs. Elizabeth Bennett, aged 54 years, 11 months, and 1 day. Buried on Feb. 28, 1865, in the Pleasant Grove Church, Va. S. S. STUBBS.

HOOPER—in the Clover Creek congregation, Flint Co., Va., March 21, 1865, Bro. Fredro T. Hooper, aged 55 years, 11 months, and 11 days. Buried on March 22, 1865, in the Pleasant Grove Church, Va. S. S. STUBBS.

STUBBS.—Bro. Isaac Cook, aged 66 years, 7 months, and 11 days, died on April 21, 1865, at 3 o'clock and 3 days. Buried on April 22, 1865.

He was a very wise and a diligent student in his life. He had only been sick nine days. Funeral services by Elder Lewis, Student and Jas. H. Shaw, J. T. STUBBS.

WAINOR—in the Oak's Creek congregation, Hodgkinson Co., Va., March 31, 1865, Bro. John H. Wainor, aged 72 years, 6 months and 15 days.

Diversed about very suddenly. He was in traveling the Extract of the day and died that evening. He lived as a consistent member of the Monmouth church for a number of years, when a few years ago, he united with the Brethren.

DEHICK—April 2, in the Grove district, Mason Co., O., sister Sarah Dehick, aged about 82 years.

She was born in Buckingham Co., Va., Jan. 2, 1803. She was married to Adam Dehick in the year 1817. Educated to Montgomery Co., Ohio, in the Spring of 1850, and settled down on the farm where she has lived since, to the time of her death, surviving her husband about 27 years.

She was the mother of 13 children of whom 10 survive, but she had 99 grand-children, of whom 68 are living. She had also 10 great-grand-children, who are all living.

Funeral services by the brethren from the sanctuary, "She hath done what she could." Mark 14: 8. O. F. YOCUM.

# ANNOUNCEMENTS.

District Meetings. April 8, Southside, Mansfield and Dea Water church. April 9, West Chester church. April 10, Portersville church. April 13, Easton District of Lewis, West Frederick, and Northampton churches. April 13, Soldiers Order, in Lebanon church. April 16, Germantown, in Lewis Co. of Albany.

April 20, State of Ohio, in the Woodland church, Woodbury Co. April 23, Soldiers Order, in Westport of Pa., in the Methodist church, Woodbury Co. April 24, Soldiers Order, in Lewis Co. of Albany, in the Methodist church.

April 25, Soldiers Order, in Hills of Yellow Creek, in Lewis Co. of Albany, in the Methodist church, in the Westport of Pa., in the Methodist church, in the Westport of Pa., in the Methodist church.

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Correspondence.

From Rutland, Kan.—March 28.  
Dear Brethren:—  
Bro. Fogle from Wisconsin moved to our county. He is a minister in the 2nd degree. This church has been without a minister for over a year. I think our Annual Meeting ought to devise some plan whereby our isolated churches would be more looked after. Wrotlier cloudy and cool, most of the oats sowed. Some have commenced planting corn. Prospect for fruit good.

WM. MERLEY.

From Covington, Ohio.

Dear Brethren:—  
On the eve of March 15, Bro. Parker, of Adland, commenced his labor of love with the saints above named. The meeting was well attended and seemed edifying to all.—There were thirteen additions during the meeting; twelve by baptism and one reclaimed. The meeting closed on the eve of the 20th with encouraging prospects for the growth of the church in the coming year.

I. J. ROSENBERGER.

From Lacon, Marshall Co., Ill.

Dear Brethren:—  
We, the members of the Pigeon Creek congregation met in council, March 31. In a love and union. No factions or disturbing elements here. No business of any unusual nature came before the meeting, nor anything but what was intended to advance the cause of the Master. Bro. A. P. Traver was chosen as delegate to the District Meeting of Northern Illinois. Our elder, C. S. Holsinger expects.—The Lord willing to attend the coming Annual Meeting.

HARRETT BUCK.

Who Will Come?

There is a question that we would like some one to answer. Who will come to Wisconsin to help carry on the good work already begun? There are only four up upon whom this vast amount of labor depends. The little church at River Falls, Pierce Co., Wisconsin, is without a speaker, and they desire very much to have some speaker to locate at that place to help carry on the work of the Master. The Brethren there are kind and good, the atmosphere is very pure; the land is excellent and the water pure and sweet. There are plenty of ministers in some places. Who will come to help and are and supply our needs here. Any good brother who reads these lines and desires further information can be supplied with any information desired by corresponding with R. A. Patterson, River Falls, Pierce Co., Wis., or the writer at Menomonie, Dunn Co., Wis.

S. H. BAKER.

From Harrison Creek Church.—April 2.

Dear Brethren:—  
Bro. D. B. Gibson, of Ozro Grove, Ill., came to us March 30th, and labored faithfully for the cause of the Master for two weeks, and although he came not into us with exciting words of man's wisdom, yet he prevailed on us to be followed by the prayers of all the saints and the saints were sanctified, sinners were faithfully warned, and four precious young souls were induced to lay down their burden of sin and take up the cross by being buried with Him by baptism. My God grant them strength, that they may walk in newness of life. Bro. Gibson left for his home to-day, followed by the prayers of all the saints and the well-wishers of all who heard him. The church will meet next Sunday to organize a Sunday-school. Our Communion will be held, if the Lord will, May 24th. Our dear elder Henry Jones, was chosen to represent this church at A. M.

GRANVILLE NEVINS.

From Sabatia, Nemaha Co., Kan.—Mar. 25

Dear Brethren:—  
We expect to have our new meeting-house finished, here in town, by the time of our Annual Meeting, and we hope some of

our ministering brethren who intend to do some visiting and preaching after the meeting, will remember this notice and give us a call and a word of encouragement. When we came here, there were only two members living in the county. It is not a year since we organized. We have about fifty members, some living in the town of Sabatia, and we are looking to town. We hope to meet some of our ministers with whom we traveled and labored in the eastern States, and hope they will think of us before they start west and make their arrangements so as to stop with us. It would give us much joy to hear their familiar voice. We have some experience with it in the frontier, where we are surrounded by strong adverse influences, but, by the blessings of God, we hope to increase in strength and in number. Brethren who come to seek homes, would do well to stop here and take a look at this county, where they and their children can enjoy the society of members. Sabatia is on the St. Joseph R. R. between the town of Sabatia and thirty miles North and thirty miles West of the place of Annual Meeting.

EPHRAIM COBER.

From Weatherford, Texas.—April 1.

Dear Brethren:—  
As I have been receiving many letters from Brethren and answered them all, I now take the liberty to write to you through the B. A. W. in order that the cause of Christ may prosper, here as well as other places. Brethren, the B. A. W. is accomplishing much good here in our neighborhood. One man and wife have arrived at the truth in regard to feet-washing and the Lord's Supper, etc. They earnestly desire for some of our brethren to write and preach to them and their neighbors, but request some one to come who is able to expound the Gospel in all its light. Now, Brethren, who will come? I know we are a good way apart. If you can convert one soul, it is worth all our trouble and money expended. I am willing to do more than my part in helping to pay some ministers' expenses. I think there is a good prospect here to build up a church, if only some good minister would locate here. We have a pleasant climate and good soil. We live four and one-half miles south and west of Weatherford. I will meet any of the Brethren at depot by giving me due notice. Brethren, come; we would be so glad to see you.

JAMES S. BUCKLEY.

From Tillin, O.—April 2.

To the dear Brethren of Mount Morris, and Vicinity, Giving.  
REMEMBERING you as a kind and affectionate people, I feel to beg pardon for my seemingly cold departure from you. I much desired to spend several hours in pleasant conversation with each, but my time was limited, so that I could not do so much as I had you all farewell individually. I came as a stranger among you, and you treated me Christian-like. The attachments we formed shall not be broken, though we are separated. My sympathy and prayers shall ever be for the prosperity of the cause of education there and elsewhere, and especially for those who are laboring as they are of looking after its welfare. Brethren, they need both your spiritual and temporal sympathies. Reined home Saturday morning, thankful to find all well. On Sunday met with the loved ones for worship. I will tell of the prosperity of the church in the future. J. F. VORNE.

From Wadman's Grove, Ill.

Dear Brethren:—  
The Wadman's Grove church met in council March 31st. Considerable business disposed of lovingly and satisfactorily. We elected one delegate for A. M. and two for D. M. Three papers for D. M. on the following point:  
1. Emphatically policemen at our religious meetings.  
2. Offensive matter which is not of general edification in our church papers.  
3. Brethren using the law in retaining church property from those who went out from us.  
We give the points, so that the brethren and sisters can think over them and compare them with the Gospel, so they be ready at the D. M. to give Gospel counsel. That is the

design of our church councils.—not to make or pervert a Gospel, but to interpret the one made or brought from heaven by the Great Head of the church. Come, dear brethren and sisters, let the 24th of April at Yellow Creek be a feast of fit things.

ESOCK BAY.

From the First District of Virginia.

Our church and District Meetings preparatory to Annual Meeting are now among the things of the past, all having passed off very pleasantly.—the true Christian spirit having characterized all the proceedings. The church meeting in this arm of the church, Botetourt Co., took place on Saturday before the Fourth Sunday in March. A very full turn-out of the members was present, and a more enjoyable meeting it has never been my pleasure to attend.

After the business proper was disposed of, B. C. Moomaw of the church in Rockbridge delivered an address in behalf of his congregation, an appeal for assistance to build a meeting-house, then presenting a subscription, he succeeded in getting considerable over two hundred dollars.

This congregation is nearly sold for the church, with a very few exceptions, the most of whom are relatives of the proprietor of, and reading the organ of Old Orderism, and perhaps one or two hurt on account of disapprobation.

The church in Rockbridge claims to be the spiritual descendant of Botetourt, by whose labors it was commenced some twenty years ago, and now numbers about seventy-five members, true to the general church.

Our D. M. came off on the 30th and 31st of March, but was not very well represented for organization. Some of the churches having an element of unsettled members, failed to send delegates, but were represented, that is the faithful part,—one church excepted.

The business before the meeting was as follows:

1. A united effort to impress the obligation to maintain the sanctity of the Lord's Day.
2. An advice and admonition against the cultivation and use of tobacco and a renunciation against the immoderate use of it.
3. A warm admonition against protracting papers that are not for the church.
4. That the District exercise a careful supervision over the churches, and more actively by the ministry, and more cooperation and sympathy of the laity in the preaching of the Gospel, and a disapprobation of everything which tends to agitate and divide our Brotherhood.
5. and 6. Memorials to the Committee on Revision for a change of important divisions of A. M.

7. Appointment of three Committees to visit churches to attend to business pertaining to the welfare of the church, and the election of the writer to represent the district at A. M.

Closed with an address, congratulating the members on account of the Christian spirit that pervaded the entire meeting in the interchange of views upon the questions before us, and thanksgiving to God for His blessing upon our most prayers for a blessing upon our labors. B. F. MOOMAW.

SIN AND SINS.

BY C. HOPE.

"CHRIST WAS MADE SIN FOR US, BUT NOT SIN." "Behold the Lamb of God, which taketh (or beareth) away the sin of the world." Jan. 1, 19. Here He is shown as a sin-bearer for the whole world, a substitute for all, in regard to the sinful, transplanted nature of man. That He could be the sole cause of regeneration, us, and trans-purify, by a second birth, six or seven millions of sinners as we believe, is this a free gift offered in faith by the Word to any and all who will accept it, without money and without price. It would come all to be saved into eternal bliss if this were all we had of sin, then surely faith alone would be all-sufficient for our case; yet, we would even have to be children of the place, to whom the Kingdom of God belongs, because Christ has taken upon him the nature and transplanted condition of children.

But we have not obdied in our infant state, we have sinned, and freely chosee death, and every one of us grown people.

Whence, as Jesus was not made "sin" for us, it remained for us to suffer for our sins or to be saved from them. Christ came, not to save his people in their sin, or with their sins, but "from their sins." This could not have been said of our "sin," or nature,—nature made this before we get rid of it,—and if we did, we would have righteous from sin, as dead in all the penalties God pronounced on it, but then our future, and the possibility only to be what God wanted was made nought. Christ took on himself our nature, once for all, and bestows on all, wicked and good, eternal futurity or life.

But how our futurity will be, depends on ourselves,—how we apply Christ's free gift, as dead in all the penalties God pronounced on it, but then our future, and the possibility only to be what God wanted was made nought. Christ took on himself our nature, once for all, and bestows on all, wicked and good, eternal futurity or life.

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Salvation from "sin" came over all in Christ, as death came by Adam—and salvation from "sins" comes similarly. We received indolence to our "sins," and accepted it—so we receive indolence to salvation from our "sins" and must accept it or never get it.

It will be well to understand that "sins," but never accepted—never acted—will never get part in sin; it would be free from sin, and would die as innocent as a babe, even if a hundred years old; having only the nature; "sin," Christ took on himself. Just as little part has any and every sinner in salvation from his "sins," who only receives the "sins," indolence to salvation. From them, but does not accept—does not act in harmony with the indolence from high heaven.

Nothing defiled will enter heaven. Any of our "sins," be they as small as an atom, will be all-sufficient to defile the Golden City, outside of which all such will be eternally.

Brethren and sisters, how do you feel about this—how do you act in regard to this? Do you ever believe the Lord's law to be so though? So—but as Christ beareth the sin of the world, so he—and he alone—saves his people from their "sins." He will not simply give them some rules and regulations, some creed or order, but he will enter into them and live in them; he will make their bodies a temple for him, his Father and the Holy Ghost, and work in them both to will and to do. He will be the propitiation for their "sins," as well as the one who compels them to confess their "sins," even as he is just and faithful to forgive their "sins" and cleanse them of all unrighteousness.

The church, or the single believer, is well fitted for good work, but is as fitted as a scythe for a man to make his harvest, or as a mill for receiving all and never producing the least bit. As a woman, she has enough to do in using for mutual happiness what her husband produces, and she never has need to look for more. It behooved Christ to leave the church, and to furnish her with all the needs. It is sin without spot or wrinkle,—his disgrace if he in any way is not as she ought to be. Hence he has given her all that belongs to life and godliness, that she may be partaker of his divine nature; and if she will use it from regeneration to the finishing out of sanctification, she shall shine forth as the brightness of the sun forever and ever.

By faith, we are made his betrothed, the prophet said; by baptism the saint is effectuated—by feet-washing, she is sanctified for entering his holy communion—and in communion, made one body and spirit with Christ and he who loves his wife loves himself; even so Christ loves his church.

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If we attend to our own affairs, we shall not have time to superintend our neighbor's.





published in the interest of Brethren, or various Brethren, or as a means of giving a glimpse of Brethren's society, or for any other purpose, or for any other purpose, or for any other purpose.

# BRETHREN AT WORK.

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—Set for the Defense of the Gospel.—Philippians 1: 17.—  
VOL. VIII. MT. MORRIS, ILL., APRIL 24, 1893. NO. 17.

**VOICE FROM THE DEAD.**  
—SELECTED BY MICHAEL FLOYD.  
In youthful days, both small and great, stand here and you shall see  
In mortal sight, which is a type of what you soon shall be.  
I do appear now, fresh and fair among the youthful  
But gone behind me, dead and cold, wrapped in a shroud  
My cheeks now pale like roses spread, my sparkling eyes so gray  
But now you see me "th with me, a lifeless form of clay.  
When you are dressed in all your best, in fashion as a couple,  
You see me as you see me, wrapped in a winding sheet.  
All youth, beware, and do prepare to meet the monster Death,  
For he may come while you are young, and take away  
When you see your babes go, remember what I say,  
In a short time, though in your prime, you may be called away.  
Now I am gone, I can't return, and no more will you  
But if you see that of all you must shortly follow me.  
When you unto my grave do go, the gloomy place to see,  
I say to you who stand and view, prepare to follow me

## QUALIFICATIONS OF THE MINISTRY.

BY T. J. ROSENBERGER.

The office of the ministry is one of importance, attended with vast responsibilities.—Heaven, therefore, with much propriety, prefers the ministry with some qualifications. Education complete, with some, is thought to be an essential qualification. In support of this view the person of Christ, his life and the epistolary writings of the New Testament afford scanty proof. That education is an advantage to the ministry, intelligence will not venture to dispute. The same is true of wealth; but who would think of making wealth a qualification of the ministry? The fact that of less some of our best and most flourishing congregations are in the care of, and have been built up by men of very ordinary education, is a qualification of the ministry. The apostle Paul bids Timothy, (2 Co. 15) "only to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The practical character of the above is quite apparent.  
In 1 Tim. 3, and Titus 1: 6-9 the apostle adds further light as to the qualifications of the officials in the church. The above texts provide that they "be not self-willed; not soon angry; not given to much wine; not given to filthy lucre; but that they be vigilant, patient, sober, given to hospitality, apt to teach," etc.

An important qualification of the ministry is, that they be examples of the doctrine they teach. Christ gave us an example, and Bro. Paul bids us to be followers of him as he is of Christ. 1 Cor. 11: 1. Again the Apostle remarks, "Not because we have a power, but to make us copies after him, as he was of the Father." 2 Thes. 3: 6. 1 Peter 5: 2 says, "Let us be followers of his meekness, but being examples to the flock." In order that ministers may be an example that others are to follow, they must be in advance. There is, therefore, more respect of the ministry than of the laity. We glean an interesting line of figurative qualifications of the ministry from the qualifications of the priests, Lev. 21: 17-20. "Speak unto Aaron saying, whosoever he be of his seed in their generation that hath any blemish, let him not ap-

proach to offer the bread of his God. For whoever man be that hath a blemish, he shall not approach; a blind man or a lame or that hath a flat nose or anything superfluous. Or a man that is broken-footed, or broken-handed or crooked-backed or a dwarf, or that hath a blemish in his eyes," etc. As we see, heaven did not anciently wait priests to administer at the altar whose person was blemished or deformed, neither does heaven wait ministers to administer at the altar under the Gospel, whose moral person is blemished or deformed. "Not lame," but having a clear perception of the Gospel, so as to be able to "lead the blind." "Not lame," for instead of being led, broken-waters it ministers to lead. "Not broken-footed." It is not to see ministers whose walk in life is not straight. "Not broken-handed." The results of truth presented depict very much upon the manner in which that truth is presented. We not only want to know "what" but "when" and "how." Truth should be handled skillfully. "Or a dwarf." Too many dwarfs preach to-day. Not "scabbed or scurvy."—Error is a contagious disease, affecting the morals. Scabby preachers have much troubled the church in all ages of the world, but they have materially troubled her in the last few years. They have scattered the seeds of error from the press and pulpit until the church materially feels its loss and an alarming effect.  
How then was some required of the priests than the rest of their household of faith; and likewise there is more expected of the ministers under the Gospel than of the laity. It is expected that ministers, being "examples to the flock," will manifest more zeal, spend more time, donate more money, go farther to church, in short do more for the cause than the laity. This principle has led our Brethren to exact of our officials when they are installed into their offices, to conform to the usages of the church in their apparel and in the wearing of their hair; and if, as we see above in almost every respect, there is more expected of the ministry than of the laity, why should there not be in apparel?

This places the ministry who are to go before, in the advance — on a basis in which they are in a full sense "not following themselves after the former lusts of their ignorance, as the world but on the contrary be transformed, which change like every other, must be done intelligibly by the renewing of the mind.

## A BETTER WAY.

BY D. BOWLAND.

We notice in B. at W., No. 14, Vol. 8, a question as to whether there is no better way to settle difficulties than to spend hours on them in the presence of the hands of the flock. We answer, there is, and we will give what we deem a better way, and it may cause some brother with a greater spiritual vision to give the better way.

Difficulties arise from two sources — sin and misunderstandings.  
When difficulties arise through sin, they should be settled by the parties according to James 5: 16. When brethren are settled by the spirit of the Holy Ghost, they will voluntarily follow Christ's rule in Matt. 18: 15. If there be a fault, which is sin, they will confess it one to another, thereby avoiding the necessity of having it brought before the church. In Gal. 6: 1 we read "If a man be overtaken in a fault, you which are spiritual restore each one in the spirit of meekness," which shows that in a scriptural sense a fault is sin. There are many of us who might

need to confess to each other because of our faults. Yet in the face of Paul's instruction we have brethren who are so stiff that the entire church can hardly get them to confess,—it shows what spirit has sway over them at the time.

Difficulties that arise from misunderstandings, can often be settled by the parties themselves; but there are chance times when the judgment of others is needed. Then settle by arbitration. This is a noble way of settling difficulties, and will generally give more justice and better satisfaction than if the church acts on the case. But it must needs be that it be brought into the council, let the brethren apply Paul's direction in 1 Cor. 13: 4-7, when speaking of charity says, it is "long-suffering, is kind, envious not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil," etc. If this be followed in council, it will show that we are born of God, and actuated by His spirit. We can then set a good example to the lambs of the flock. It will be food for the lambs which will not disgust nor discourage them; but cause them to believe with an unshaken confidence that there is a reality in the religion of Jesus. In fact, all will feel built up in the most holy faith, instead of feeling discouraged as we often do.

## AN ANCIENT BIBLE.

Mr. Walter E. Hoopes, No. 48 Jefferson Place, Baltimore county, has an antique in the way of a Bible printed in 1549. The book is the size of an ordinary family Bible, in its original leather binding, which has a soft velvet appearance and touch. The back of the book has six transverse ropes to hold it, and is laid longitudinally with stout hemp cord, the whole covered with leather. It has been in the family since 1858, and can be faintly traced back as far as each individual owner. It has always been handed to the eldest, whether male or female. It was purchased originally in the southern part of Scotland, where it was found chained to one of the old wooden stools in vogue at that time. These articles were like an ordinary milk pail, being hung down all around them so as to evenly hide the legs. The Bible was chained under the stool to keep it out of barn's way. The price paid for the book was an English shilling, about twenty-four cents of United States currency.

It was bought as a keepsake from the peasant family in whose keeping it was found; they cared little for it, though its original cost in those times must have been considerable. The book is now in a remarkable state of preservation. It is thought to be Matthews' translation of 1537. There is no title page. It is said that the first few pages of the book were destroyed, though what they could have been is uncertain, for the book now commences with a regular calendar. In this calendar are given a stanza, followed by a description of the "Sana and contents of the Holy Scriptures, both the Old and New Testament." Following this is a description of the Kings of Judah and Jerusalem, describing where and under what Kings each prophet lived and what notable things happened in their times, translated out of the Hebrew.

Then comes the table describing them. The next thing is a preface to the Christian readers. Then comes a table occupying twenty-four of the principal matters contained in the Bible. Following this are the names of the books of the Bible and the contents of the chapters of every book. On this page No. 49, occurs the date on which the Bible

was printed. It says: "A brief rehearsal of the years passed since the beginning of the world unto the year of Our Lord 1549, after the manner of the reckoning of the Hebrews and after the reckoning of Confucius and other chronicles." This is repeated at the bottom of the page, when the following occurs: "From the birth of Christ till this present year 1549." Each book in the Old and New Testament has a preface. The first book of Moses, called Genesis, is the title given the first book, in very heavy black letters. This is not a "breeches" Bible, for in the third chapter of Genesis it says: "And the eyes of both them were opened that they understood how that they were naked; then they sewed figg leaves together and made them aprons." Though divided into chapters, there is no versing in this book. Groszeface letters, scrolls, figures, and illuminated capitals head each chapter. There are about a dozen books in this work not found in the Bibles of the present day. Among these are "The story of Susanna," "The story of Bel and the Dragon," "The Prophecy of Baruch," "The Song of the Three Children."—Billsboro News.

## BAD MANNERS.

SPREADING CONFUSING MANNERS in this and other countries, Joseph Cook in one of his lectures says:

It is assumed on the authority of official statistics, that Russians and Chinese consume annually only one pound of tobacco, but that Americans consume three pounds per individual—that is, about six pounds per man, not per woman, thank heaven! There is a certain lawlessness about our habits in regard to our use of the weed which our continent gave to the world that I have not seen matched anywhere, unless it be in the ruder portions of Germany. Certainly in England well-dressed persons are far more cautious about invading the rights of others through the use of this weed than they are here. If a man smokes or chews tobacco, and you inform that he has a right to do so, if by no means follows that he has a right to make me smoke, or offend a whole company of people in a railway carriage, or even on the street by a display of his offensive habit. I am ashamed of the good nature of Americans on this point. We ought, as Herbert Spencer told us, to be a little more ready to growl in the English fashion in regard to small but real invasions of property, and we shall be ready to do this, no doubt, as soon as our population is more dense and it begins to cost more to let idelicities run their course. We shall arrest them when it is necessary to do so. Every generation our ministry is taking a higher and higher position on the matter. There are a number of conferences of our mighty Methodist Church that will not now ordain a man who is a habitual user of tobacco. The greatest error of the U. S. I. U. society board say that he hoped the time would come when no gentleman would smoke on the public street. For some years ago, an acquaintance of Mr. Phillips and I wish we might have a far stronger public sentiment on this matter; not merely among men, but among the ladies. If the gentler half of our population, the fastidious half, will assert its right with a little bit of queensness, men who have good habits will be immensely encouraged and men who have bad ones will be unids to feel the pressure of disengagement.

That you see Christ's see praying and seeking to be Christ-like. "If any man have not the spirit of Christ, he is none of his."

## Religious Essays.

1870-We write on other things than you, but what we read is of a character, and I trust as full as the following.

By Rev. A. C. K. A. E.

### FAIR BEYOND.

SELECTED BY HENRY B. ADAMS.

Fair beyond life's trial here,  
Fair beyond this troubled dream;  
Fair beyond all earthly care,  
Fair beyond that silent shore.

### CHORUS.

There we'll meet at last, no more!  
There we'll leave the golden shore,  
Where the living life forever  
And we shall go down at last.

Fair beyond this world of sighing;  
Fair beyond where tears are shed;  
Fair beyond the sick and dying;  
Fair beyond the smiling dead.

Fair beyond these painful partings;  
Fair beyond those weary battles;  
Fair beyond those bitter heart-aches;  
Fair beyond these hopes and fears.

Oh, that home beyond the shades!  
Oh, that land we see no more,  
Where we'll meet the blessed Savior,  
Free from sorrow, toil, and pain.

Blessed Savior, help us find,  
While we're here an earthly ground;  
Help us walk in thy pathway  
To that world that's fair beyond.

Dear One, Amen.

### HOW IT IMPRESSED THEM.

BY SUSAN KETZNER.

TO-DAY, while sitting alone, many thoughts came to my mind, of things present and past. I have been in delicate health for years. So last Summer, I spent three months in the large city of Buffalo, N. Y., at Dr. B. V. Pierce's World's Dispensary and Invalids' Hotel, for medical treatment. While there, I met and became acquainted with different parts of the United States, and Canada. They were all strangers to me; so was I to them. These ladies were dressed in the latest fashions of the world. When I came, it created a wonder and surprise in them, as I stepped in with my plain dress and plain white cap, the first day, at noon, when I entered the building, and afterwards being always seated at the tables. One of them afterwards told me, she was astonished when I came in. She wondered where I came from, walking so orderly and looking so neat and pleasant with my plain dress and cap.

Soon afterwards, many questions were asked me, as to what denomination I belonged, what our faith and practice was, and so on. My remarks were not about my cap, which I understood as best I could. I was still praying and pleading for wisdom from on high, that I might rightly answer all questions. I also had Bro. R. H. Miller's book by me, and had then to read it. A lady of Texas said to me, "You say foot-washing is a command." That book says so. Then, after reading the 13th chapter of John, she said, "I am now fully convinced that foot-washing is a command. I have often read about foot-washing, but never thought it a command."

The inquiry was still further made, how we practice foot-washing; then about the Lord's Supper; then about the Holy Kiss. Before I had time to answer, she said, "Does the preacher kiss all the members?" After I had explained it satisfactorily to them, they asked, "Does he kiss the ladies?" We would much like to see you, ladies take your own chance." A lady looked at me and said, "If I only were as good as you are!" I answered, "Perhaps you are for better." She said, "No, I am not half so good." Afterwards, she came to my room; finding me sick in bed, she gently kissed me, saying, with tears, "How good it feels to kiss you, and how glad I am, when you are sick, and have no other company but strangers?" I answered, "Don't you say every one is so kind to me, and takes such good care of me? Why should I grieve?" She sometimes knelt down before me, resting her hands on my knees, and said, "You look so neat and lovely with that cap, and you talk so sensible, and are so kind to me, and I am glad, if I only were as good as you are!" My answer was, "I am a stranger to you; you do not know how bad I am." She said, "Your daily walk and conversation tell me that you are far better than I am, or ever will be. There is no man here I am in love with."

Then did I meet with these ladies; and

what ever I would appear before them in my plain dress and cap. They honored and respected me above every one in the building, any place I met with them; each one wanting me to have the best chair, or easiest resting place. A lady said to me, "What do you think I wrote to my folks in North Carolina about you?" I answered, "No thing bad, I hope." She said, "I told them my best friend I found in Buffalo, is a Dunkard lady of Indiana. She is so good. If all Dunkards are as good, I wish I were one too."

Being there one week, I was taken sick with a fever, and confined to my bed a good part of the time. It was surprising to see the love and kindness these women showed to me, a stranger. These ladies gathered around my bedside, their silk dresses rustling as they moved, talking so kindly to me. They would bring me presents, such as apples, peaches, peaches, grapes and bunches of flowers, to cheer me up. One lady of Texas; and a lady from Baltimore, Md., said, "In the dining-room again, they would rejoice to have me in their presence. And why was it so?"

When I had but one week longer to stay at the Hotel, I told them I would leave the next week, and return to my home. Many of them expressed themselves as being sorry to see me leave; they appreciated my company. A lady from Baltimore, Md., said, "In your room I found sunlight and brightness." After leaving, she felt better for being with me. I always looked on the bright side of my life; and my religion was all directed toward high and holy things. Others would stay with me as well they could, and show their respect in different ways.

Finally came the morning of my stay. I was to leave in the evening. These people gathered around me, seemingly to hear every word I said, to the last. I tried to be cheerful, but the thought of parting had almost overcome me. The day had passed alone; I had but a little while yet to stay. We were all seated in the parlor, when my nurse said, "A lady from Baltimore, Md., and sometimes saw some of us dancing and playing; you looked on; but we never saw you dance or play. We want you to tell us your feeling." Then I talked to them for a few minutes. On looking around, I saw tears shed. Then my carriage was ready to take me to the depot. So I bade them farewell; and it was a solemn moment.

Now, dear readers, why did those people thus love and respect me? It was because they saw no jesting and joking with me; not because I tried to dress after the fashions, and lace this delicate waist of mine so lightly with a corset that breathing was difficult, as I sometimes see women do. No, kind readers; I believe it was because I appeared before them what I profess to be, in an equality and sincerity; also, in that I was not afraid of asking questions; of my dress and the wearing of my cap. These people would confide in me, and trust almost anything in my care.

My loving members, let me think, for one moment, how much gain there is in plainness of dress. It is not nearly so expensive, and is much more respected by the world. Why is it so? To many of our members seem to be a great drawback, and they are disgusted at and made fun of, when they go out with the people of the world in their plain clothing. And especially our sisters, why are they so ashamed of wearing their plain caps, which are for the covering of their precious heads? Dear sisters, do not be ashamed to wear your caps. The world will only respect the woman who is clothed as I have mentioned. Some things made to feel one in the cities, and the merchants in the stores tell me of some of our members coming in, who once were dressed plain, but now dress more after the fashions. Does not that make us feel sad? Indeed it does. These people would respect these members far more if they would appear before them as plain as they once were.

My wife, my loving members, it is only a little self-joy. For the last twelve years, I have been wearing my cap every day, wherever I go, at home or abroad; and the world respects me for it. Wherever I go, I have a host of friends; in the church, and out of the church; in the cities, and in the country. I have traveled around visiting for nearly my life-time; have been in the large depot, and on the trains, where we see all classes of people and all kinds of fashions. I never see the people laugh or make fun of my plain clothing. If fun is made of us, it is of our doings and actions, and because we do not let

that light shine of which we read in the Scriptures, and that should shine in every Christian, so that the world can see our good works.

Ah, loving members! Let us have our light shine brighter and brighter, till we reach the haven of rest, where we long to be loved ones already gone before. Then let us live up fresh courages and live closer to our loved Redeemer than we have in days gone by, and try to improve our daily walk and actions, so that all around us can see that we are what we profess to be.

### THE GLORY OF GOD.

BY H. W. STRICKER.

"The heavens declare the glory of God," \* \* \* "Let us have a look at perfection." \* \* \* Who can understand our hearts, O God, O God, O God, O God, O God.

THE heavens above, and the earth beneath our feet, though they offer us, at different times, varied spectacles, and diversity of beauties; still, from year to year they remain the same, and lose nothing during the lapse of ages. At one time, the face of heaven is dark with clouds, or obscured by mists; then again, it is serene and of a pure blue, or decorated with the most beautiful colors. The midnight darkness yields to the silvery light of the moon, which, in turn, is lost in the glory of the morning sun. At one time, the vast expanse of the heavens display naught but gloom; at another, it is impossible to number the constellations that illumine the regions of space.

If the heavens undergo various revolutions of the earth, it is less subject to change. With, in a short period of time, the severity of Winter has withered its charms and rendered it one immense field of uniform sterility. But soon the returning Spring, succeeded by a warm Summer, will restore its beauty, bring back its delights, and open out its treasures. Nature will follow, to ripen its precious fruits. The varied aspects are presented. In one we see plains, whose boundaries no eye can penetrate, no tongue can describe; in others, mountains whose towering tops breach the air, and at whose base extend valleys watered by the purest streams. Ever gullions and precipices threaten. The high hills dance in the reflecting rays, and the calm blue sea, whose surface is never without a stir of wind, is heard the rush of the torrent, and the impetuous roar of the cataract. Wherever the eye turns, it is met with interesting variety. The mind is expanded, and joy and delight chase the heart.

The same assemblage of uniformity exists in the vegetable kingdom, the objects in which all proceed from the same identical source, to receive the same kind of nourishment; yet with varied aspects are presented different species, both as to form and properties. Thus, we see the oak towering above the grass, and the elm looking down upon the humble primrose. All that bear a resemblance to each other in certain particulars are arranged under the same class. It is the same with regard to the animals, which are likewise arranged under different classes, according to their resemblance in certain points.

However man, by the superiority of his faculties, is raised above plants and animals, some things he enjoys in common with the meanest of them. Like them, he requires nourishment, and like them he cannot live without air, water, the earth, and the influence of the sun, and he, like the beasts of the field, and the wild animals, is equally subject to man and the whole animal kingdom. In all the extent of the peopled world, each individual has a figure peculiar to himself, a physiognomy, and certain properties and qualities of mind and disposition which form his character, and serve to distinguish him from all the rest of the species.

Naturalists have divided all creation into three kingdoms, the Mineral, Vegetable and Animal. In these, the earth displays the wisdom of God, who has designed each to hold a certain place and rank in creation, to answer certain purposes. And he has so ordered that no one can destroy the relations and opposition he has established among them. He has founded his government upon wisdom, and has made everything display the utility and enjoyment of his creatures.

Confused as are the views of man, partial and confined as are his thoughts, he yet is capable of knowing and feeling this great truth. The slightest examination of the universe declares it to him; and the further he

perceives, the more he beholds God manifest in his works; the more his mental powers will develop, and the less will he be hindered by the contaminating influence of a base and sinful world.

Hence, when we consider the earth with all its beauty, time with its limited space, the heavens with their ethereal splendor, and God the God of the universe, what are we, that God should be mindful of us? And what manner of persons ought we to be, in all holy conversation and godliness!

Lorraine, Ill.

### FELLOWSHIP WITH THE CRUCIFIED.

BY C. H. BALBAUGH.

To Sister Abbie L. Gilman, et al., of the Spring Creek Church, Illinois.

PLEASURE and benefit are not synonymous. We may be thrilled to our inmost, and yet not thereby be more conformed to the Holy One. We may be deeply pained, and inwardly rent, and be proportionately elevated and glorified, and yet be far from the true, solid, universal felicity of *peace*, is one of the great problems of the Divine economy. Especially seems after pleasure, but God has arranged everything for pain in a world under the dominion of evil. It is well worth while considering what God means by the groanings and travails of creation. Rom. 8:22. The suffering seems sighing over a lost good, and for its recovery. Who has never had a drop of wormwood in his cup? Where is the life that was never touched by anguish that checked or chilled its joy? No birth, no death, no life, that gives not evidence of the derangement introduced by sin into the primal order of the Universe. A painless Universe is a useless Universe. God himself is involved in the matter of our salvation. Pain is perverted and diverted life. One who is not a part of his being, and suffers; another, who integrity is untouched, is pierced in his sympathy, and suffers more deeply than the other, in a higher department of his nature. In this way, God is drawn into the suffering of the human family, and this lies at the root of the redemption.

We must count on suffering, and much suffering, in order to get into the real, unchanging of life, and the essential nature of our life will not fully see it this side the resurrection state, but the more we approximate this state, the more we approximate this state, and the more we approximate this state, the more we approximate this state. The deeper will we participate the fellowship of the Prince of Sufferers. Thimp. 3:10. There is hardly any branch in the curriculum of redemption and providence, in which we see so little as that of right suffering. (Gethsemane and Calvary) present the head end of the class who are studying Christian experience. Christ is dead and will always remain dead. He was never trampled by any one who suffered more intensely and more gloriously and more strictly. Who stand next to Him in such the rank of duty? Who glorios in such the privilege? Who appreciate the vastness of the paradox of the Gethsemane, that the least in the Kingdom of Heaven is the greatest; that to confederate from high position and dignity to suffer even unto death for the low, the unworthy, and the vile, is the name of greatness and bliss? Thus, to escape the cross, and to be as far as possible, seems to be the instinct of man, and of every creature. To play the Deacon and rail at the adherents of the cross, and stigmatize the defenders of the cardinal doctrine of Christianity, is now-a-days heralded as progressive religion. All around us the simplicity that is in Christ is denied. The reproach of the cross is now that of imbecility and traditional petrification. The thousand petitions of the land are filled with self-worshipping, work-upon-the-idea, who are never more truly themselves than when hurling slang at those whose great scandal is that they "deserve rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," and who "despise the reproach of Christ greater riches, than the treasures of the whole world." There is nothing grander in putting the whitehead of a worldly charity on the ugly features of Bethesda, to call evil good, and bitter sweet outside the Brotherhood, will soon lose to the same perversity within our own borders. The Divine law, and the necessity of dealing with uncomprehending humanity, is the law. Not to accept this central fact is to be lost. No church is consistently Christian which ignores this toast. Christ met not the cross at

the end of his career by accident, or otherwise. By anticipation, he was always on it. In the spirit of his final agony he regulated his whole life. There was neither word nor act that had in its essence or expression the least deviation from the utter consecration of self which the cross reveals. This is the great, revealing truth of the Incarnation. This, and this only, is Christianity. This, and only this, is salvation. To shrink from this imperative requirement, is to deny that Jesus Christ is come in the flesh. I John 4: 2, 3.

Mighty Apollon is going to and fro in the land, thrilling vast assemblies with their eloquence and rhetoric, proclaiming that Christianity has revealed the Incarnation. This is the "Discourse of the Millennium" in gliding the mountain-tops with its glory; and while they are doing this, in the name of the Crucified, they plainly show that there is no cross in their religion save such as they cannot avoid; no such cross as Jesus voluntarily bore, and he asks all his followers to bear.

It is so that we suffer with him." Rom. 8: 17. Not sinfully suffer, even in the very form of his sufferings, but "with him." Momentary proposition in the grammar of salvation, that if we are in the Divine life, we are in the life of the parent. It is to be personally recognized. Those who have given attention to the fact of pain, in its extent, and variety, and intensity, cannot help asking, what does it all signify, where is its true interpretation, and what does it teach us of the Divine character? In Christ Jesus—the Infinite in the finite, the Everlasting in the transient, the Eternal in the time-transient, the Divine in the human, we see at the true answer, Emmanuel, God in the flesh, is the justification of a suffering world. What uses can be made of pain, both for human elevation, and the exhibition of the Divine perfections, is seen through the whole course of the Godman's life, especially its close on the cross. To study and know the will of the Father, to exemplify it, to progress. This reaches to "the heirs of the parent." It makes life and Christ identical. Any man who avers that "the time has now come for the demolition of all barriers between the church and the world in the matter of dress," has either never known God incarnate, or has completely lost sight of Him after making his acquaintance. The incarnation of Christ is related and all-comprehensive. It rests on a principle that runs through the heights and depths, lengths and breadths of human nature. It is the principle of generation itself, and we all know how sweeping and inevitable and uncompromising that is. And for God, the Eternal Father, to generate a Son—to a fallen, sinful, guilty, law-cursed, world-dominant, self-righteous, nature, is an abasement, suffering, crucifixion, and through these life, eternal life, the life of God in the flesh forever. Let no one think to be an " heir of God, and joint-heir with Christ," on easier terms. "I am the way, and the truth, and the life, and no man cometh unto the Father and life by me." O, if we could see this and accept it, and live it, how utterly would our selfishness and heresies be healed! We would have nothing more of a conversation that would keep Christ forever in his swaddling-clothes, nor of a progression that mocks the very ideas of the Divine Incarnation, and glories in the very shame that Christ came to cover with his blood, and atone for by a life of self-sacrifice, and atonement, and atonement, and atonement, and atonement.

O, the unutterable pain that gnaws the heart of Eternal Love in witnessing the fatal misapprehension of his stupendous sacrifice by so many, the vast majority, of those who claim to be the living illustrators of His Incarnation! Will not next Pentecost witness something better in our Brotherhood than this century has yet known? Let the first century witness the first century, and the first century will repeat itself in the purity and power of its love and self-sacrifice.

**THE CHURCH OF CHRIST.**

BY W. B. HODGSON.

No. 8.—His Nature.

We may also draw in a few considerations from the parables already noticed. When we once understand God's works, we will at once see that he created the great things from smaller ones; hence, there is a smallness of beginnings. The monarchs of

the forests were once seeds. First, he brought the world out of chaos and prepared it to receive and germinate seed, then "the Lord God made every plant of the field before it was in the earth, and every herb of the field before it grew." This thing, or idea, that God rolled the world into space, and hung the sun, the moon, and the stars above its framework, is idle talk, vain speculation, or pulp-it-bait. My Bible does not teach me this, and reason undermines it.

We also learn that there is a growth in the kingdom of God as well as in the animal or vegetable kingdom. "We put the seed in the ground, and the seed becomes changed and rises, that is, grows to greater dimensions; put truth and intellect together and it grows, becomes more unto the likeness of the great I AM. The principles of the kingdom of God will transform the human soul without aid from any one. This should indeed be a great comfort to God's ministering child, if they would plant the seed of truth, encourage tilling, weeding, and the invention of God's power to shower its blessings upon them, while the power of truth is working in their hearts and growing up to perfection. To be sure, its growth is not so rapid; it does not grow by convulsive throbs or fits, but it is a steady, unobtrusive, and unobtrusive growth, without any great manifestations of development, but we can reassure that it is silently growing as the seed, or noiselessly working like leaven.

There are times, and always have been, that there were no visible signs of progress or growth; when, after a short time, it was seen that the seed had taken root, and was growing through the universes of mind and sentient nature. To a principle of this kind, one is not characterized by a will to conquer mankind by overpowering or do-tying, but it wins by its power to transform. Neither the human race nor the principles of the kingdom of God is pushed out of existence by its manifestation in the truth. The same principle that governs its office in the human soul, also is asserted in that of the earth and seed, and meal and leaven. When these principles reach perfection, they will have conquered sin and rebel elements and ceased then to be co-workers in extending the borders of Zion. Those elements that first appear to be helpful and powerful, but which bring about this end, are at once quickened into activity and assume an energy that is truly surprising.

Our last characteristic, as well as the completion of the kingdom, is its final perfection. The King of the kingdom plainly teaches this feature in his parable of the tares. First, we have the seed; then the weeds; then the weeds shoot forth; the ear is formed; then the corn is ripened, ready for the harvest. So it is with the mind; it is first changed to leaven, next, to the kneaded dough, then leavened, it is baked into bread or quickened for use. I am fully aware that this theory is antagonistic to a thought found in Bro. Evans' able article (another form, on a kindred subject), though I cannot now come to any other conclusion, as Christ's language is, "Will the whole world be leavened." To my mind, it also agrees with his pronouncements, that he should reign until all his enemies shall be put under his feet; when every knee shall bow, and every tongue shall confess.

It is not our candid reign supreme while a single town or hamlet is in rebellion. The children of men are not wretched Christ-ian or any other denomination, but they are the subjects of the kingdom of God, until every evil propensity is brought under subjection to the perfect will of God. Eyes, hands, feet, body, ears, and head must be powerless. They must be humbly at the shrine of incarnated truth. We must present our bodies as living sacrifices, holy and acceptable to the Lord, which is our reasonable service. While any portion of the spiritual nature is in revolt, the kingdom of God is imperfect. The kingdom of God, or its principle, is the heaven, and the soul-world is the mesh; it shall increase, heaven and heaven with power and might, till the whole of the spiritual condition of the world at present. Some nations are apparently growing proud and haughty from power. They are becoming arrogant upon the blood of its victims. They seem to thirst for the life-drops, and glory in the death of sister nations. Our hearts at the thoughts of our world we think that the powers of the Old World are becoming more hostile and

war-like; but when we enter into the details of the ancient wars, we see pictures that thrill the very blood in our veins. We have no wars that are as horrible and appalling in their effects as those of Caesar, Pompey, Nero, and others. The time is coming when wars shall cease. Bloody carnivals shall cease to reign. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

God's spirit will be poured out upon all men. Then, my beloved brethren, if we wish to be wretched in the kingdom of the heavens, we must be faithful subjects of the kingdom of God here on earth. The other side of Jordan will find us the same as the shores on this side of the river kneo us.

**THE POWER OF GOD.**

BY LOTTIE KEATING.

"MIGHTY TO SAVE," are the words in which God speaks to us; and they are words that cannot be too often thought of. They give hope to the most wretched sinner; they disclose a means of deliverance to the most degraded persons; they breathe thoughts of peace into every follower of Christ, whatever the circumstances under which one may be placed on earth. It is well to obtain from them such instructions and comfort which they are suited to impart, let us make them the subject of our earnest consideration.

Many examples might be given, of God's power to deliver the very worst of sinners from the danger to which their sins have exposed them. There is no doubt that the same power is available to those who can be called a wicked person; and the deliverance of any one so situated shows that God is mighty to save. But the salvation of those who are morally no more calculated to impress as with a sense of power. Hence, the conversion of Paul, who took pleasure in persecuting the people of God, proves to us the power of God to save. It is well to obtain from them such instructions and comfort which they are suited to impart, let us make them the subject of our earnest consideration.

Where is the person that never seriously considered on his sins, that has not felt, at times, as if he were too great a sinner to be forgiven? We all know ourselves better than any one else does; we know the thoughts of our own hearts, the sins which only God and ourselves know; and knowing this, there are few who have not some fear, lest they should have sinned beyond forgiveness. But Jesus is mighty to save; his blood will cleanse us of all our iniquities. If we persist, it will not be because our sins are too great to be pardoned, but because we do not "Wish of them and follow Christ; for he says, "Repent, ever cometh unto me I will in no wise cast out."

There is no burden of guilt too heavy for him to remove from the soul; there are no wicked thoughts in our hearts that he cannot root out. If we trust him, he will create a new heart, and bring us from a state of condemnation to one of pardon. No one could have appeared more hopeless than that of Paul in the days of his first fight against God's people. He had the discipline of a soldier, he believed in the change which had taken place when he began to preach the Gospel; and we are told in the Bible, "All that heard him were astonished and said, Is not this he that destroyed them which called on the name of Christ in Jerusalem, and came hither for that purpose, that he might bring them bound unto the high priests?"

Yet we know that the grace of God is mighty to save, for he became a devoted soldier of the cross. The love to God and man which is exhibited in his epistles; the bright to which he rose in every exclamation which adorns the Christian, show that Paul overcame the majority of believers in his grace, as much as he had been in his sin. He was one of the most wicked men, and that to persecute Christ is indeed "mighty to save," as well from the power as from the punishment of evil. The grace of Christ is able to change any one, whatever his character may be. If we are desirous to escape sin, we have only to believe and put our trust in Jesus; and his

spirit will be given us in answer to prayer. In that way, a power will begin to operate in our hearts, that will never cease to operate until it has destroyed sin and made us pure.

There are occasions in the history of every being when the heart is sorrowful. In such cases, the tenderness of the person is torn to some source for encouragement. He cannot brood upon his sorrows, else they might destroy him. He carries his griefs to a friend, perhaps; he will speak words of sympathy and comfort; or, he might rush into business, and forget his troubles in the midst of its anxieties; or, it may be that he hastens into the world to seek pleasure there. But how well it would be if, in a time of sorrow, he could turn to God. Earthly friends may sympathize with us; but the words of a gentle loving Savior will give peace to the soul.

It is impossible to conceive of any circum stance of sorrow in which Christ, through his Word, is not able to comfort us. Whether our sorrows be of a temporal or of a permanent nature, we shall always find in him. He will be fitted to cure for and comfort us. Let us cling to the Bible, and endure all the trials and abuse to which we are exposed. Jesus is a friend that will never forsake nor leave me. If we trust in him, our sorrows will be turned into sunshine, and he will speak words of comfort to our weary souls, and breathe peace into our troubled hearts.

**SOME QUESTIONS.**

I WANT to ask a few questions. I do not care for answers, so it gives me and others information.

It is believed and taught by most all denominations, the Brethren not excepted, that Jesus Christ, our Savior, died on what is known as Good Friday evening, that he was buried the same evening, and that he arose from the tomb early on Sunday morning, on the first day of the week. In Matt. 12: 40, we read, as Jesus said to his disciples, "Three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Again, we read, in Matt. 28: 1, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Again, Mark 16: 2, "And the women went to buy spices, on the first day of the week." Luke 24: 1, "Now upon the first day of the week." John 20: 1, "The first day of the week."

We notice all four of the evangelists have Christ rise on the first day of the week, and Matthew has him three days and three nights in the heart of the earth. It is a fact that we have Bible proof for the first day of the week, and nights in the earth, and that he arose on the first day of the week. Will you one please explain how this can be made harmonious?

Another question: How can we celebrate the day of his death every year on Good Friday, and his resurrection on Easter Sunday? Suppose, for instance, that Good Friday came on the first of April the year of his death, and that he rose on the second of April; how could any one say that in other years he died on one of these holy days, when they may come two weeks sooner or later. The celebration of his death and resurrection cannot come at any other time than on the same days of the month and year, to my mind. Will you one please give light on these questions.

JACOB SHAMBER.

**SOME QUESTIONS.**

SEVERAL public worship is three-fold, singing, praying and preaching,—will some brethren please explain Matt. 6: 7, which reads as follows: "But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking." When praying and speaking only are intended, as in the text, when it says, use not vain repetitions, and is speaking chosen in harmony with his Scriptures?

Please explain why the Brethren do not heed the Gospel in this: when Christ sent out his disciples, he sent them by two's and two's, and told them to take nothing but a staff. Also, 1 Cor. 14: 27-29. M. M.

The number of days are three—two, and one, but, by God's good pleasure, He would that we employ much of our time in the great harvest field of the world, when we have the harvest, and the grain, and the sheaves of corn. Who will try to gather in a few sheaves of the harvest, for the Master's use. D. B. RICKARD.

**Brethren at Work.**

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**SPECIAL CONTRIBUTORS.**

Each Day, A. W. Baker, D. E. Bechtler, James Prater, C. B. Hoover, L. J. Henschel, David Yonkers, R. B. Robinson, J. W. Westwood, Donald Hays, J. H. Papp, S. T. Swanson.

**YOUR PAPER.**

This also after you send us your paper should be sent free from each Brethren by a message and a request for them. "A. J. Papp," "A. J. Papp," shows that the paper has been sent to you at the rate of "A. J. Papp," "A. J. Papp," shows that the paper will be sent.

We print the Minutes for the North-east District of Kansas this week.

Bro. C. J. McMullen is to represent Northern Ohio on the Standing Committee.

Our congregation sends one of her ministers M. S. Newcomer, as delegate to the A. M.

Bro. John Metzger reports one more added to the church at Cerro Gordo, Ill week before last.

Bro. Each Day reports a young sister added to the Waddan's Grove church the first of last week.

The people of Lanark, last week, showed their good sense by polling a good majority against license.

BRETHREN Jacob Thomas and R. H. Meyers are on the Standing Committee from the Second District of Virginia.

AFTER reading Bro. D. L. Miller's article in this issue, you will doubtless feel very much like going to the A. M.

The late District Meeting of N. E. Kansas appointed five brethren to act as missionaries in various parts of that district.

BRO. C. H. Balchough was 52 years old April 16, 15 years from his age gives the date's age to within eight days.

ELD. Geo. Wolfe of California is quite feeble. He has to be taken to meeting in a chair, still he continues to preach some.

At the District Meeting in Northern Indiana W. R. Deuter was Moderator; W. C. Cook, Writing Clerk; and J. H. Miller, Reading Clerk.

OUR aged Bro. Wm. Gish, is on the Standing Committee from North-eastern Kan. He baptized the editor of this paper twenty-three years ago.

OUR District Meeting of the Northern District of Ill., will come off the first of this week. We may have something to say about it next week.

BRO. J. C. Lahanan and wife, of Franklin Grove, were with us over Sunday. Brother Lahanan preached for us in the Chapel Sunday evening.

BRO. London West's address is changed from Sinking Springs, Hill Co., Ohio, to Gratts, Preble Co., same State. He moved the 12th of April.

BRO. G. W. Fesler writes that the prospects were never better for a good crop of wheat in Colorado. Health generally good, and weather pleasant.

The price of the BRETHREN AT WORK from the A. M. to the end of the year is 30 cents. Agents, by making this known, might easily secure a number of new subscribers.

Do not fail to send us copies of the queries that are to go to the A. M. We desire to print all together on a slip for the convenience of the delegates and others.

**CLOSING RATES** The BRETHREN AT WORK and *Practical Christian*, to the same address, \$2.50. If at *War, Practical* and *Young Disciple*, \$1.85; or the three papers \$3.00. To get the benefit of these closing rates, all the papers should be ordered from the same office.

**\$1.00** IS the price of the BRETHREN AT WORK from the first of May to the end of the year.

AFTER studying for years, wise men find that they know but little of themselves, but the foolish seek to understand themselves fully, and know all about everybody else.

The Virginia Normal, at Bridgewater, Va., reports forty-one pupils, and the contract let for the school building at that place. We are pleased to hear of the school's success.

We should like to hear of a good Sabbath-school being organized in every neighborhood in the land. Every Christian ought to be at work, teaching or studying the Bible.

BRO. London West says: "Your book of Certificates came to hand all right, and gives the best of satisfaction." Every congregation should have one of these books. Price 50 cents.

BRO. D. B. Gibson returned home from the mission field week before last. He was so worn out by constant work that he became quite sick and was confined to his bed when last he left home.

The North-east District of Kansas, has appointed the following brethren to its special missionary work in Kansas: John A. Roy, Samuel Baker, I. Studabaker, John Forney and Geo. Myers.

SIGNERS, being reproached for not having destroyed his enemies instead of admitting them to his favor, answered, "Did I not effectually destroy my enemies when I became their friends?"

"We unintentionally failed to mention last week that the *Watch*, St. Louis and *Pacific R. R.* will sell tickets to Bismark Grove and return for one fare for the round trip.—See notice on last page.

FROM May 1 to the close of the Annual Meeting, M. M. Eselman must be at Bismark Grove, and all correspondence relating to the meeting should be addressed to him, Box 1069, Lawrence, Kansas.

IT is well said that when Christians get in real earnest, we may be sure they can surprise and amaze the world now as well as in the days of Pentecost. They only need to work together, and they can break down any giant evil, like intemperance.

The total number of changes in the Revised Version amounts, according to the calculation of a correspondent of the *English Guardian* to about 36,000. This includes the textual changes which, according to Dr. Scrivener's count, exceed 5,000.

The *Cynosaur* says: "From statistics recently published we learn that the number of Missions in the United States is 596,149. We also learn that the net loss of membership during the past year was nearly 1,000, and during the past two years over 7,000."

THERE will be no A. M. printed the week of the Annual Meeting. Two more issues will be issued before that time, and in the third issue we expect to have a reasonably full report of the proceedings of the A. M., i. e., in No. 20, which we expect to mail May 12.

WHEN writing to this office on business, our correspondents should not write anything for publication in the name of their paper, unless it can be done apart without interfering with other portion of the letter. The editorial and business departments are separate and distinct, and when the business is mixed up with the items for publication it often causes confusion. They may both be sent in the same envelope but should be written on separate pieces of paper.

TICKETS on the C. & P. Q. R. R. will be placed on sale May 10th, good for thirty days. They will also sell long exploring tickets for one-half cent per mile to those who wish to go into Nebraska. A ticket-office will be opened on the A. M. grounds, where Brethren desiring tickets to go farther West on the different roads can secure their tickets. Parties coming from the East wishing to visit Mt. Morris can secure a stop-off at Aurora by asking the Conductor for it. From Aurora to Mt. Morris is about fifty miles. We hope many of our Brethren will pay a visit.

It is one of the severest tests of friendship to tell your friend of his faults. If you are angry with a man, or hate him, it is not hard to go to him and stab him with words; but to love him, and yet you cannot bear to see the stain of sin upon him, and to speak plainly, truth through loving words, that is friendship. But for love have such friends. Our enemies usually teach us what we are, at the point of the sword.

BRO. P. R. Werts, of Springfield, Mo., says there are about twenty members in that part of the State without a minister, and also quite a number of people in the city, who would be very much pleased to have some of our ministers call and see for them. His report is a good country, fine climate, and an enterprising city of 15,000 inhabitants. He lives in the city, and would be pleased to entertain brethren on their way to the A. M.

AFTER writing to Warrensburg, Mo., Bro. Eselman, the national publishing connection, *Youth's Helper*, is a new one of the editors of the *Youth's Helper*, a new paper just started at Warrensburg, the first number of which is now on our desk. It is neatly printed, well arranged, and contains many interesting and valuable matter for the young. It is designed for the youth, and starts out with an energetic feeling, and clear purpose. The price is 100 per annum. Address *Youth's Helper*, Warrensburg, Mo.

A LETTER FROM Bro. Simon Munstz informs us that he has moved to Aurilia, Cherokee Co., Iowa, where he proposes to live his best part of his future life. He lives on a farm near Aurilia, and will be happy to meet at the depot, any of his old friends or members, who desire to call on him. He says they have meeting every Sunday, and are also anxious to have ministering brethren call and help them in building up the cause in that part of the State. The church there is in charge of Ed. J. G. Early, and has a membership of about fifty.

JUST as soon as the people begin to warm into Dakota, other churches commenced to establish Sunday schools and meetings wherever a small assembly could be found. But what are we doing in this direction? Perhaps we are getting ready to spend \$30,000 going to the A. M., at which place we will not make preparation for a single missionary to take the field for the spreading of the Gospel among the nations of the earth. Surely the children of this world, in their generation, are wiser than the children of light. By all means we ought to turn the attention of our A. M. more towards missionary work. We do not mean that it is wrong to attend the A. M., or that we ought to stay away, but we do maintain that we are not sufficiently active in missionary work.

WHITING from Bealton, Station, Va., March 4, a correspondent of the *Baltimore Sun* says: "A movement of the Tankers of the Valley of Virginia over the mountains into the Piedmont and tide-water counties has begun. Some fifteen or twenty of the community have started in a caravan to the West, leaving William County, near this station, and they report that a community of fifty or fifty houses are being started in the valley. The men are excellent farmers, and they are selling their lands in the valley at from \$20 to \$30 per acre, they have bought and are buying land in the West from \$8 to \$10 per acre, and settling down to improve them. The Tankers or Duncans, so called from a German word signifying to baptize, or to dip in water, originated in a settlement in 1724, and came to Virginia before the Revolutionary War. They do not shave, and they wear a peculiar costume."

THE town of Mt. Morris did herself honor last week by voting down license by a majority that was a surprise to the temperance men themselves. We hope to see the day when the whole State will place itself on the roll of honor, and forbid the selling of intoxicating liquors except for useful purposes. "No license" says more broad and better clothing for wives and children; more happy homes and less night crawling on the streets. And now, since the citizens of the Mount have voted so strongly against license, we hope to see the law carried out by the officers, both civil and military. Men who accept worldly positions are under special obligation to execute the demands of the people to the full extent of their ability; and if they can prevent the selling of intoxicating liquors, they will deserve credit, and thereby create the esteem of all law-abiding citizens.

By all means, there ought to be some way of paying the expenses of the Revision Committee, not so much for their time and work at home, as for the time they must lose and expense they must be at in reaching Warrensburg, Mo. Also the place of A. M. We understand that many of the brethren, with some effort ought to be made at the A. M. to raise the necessary amount, and if not then, it ought to be done in some other way. We hope our people will give the matter proper thought till the A. M., and then be prepared to help in a substantial way. We further hope that all the Revisers will be present at Warrensburg, Mo. if it is in their power, the copy that is to be presented to the A. M. at Bismark Grove.

THE rates to Kansas City and returns to those who wish to attend our Annual Meeting will be as follows: For Foreston and Maryland, \$14.50 from Mount. Morris, \$11.40 from Oregon, \$14.25, and from Rochelle, \$10.65. Tickets will be placed on sale May 10th, good to return until June 1st.

All who wish to go from either of the above named stations should notify us at once so that I may know how many cars to order. Do not wait until the last moment and then expect to have a comfortable seat furnished you, or crowd into a car that is all but full, thus making others uncomfortable. Please notify me once, and I will see that care is in readiness to carry all who may desire to go.

D. L. MILLER.

BRO. A. B. Snyder, of Cerro Gordo, Ill., buried his wife the first of last week. She was a saintly little woman, loved and respected by all. We have known her for many years and always held her in high esteem as a Christian woman, and a devoted wife and mother. She had been in poor health for several years, and when she called on us last Summer, it did not then seem to us that she could long remain in that world. To her death was a relief, but her departure was a great loss to her family. To Bro. Snyder we tender our sympathies, knowing that the loss by him is felt most keenly. When two hours have been knit together by the silent influence of love, and have grown up together, the severing of them is intensely painful to every living nerve. But he does not weep for those who have no hope.

OUR Brethren possess about as good morals as any class of people in America, but we think they sometimes are wanting in public sentiment. When entering the cars, they are in crowds, their rush in to get their success in life depended upon getting into that very car at that very moment, and some of them get their pockets picked in the operation. The more prudent one will wait till the rush is over, then walk quietly in. To us outside the scene looks ridiculous. When in a crowd, move slowly. If others want to get in, let them go. There is not the least danger, whatever, of the cars standing before all the passengers are on board. We tell you this to think of on your way to the next Annual Meeting. If you get into a rushing crowd and get your pockets picked, you may, who it is to lose, wish you had heeded this suggestion. Keep out of rushing and exciting crowds if you want to save your pockets and good numbers.

ON another page will be found a communication from Arrow Rock, Mo., concerning the meeting-house the Brethren are preparing to build at that place. We hope they will be favored with success for this purpose, that they may finish their house of worship. But Bro. Province seems to have misunderstood our remarks, some weeks ago, concerning the amount of aid that should be supplied to weak churches desiring to build meeting-houses. We were speaking solely of those parts of the Brotherhood where there are no churches, and for this purpose, it is also a system has been adopted to aid needy churches. If all churches should be aided, irrespective of their condition, the Board would have more calls than it could possibly supply. We were speaking in particular of the effort now being made in Southern Illinois, and therefore had no reference to cases like the one our brother refers to in Missouri. The Brethren at Arrow Rock have a fine country, good climate, and certainly deserve a meeting-house.

## A TRIP TO BISMARCK GROVE.

BEHAVING that very many of our readers, who contemplate going to our Annual Meeting this year would be interested in knowing something about the place at which the meeting is to be held, the facilities afforded, and other matters pertaining to the meeting, we concluded to go and see the far-famed Bismark Grove. Having done so, we now propose to show it to our readers, as we have seen through the eyes of one of our correspondents, on Friday, April 13, we enjoyed a pleasant ride to the Chicago & Iowa R. R. to Aurora. Here connection was made with the Chicago, Burlington & Quincy R. R., one of the best equipped in America. A ride over this famous road, on one of its comfortable reclining chair cars, attached to the fast train, is indeed a luxury. The road-bed is smooth, and but little jolting or shaking is experienced. One can sit and read as easily and as comfortably as sitting in the parlor or sanctum at home. Attached to the train is a dining car, fitted up with every convenience for the comfort of the passengers, and here, as you whirl along over the prairies, you can enjoy as good a meal as can be had at our first-class hotels. The road runs through the finest part of the State, and villages, towns, and cities are passed as if in a grand panorama. Farm-houses, dotted here and there, the fields are dressed in a mantle of green, the pleasant balmy air of Spring, the bright sunshine, all tended to make the trip most enjoyable one, especially after the long confinement of eight months in office work. At 10 o'clock P. M., we crossed the Father of Waters, the Mississippi River, at Quincy, Ill.

In Missouri, as we pass along, we are reminded that we have reached a warmer climate than we have in Northern Illinois. Vegetation is much further advanced. The trees are putting forth their leaves and the wheat fields are objects of beauty to behold. Farmers are busy putting in their Spring crops, in a few places some farmers, after the true Southern style are just looking over and it is presumed they would not husk it now, only they must plow the ground for another crop. In some fields both plows and huskers were at work. We cross the muddy Missouri and are in the Chicago of the West, Kansas City. It will be time well spent to devote a day to looking around this wonderful place. I will not attempt a description as you can see for yourselves when you reach the place.

It is a surprise to all who visit it for the first time. To know and realize what an amount of work is being done here to build a city, one must see the hills that are being dug down and the valleys that are filled up. If you have time, don't fail to spend a little while in Kansas City. A ride of thirty-seven miles up the beautiful valley of the "Kaw" or Kansas river brought us to Lawrence. Here we met Bro. M. M. Eschelman, who is working with his usual energy to get everything ready by May 15. In Lawrence we also met Bro. and sister Supple, Bro. Studabaker, Bro. and sister Flory, Bro. Metzker and Bro. Kessler. We are under special obligations to these brethren and sisters for courtesies extended. May the Lord bless them for their kindness. Bro. John Metzker is the Treasurer, and is a host in Bismark. The Committee of Arrangements may be congratulated upon securing the services of such a man. One mile South-east of Lawrence is

## BISMARCK GROVE.

a place that will doubtless become historical in the annals of our church. It will be at this place that the Brethren will have held the first Annual Meeting west of the Missouri River, and the second time it has ever been held west of the Mississippi. Thirty-five years ago, as the writer noted over Mitchell's Common School Geography, in an old log school-house with common desks for benches, it seemed to him this noted river was beyond the confines of civilization and so far away that the idea of ever reaching it was too marvelous to be entertained for a moment. Much of the western part of Kansas was then set down in our books as "The Great American

Desert." And now we are to hold our next Annual Meeting west of this far away river. Truly time works marvelous changes. It will be a revelation to many of our people, to visit the "Young Giant of the West" (Kansas) and see for themselves the wonderful progress this State has made; but pardon the digression. The Grove is an enclosure of two hundred acres on the line of the Union Pacific R. R., and here let us say, be sure and take this road to Kansas City, as it is the only road that runs direct to the Annual Meeting grounds. The Grove is a beautiful place indeed with its grand old forest trees, beautiful lawns and fine drives. It belongs to the Union Pacific R. R., and was fitted up especially by them for holding meetings of various kinds. Here from time to time are held the monster temperance camp-meetings, which have borne fruit in making Kansas a prohibition State. The grounds are partly covered with a fine growth of forest trees, giving a most delightful shade, and over all spread the drive-ways and foot paths is spread a splendid mantle of green grass, making it altogether a pleasant and restful place to visit. Several beautiful little lakes nestle quietly among the trees, adding to the picturesque beauty of the place, and a herd of lumberjacks deer freely grazing in the woods, remind you again and free over the plains of Kansas. In a pleasant shady part of the ground near the center is located

## THE TABERNACLE.

at which the meeting will be held. It is a large circular shaped building with a tentlike roof, having a comfortable seating capacity for about three thousand people. At one end of the circle remain a few feet from the ground is a large platform on which will be found a simple seat for the Standing Committee and Delegates. From this platform the seats extend around the circle, rising one above the other to the limit of the circle. The seats are so arranged that the Delegates and Standing Committee can be seen from any seat in the Tabernacle, and what is better still every word uttered, even in an ordinary tone of voice, can be heard in any part of the building. Bro. Eschelman stood on the outside seat and spoke in a low tone, and was distinctly understood by us standing on the platform. At the rear of the platform under the shade trees, seats will also be arranged so that a seating capacity for at least six thousand will be provided. Bro. Eschelman, not forgetful of the needs of our papers, will provide a table on the platform for their accommodation; this will be very much appreciated by those for whose convenience it is sought, and we trust the privilege thus given will not be abused.

## STANDING COMMITTEE'S ROOM.

Within a very short distance from the Tabernacle is the room provided for the Standing Committee. Here good beds will be provided, and here the brethren of the Committee will live during the meeting. The room is large and commodious, and will make a pleasant abode for those who stay at the Annual Meeting. It is so conveniently located to the place of meeting, that if the Committee of Arrangements had ordered it built, it could not have been placed to better advantage.

## DINING HALL.

East of the Tabernacle is a large building 220 feet long, and 60 feet wide with seating capacity for 1200 people, which will be used as a Dining Hall. It is large and well adapted for the purpose. At the south-east end of the building a kitchen will be built, and this is the only building that the Committee of Arrangements will have to put up; water will be carried into the kitchen in pipes, and everything will be arranged so that the immense throngs of people may be fed without difficulty. Tickets for admission to this boarding place will be sold at \$1.00 each for men, and 50c for women, and will be good for meals from Tuesday until the close of the meeting.

## RESTAURANTS.

Three large buildings on the grounds, each capable of seating 1200 people, and built especially for the purpose, will be used as res-

taurants. The buildings are well adapted for the purpose for which they were built. Each one has a kitchen attached and are arranged with tables, chairs, and benches, so that a pleasant place for eating meals is secured. Here will be furnished a good substantial meal, well cooked and well served, for twenty-five cents. Tickets for meals will have to be purchased at the Treasurer's office and no one will be admitted to the restaurants without a ticket. In addition to these places, a large lunch counter will be located in a convenient place where cakes, pies, homemade and other edibles will be sold. The brethren have splendid arrangements for feeding the multitudes, and no one will have to go away hungry.

## SLEEPING ARRANGEMENTS.

A place to sleep is hardly a question that interests those who attend Annual Meetings, as much as anything else. At Bismark, the arrangements for lodging will be arranged on a large scale, and it is believed that all who attend the meeting may be accommodated without any one leaving the grounds. The large Exhibition Hall will be arranged for the women and here from two to three thousand can sleep. Straw will be provided for beds, and each one should take with them a heavy blanket. This hall is about twenty rods from the Tabernacle and will make large, roomy, and airy sleeping apartments. Agricultural Hall, also a short distance from the Tabernacle will be arranged for sleeping apartments for the men. The building is 160 by 180 feet, and will comfortably hold about 1800.

South of the large buildings used for sleeping apartments are 143 rooms or stalls, and each one will accommodate from six to eight persons; they are built with good lumber, have good roofing, and each one has a door to it. These doors by using a common padlock can be locked up, and as much privacy may be secured in one of these rooms as if you were in your own house. They are nice and clean and straw will be placed in each of them for bedding. Again the blankets will come into use. Don't fail to take a good heavy blanket with you. In these little houses over one thousand people can be accommodated with sleeping quarters. Now here is the great advantage; the people may all be accommodated on the ground, and the sessions of the meeting may be held longer and if necessary a night session may be held, as the grounds are to be lighted up by electricity. If it is thought best not to hold night sessions, then preaching can be held in the Tabernacle and at other convenient places on the ground. At one place seats are arranged for five or six thousand people, and an excellent stand is erected from which to speak; as these people will not be on the ground, these meetings will no doubt be largely attended, and be of great interest and benefit.

Excellent water can be had in abundance on the grounds, as there are a large number of wells located in different parts of the enclosure.

In case of rain there are sheds and buildings enough to hold all the people. So all will be in the dry.

Baggage room, ticket office, and Secretary's office are all conveniently arranged. On the whole it is safe to say that never before in the history of our church has such an excellent place been used for holding our Annual Meeting. The natural beauty of the grounds, the facilities offered in the way of buildings, which were erected at a cost of many thousands of dollars, and the adaptability of the whole to the wants of our meeting make it by far the best place at which the meeting has ever been held. When it is further stated that these grounds are given to us free of charge it will be seen that our Kansas brethren are especially lucky as well as the general Brotherhood in having placed at their disposal Bismark Grove for holding the Annual Meeting of 1895. D. J. MILLER.

With a branch China and France is imminent, growing out of a setting aside of the Toupain arrangement by the French Minister.

## PUZZLED.

## Dear Editor—

I have really puzzled; please help me out. In No. 10, No. 13, is a letter, which you say came to you from a brother in the West, and which you say is the author of that letter, and which in the same letter \$1.00 for "The Union Appeal" is mentioned. The book I received yesterday. Now if there was an issue to the West, how did the book come to the book? I write on three separate notes, numbering them 1, 2 and 3. On the first note my name, post-office, county and State are plainly written. This is a month's work.

Your Sincerely,

Thus gives us a chance to explain what has been repeatedly suggested; viz, that business matter, and that intended for publication should be on separate slips of paper, with the writer's name and address to each. If you write an article, number the pages, pin it together at the top, and do not fail to give your name and address at the close. If you have something to say to the editor, write it on a separate slip of paper, so it can be pinned to the article. If you wish to say anything about business, write that on another sheet, and do not fail to give your name and address on that sheet also. Observe these rules when writing to any printing office.

Had our kind sister kept her business matter separate from her article, the mistake would not have occurred. All letters coming to this office, are opened by Bro. Amick, the business manager. The business part he attends to himself, while that which is intended for publication is placed in a drawer to his left. About each one day, and sometimes twice, the editor, who occupies another room, goes into Bro. Amick's room and gets the matter in the drawer referred to, and takes it into his room and reads it to the press. Now, if in case an article would not have the writer's name and address to it, it may come to the editor's table that way, for Bro. Amick does not have time to read all the articles. Likely when the sister's letter came, he tore off the business part, and threw the rest into the drawer, not thinking that the writer's name was not to it. In our work we do not have much time to consult each other, and it is frequently the case that one or the other is absent from his room, and to hunt up the name after it is detached is much like looking for a needle in a hay-stack. We presume this explanation will help our sister out of her puzzle.

And while on this subject, you will give a few more rules that should be observed when sending matter to a paper for publication. Omissions, Marriages, Notices, Love-letters, Ok-tupars, Chances, News, should always be kept separate, with your name and address to each class. If you send alterations, keep them separate from all other matter. If church news, have that on a separate paper, and so on with each department. You ask, why so particular? Because there is a separate department in the paper for each, and in the composing room are hooks for each department. If, when writing your matter, you put it up in good order, and keep each department separate, it is then ready to be hung on the hooks, and will appear in the paper in a very short time. But if you have the various departments mixed, it may be some days before the editor gets time to prepare it. It makes no difference what paper you write for, observe the above rules; if you desire your matter attended to promptly.

We hope our sister will not think unkindly of us for missing her name, for the occasion in this instance, has afforded us an opportunity to offer some suggestions that will greatly aid many of our contributors, and "it is in all mind that blows nobody good." We further state that everything pertaining to the paper should be addressed to Miller and Amick.

## DAILY JOURNAL.

For the convenience of those who cannot attend Annual Meeting and desire to have some account of the meeting as it is progressing from day to day, I have made arrangements for those who wish to contribute, should send twenty-five cents to the Daily Journal, Lawrence, Kansas, and it will be sent four days. The Journal is a seven-column paper, and promises to give an impartial account of the meeting. It has promised to submit its report to me before publication. I regret that, at this time, I do not meet any representations to go on.

M. M. ESCHELMAN.

Home and Family.

More—And the fruit of righteousness is peace...

Our Angel Mother.

The hand that smoothed the throes... And a suppliant on our bed...

The gentle voice that often... With halcyon hours... Our children here, when sleeping...

The Fair.

Among the most skillful and assiduous physiologists of our time... And the study of its arches, its walls, its floors, its eaves...

Always to Pray.

Keep the altar of private prayer burning. This is the very life of all piety... And we engage with lukewarmness in private-devotion...

Lay Specter.

Deeply beloved, so there are men in Burlington this very Sabbath morning who sigh for the "good old days"...

of gold that came to Solomon in one year was six hundred three score and six talents of gold...

Anecdote of the Duke of Wellington. We have now grown so accustomed to peace that we do not value it as we should...

When a man insinuates without any proof that another is guilty of certain vices, he only reveals his own character...

COMMENT is to a man who looks his faith, whatever it be, with a snubbing grip, and drives to defend it in a manly way...

The good man accomplishes the most beneficial work, and in his way, the greatest of all virtues.

LIVE for a heavenly home.

Matrimonial.

MARRIAGE—SHEETS—Jan. 28, 1883, at the residence of R. Martin, Grand, Marshall Co., Iowa...

Fallen Angel.

"Blissed are the dead which die in the Lord"

WALKER—in the Middle Creek District, Somerset Co., Pa. March 30, 1883, Bro. Abraham Walker, aged 61 years and 6 months...

He was sick about twenty weeks. He was also blind during his illness. He served as a faithful deacon in the church about 27 years...

SNOWBALL—in the Snake Spring congregation, Bedford Co., Pa. March 28, 1883, Bro. John Snowball, aged 43 years, 7 months and 17 days...

He leaves a widow and three children. Funeral services approved from 9 to 9:20, by brethren E. F. Phelps and C. E. Beck.

ANNOUNCEMENTS.

District Meetings.

April 2nd, Northern Iowa and Minnesota on the South Western circuit, Black Hawk Co., Ia. May 2d at W. M. North-western, in the Fair...

Love-Feasts.

May 10 in the First S. W. Cong. Church, Burlington, Mo. May 24 and 25 at E. W. M. in the Washington Circuit, Burlington, Mo. May 26 at A. M. North-western District of Kansas...

May 25 in the First S. W. Cong. Church, Burlington, Mo. May 26 at E. W. M. in the Washington Circuit, Burlington, Mo. May 27 and 28 at E. W. M. in the Washington Circuit, Burlington, Mo.

Advertisements.

ADVERTISING RATES.

One square (10 lines), each insertion... One month (3 insertions) 10 cents... Three months (9 insertions) 25 cents...

Our Book List.

We are prepared to furnish any book in the market at Publishers' retail price. Religious articles especially.

- Plenary... 100 copies \$1.00
Gospel Facts... 100 copies \$1.00
Perfect Plan... 100 copies \$1.00
Our Baptism... 100 copies \$1.00
Barnes' Notes... 100 copies \$1.00
Feet-Washing... 100 copies \$1.00
Sister's Heaven... 100 copies \$1.00
Drinkard's Will... 100 copies \$1.00
Scripture Manual... 100 copies \$1.00
The Morning Star... 100 copies \$1.00
Our New Testament... 100 copies \$1.00
Euphatic Diaglott... 100 copies \$1.00
Manuscript Tablets... 100 copies \$1.00
Biblical Antiquities... 100 copies \$1.00
Bible School Echoes... 100 copies \$1.00
History of Palestine... 100 copies \$1.00
The Kingdom of God... 100 copies \$1.00
The Christian System... 100 copies \$1.00
Stem and Tree Debate... 100 copies \$1.00
Brethren's Envelopes... 100 copies \$1.00
Clerk's Commentary... 100 copies \$1.00
The House We Live In... 100 copies \$1.00
Campbellism Weighed... 100 copies \$1.00
Record of the Faithful... 100 copies \$1.00
Peace and Revolution... 100 copies \$1.00
Union Bible Dictionary... 100 copies \$1.00
Robert's Rules of Order... 100 copies \$1.00
Problem of Human Life... 100 copies \$1.00
Smith's Bible Dictionary... 100 copies \$1.00
Value of Seven Thousand... 100 copies \$1.00
History of Danish Mission... 100 copies \$1.00
Certificates of Membership... 100 copies \$1.00
Joseph's Complete Works... 100 copies \$1.00
Origin of Single Immersion... 100 copies \$1.00
Universalism Against itself... 100 copies \$1.00
Quaker and Snyder Debate... 100 copies \$1.00
Puritan and Lord's Supper... 100 copies \$1.00
Non-Uniformity to the World... 100 copies \$1.00
Catholic and Owen's Debate... 100 copies \$1.00
Why I Left the Baptist Church... 100 copies \$1.00
Campbell and Parent's Debate... 100 copies \$1.00
Reference and Pleading Testimony... 100 copies \$1.00
Trine Immersion Traced to the Apostles... 100 copies \$1.00
New Name and Human Work... 100 copies \$1.00
Hymn Books (English)... 100 copies \$1.00
Hymn Books (German)... 100 copies \$1.00

Dr. W. H. Woodhouse's Soreness Balm... Prepared by W. H. Woodhouse, 101 N. 3rd St., Philadelphia, Pa.



Young Disciple and Youth's Advance. A JUVENILE WEEKLY.

As above mentioned have not been long solicited for the purpose of becoming a number of our papers, and concentrating our work...

ENTERPRISE. Job-Printing Office.

Good Printing, like every other, can be done as well as the poorer materials. Having engaged our office with a variety of desirable jobs...

PRICE-LIST OF JOB-WORK.

Envelopes—No. 10, per 100 \$1.00
Statements—No. 10, per 100 \$1.00
Note-Books—No. 10, per 100 \$1.00

OTHER WORK IS PROPORTION.

See also Booklets, etc., on Table, p. 10. Send to us for estimates before ordering. Merchants' Address: STEEL & AINSIE, 101 N. 3rd St., Philadelphia, Pa.

THE Chicago and North-Western RAILWAY. LEADING RAILWAY.

It is the shortest and best route between Chicago and St. Louis, St. Paul, Minneapolis, Duluth, Sault Ste. Marie, Mackinac Island, and other points in the West and North-West. The Chicago and North-Western Railway is the only line that runs through the heart of the West...

## Correspondence.

— I wish they had found the Lord upon their own feet and not through the hands of others. I have a book of the Lord's name before me for them that speak of the Lord, and that I would like to see.

## Notice.

The ordinary in No. 14, current volume, and say "Merckey," not "Nirky," and lay, instead of Elizabeth. A. F. DEETER.

From Rossville, Ind.,—April 12.

**Dear Brethren:**—  
Last Sunday there were two more added to the church at Permont, by baptism, all quite young. We hope there are still others waiting the cost and will soon be ready to follow Jesus, as did those two young ones last Sunday. May the Lord shield you from the evil of the world, as my prayers.  
D. A. HOFFMAN.

From Danville, O.,—April 10.

**Dear Brethren:**—  
MET with our Brethren in quarterly session last Saturday. The business present, was adjusted in the form of the Lord in love towards one another. Brethren S. Bradford and J. E. Spacht were chosen delegates to District Meeting, and the report to A. M. Query in reference to establishing an orphanage was sent to D. M.  
S. T. BOSSEMAN.

From Osawkie, Kan.

**Dear Brethren:**—  
We wish to inform the members of the northeastern District of Kansas, that at our D. M., the importance of a home mission has been taken into consideration, and the following named brethren were chosen to serve till April 1884:  
E. L. Hain, Forney, Dickerson, Co.; Geo. Davis, Miami Co.; S. Beyer, Douglas Co.; Geo. Stadelacker, Johnson Co.; and the writer of Jefferson Co.

The undersigned having also been appointed corresponding secretary, all communications in regard to this work, such as calls for singing, etc., should be addressed to him, for further arrangements will be made.  
JOHN A. TOOR.

From Forest City, Mo.,—April 10.

**Dear Brethren:**—  
We are enjoying ourselves in the work of the Lord in our social meeting. We have been every Sunday evening and the neighbors turn out very well. We have good reports of our fellowship. Our meetings are held by the dear brethren Abraham B. Stone and Isaac Root, and assisted by the dear brethren in prayer and singing. It gives that our little meetings are doing a good deal of good in our vicinity. Since our social meetings have commenced, our young folks are improving very fast in the work of the Lord; they can pray and exhort one another in the love of God.  
A. B. FIRESTONE.

From Oregon.

**Dear Brethren:**—  
The brethren and sisters of the Rogue and Valley met in council at the Heber school-house, about twelve miles north of this place, on March 31st, and all those that came before the meeting were added to the general satisfaction of all members present. Love and union seemed to prevail through the Brotherhood generally in this valley.  
The question of building a church-house brought before the meeting and received favorable action. A committee was appointed a committee of three to solicit contributions for the proposed house, which will be held in Ashland just as soon as the necessary funds are obtained. It will fall pretty well on the members, as there are but few in this valley and the most of them are single and unmarried. Still we think we get enough together to get the house up, and it, so we can use it, and then let the interior as we can.  
We need a house very badly, as we cannot go to home in time to hold meetings in. We had a sermon on Sunday on some place. —  
Geo. Hoak is our minister here. I think

he has the call at heart. Health generally good. Weather cool, crops look reasonably well. Times are dull and money scarce. We feel that the good Lord for his kindness toward us poor creatures. Brethren, remember us at a throne of grace that we may be faithful to our calling. E. R. WALKER.

Ashland, Oregon, April 2.

From Danville, Ohio.

**Dear Brethren:**—  
Our quarterly council is now among the things of the past. Thursday, April 12th, was the day appointed. The morning dawned with the sky hid from our view by rainy-looking clouds; nevertheless our brethren met with Christian zeal and fortitude to discharge the duties before them. The meeting passed off very harmoniously; love and union seemed to prevail. Our elder and my name were chosen delegates to D. M. No delegate elected yet for A. M.; but if the brethren see a necessity in sending one, will do so for D. M. The home and foreign missions were not forgotten. The Brethren here seem to be in love and union and, for all exceptions, in harmony with the general Brotherhood.  
C. J. WORKMAN.

From Cerro Gordo, Ill.,—April 15.

**Dear Brethren:**—  
Bro. D. B. Gibson arrived home April 15th. Had good meetings; seven baptized and several applicants. He was very much exhausted; went to work on the farm, but could do but little. On Sunday he filled his appointment, six miles from home. Monday he grew considerably worse, lungs much affected. It is now very weak; can only sit up an hour or so at a time. Thought assembly, in a fair way to recovery. Our Sunday-school was organized two weeks ago; J. L. Kuns, Superintendent. Church-meeting passed off pleasantly. Very little business. Two "Old Orderlies" have returned to the fold. D. B. Gibson was chosen delegate to A. M. Sister A. B. Snider will be buried to-day.  
J. M. GIBSON.

From North Manchester, Ind.,—April 13.

**Dear Brethren:**—  
This Manchester church, with its 217 members seems to be in a healthier condition than it has been for some time. Eld. R. H. Miller is doing much for the promotion of union and harmony.  
April 12th we had a session of a very pleasant council-meeting. One was received by baptism. The main object of the meeting was to hear the report of the annual church visit. So little matter was found on this visit, that all was harmoniously adjusted in a few hours. The members decided to hold their Love-meetings on the 15th of May, commencing at 10 o'clock A. M. Brethren Isaac Miller and John Biekenstoft are our delegates to A. M.  
D. C. CURT.

From Plymouth, Ind.,—April 14.

**Dear Brethren:**—  
The District Meeting of Northern Indiana held off on the 12th. Six reports were disposed of, and one sent to Annual Meeting. Wm. W. Decker was elected on Standing Committee. This meeting was truly a blessed one. In all its deliberations it was manifested that all were governed by the Spirit of God. The meeting will long be remembered by those present. A good resolution was passed and all manifested a desire to work for the best interest of the church. Many thanks to the dear brethren and sisters for their hospitality and acts of kindness while among them. May God bless all the members of the Washington church. Bro. Calvert presides over the church.  
W. G. COOK.

From Moore's Store, Va.,—April 14.

**Dear Brethren:**—  
The District-meeting for the 2nd district of Virginia, was held in the Valley Pike church, near Womochok, Va., and a very pleasant meeting it was. Not an unkind word was heard. A request to reorganize the "manipulatory class," goes to A. M. Elbert, Jacob Thomas and S. H. Myers represent the district on the Standing Committee at A. M. There was considerable business before the meeting, which was all satisfactorily adjust-

ed. The Home Mission question was before the meeting, and deferred for more mature consideration. We hope our clerk will furnish you with a more detailed report. The members of the Woodstock district did everything to welcome us, and make us feel at home.  
MABEL HAYS.

From Solomon's Creek, Ind.

**Dear Brethren:**—  
We report two additions by baptism lately. We are getting along very well at present. Brethren S. Hoover and S. T. Bosserman labored faithfully for us during the winter, while our home ministers were much out in the vineyard, laboring for others in the Master's cause.  
Yesterday, April 12th, our District Meeting came off, three miles out of Warsaw, Ind. A splendid meeting,—we got through with business till three o'clock. One query sent to Annual Meeting. W. R. Deeter is on the Standing Committee. J. W. Beer is preaching in Milford to his sympathizers and others; only a few brethren attend so far as I have learned.  
J. H. WARBELER.

From the South Fork Church, Ill.

**Dear Brethren:**—  
On the 7th inst., I attended a special council-meeting in the South Fork church, at which time ELLABRAM PETERS, on account of age, resigned the care of said church, and B. B. Whitner was chosen, and now has the care of that church. I am requested by Bro. Whitner to earnestly invite the ministers of the churches of Southern Illinois to visit and preach for the brethren of said church. They are few in number; have but one minister who is young yet in the ministry. I will personally vouch for the hearty welcome and kind treatment, any minister sound in the faith, and who preaches an undiluted Gospel, will receive from the Brethren of the South Fork Church.  
M. J. McCLURE.

From Northern Indiana.

**Dear Brethren:**—  
The District Meeting of Northern Indiana held off on the 12th. All passed off quietly and orderly. But few queries were sent to D. M. One query was sent to A. M. to make all queries mandatory, but testimony between those that are binding and advisory. W. H. Decker was Moderator; W. H. Cook, Writing Clerk; and J. H. Miller, Reading Clerk. W. H. Decker was sent on Standing Committee and I think that is putting the right man in the right place. Hiram Forney was elected treasurer. His post-office address is Milford, Cassius Co., Ind. Daniel Shively and J. H. Warbler are sent as delegates from the Solomon's Creek church.  
J. W. Beer preached in Milford one week, at night. He had but little encouragement. Modern "progression" has but little show in Northern Indiana.  
JAMES ARVOLA.

From Walla Walla, Washington T.,—

March 27, 1882.

SINCE feeling an interest in your great work in sending out so many souls in the good sound reading matter as we get in the B. M. For \$1.50, I don't feel like doing without it, as it appears to me that it is not out of the reach of the poor—a people especially the poorest in this Coast.  
We have had the most beautiful Spring weather that ever witnessed until last Sunday, when it began to rain and still continues today. The farmers are getting ready through with their Spring sowing. Health is very good, and things generally appear to be in a prosperous condition, with the finest prospects for good crops we have ever had at this season. Land is rising in value quite fast in this locality. I wish to give you a Brother's mission tract, from Newby Co., Mo., arrived at my place about the last of February on the lookout for a suitable location for a colony of Brethren from that place. Soon after his arrival, I conveyed him over a portion of Unatilla Co., Mo., with which he appeared to be quite favorably impressed. Since our separation, I have had much to do traveling through Eastern Washington T., and Western Idaho. He wrote me March 18, that he was not altogether delighted with that country.

I would like to state through the B. M. T. that persons wishing to correspond with me should be very careful to write names and addresses very plainly, and also to enclose a stamp. I should not have spoken of stamps but I receive so many letters of inquiry.  
O. W. HARTNESS.

From Bethel Church, Ind.,—April 15.

**Dear Brethren:**—  
We met this morning and organized a Sabbath-school. There was considerable success manifested by those present. After the hour of preaching arrived. We were richly addressed by our beloved elder, Wm. R. Harshbarger from 1 Tim. 1: 11, and at the close of his remarks his eldest daughter came forward and was received with a hearty welcome as an applicant for baptism, which will be attended to the first Lord's Day in May. She is young,—in the prime of life, and her father has been so long desirous to serve God. It makes me very rejoice to see those of her age turn and serve the Lord. We pray God that his Spirit may assist her associates to follow her example. May the Lord help us all to live faithful.  
T. J. WATKINS.

My Trip to Oregon.

I HAD a desire for many years to see the country of Oregon, but was not able to gratify that desire till last Fall. When the time drew near for me to start on that long journey, I tried to set my temporal and spiritual affairs in proper order, so that if death overtook me while absent from my dear family, I might leave the comfortable home behind, for them and our dear ones, that it was all well with me, and my temporal affairs would be no trouble for them or others to settle up. On the morning of the 24th of October, 1882, I bade farewell to wife and children and boarded the train at Jonesboro, Tennessee. Had a pleasant ride to Chattanooga, where I changed cars for Cincinnati, Ohio, and arrived there on the morning of the 25th. Changed cars for St. Louis, Missouri, at which place I took the train for Ottawa, Kansas, and arrived at that place the following day.

Ottawa is the county seat of Franklin county, Kansas. My brothers, Frederick and John, have been living here for several years. I remained in the county about ten days, held some meetings, and spent the time familiarly with my brothers and their families, and other kind friends. On November 5th was taken to Lawrence by my brother, and visited the State University, which is a large stone building, situated on a beautifully elevated position. We also visited Bismark Grove, and after the brethren here respect to the 10th Annual Meeting. It appears to me that the situation and conveniences of Bismark Grove are ample and commodious for holding such a meeting. The next day I visited the fine flouring mills, barbed wire factories, straw lumber factory, and other factories of importance. At night I went to the dining-room in North Lawrence, where I was treated by the emigrant train bound for the Pacific Coast. These emigrant trains are conveniently arranged for moving families. The seats can be turned down and form banks on which the families can put their bedding, and have a good bed to rest on while traveling. The cost, also, on such emigrant train is much less than on the passenger train. The next morning of the 10th of November found us in the city of Denver, Colorado. From there we went to Cheyenne, Wyoming Territory. Here the weather set in cold, with a north wind and snow. On the 11th passed the summit of the Rocky Mountains range. Saw plenty of snow and much snow-antelope.

The next day we passed the thousand miles tree, so called because it was a thousand miles west of Omaha, Nebraska. Passed by a place called the Devil's Slide, a grove-like channel passing up and down the mountain for many hundred feet, and then through Waboy Canyon, which presents some very grand scenery. After passing through several tunnels, we reached Ogden in Utah Territory. The terminus of the Union Pacific Railroad, westward, is at this place. Changed cars. The western road from here is called the Central Pacific.  
On the 14th we passed over a desert looking country. After passing groves, rocks, and all was the most beautiful in Utah Territory. The first rains in my life, I saw which is called the mirage of the desert, an optical illusion, which

present to the weary traveler trees, springs, rivers, and lakes which have no existence in fact. How many woe-out-of-travelers have been deceived by these false appearances, and have been thereby induced to leave the plain road and go in search of water and shelter that had no existence?

Passed through some good-looking country in Nevada Territory, on the 14th.

On the 15th ascended the Sierra Nevada Mountains. It required three heavy engines to draw the train up the mountain. We ascended steep grades, made sharp curves, passed through many miles of snow sheds, and crossed several tunnels, and at last reached the summit of the Sierras. It was above ten thousand miles above the level of the sea. The summit is a Summer resort for persons of leisure.

Daylight on the 16th found us in the city of Sacramento, in the famous land of gold. From Sacramento I went to the town of Lodi, in the vicinity of the brethren. Went to call on brother George Wolfe.

On the 17th had some meetings and looked over the country considerably.

On the 29th, went to San Francisco, and got on board the ocean steamer George of the Pacific, which was bound for Portland, Oregon.— About noon our noble steamer commenced heading for the Golden Gate, via the strait entrance from the Pacific Ocean to the bay of San Francisco. In about one hour we were on the way deep, and for the first time in my life I enjoyed the pleasure of a view of the great Pacific Ocean. During the first day we had nice, smooth sailing, but next morning, November 30th, it was raining and the wind was blowing a gale, causing the waves to roll in so high. It got worse and worse, until about noon, when the ocean became a terrible frightful scene, when the waves lashing the huge steamers and tossing her about like a little plaything. In the afternoon the wind became calm. I had a little experience with sea sickness. My head began to ache, and my stomach became nauseous. I felt very sick until my stomach threw up its contents into the night air.

The next day we entered the mouth of the Columbia river, and stopped for a few hours at the city of Astoria. Along the banks of the Columbia river are many salmon fisheries, which are said to be very remunerative to the owners. A log set in during the day and our progress was hindered. They had to cast anchor and lay over until the next morning.

December 2nd, and then remounted on the Willamette river, up which we went and reached Portland at 11 A. M., where I had to wait until midnight, and then boarded the train for Brooks Station, Oregon. I arrived at night at Brooks Station, and inquired the way to brother Ebsler's, who lives only a short distance from the station. Brother Ebsler is a half sister to my mother. Of course we were glad to see each other after being separated for about two years. Brother Ebsler moved from Tennessee to Colorado and from there to Oregon.

My object in going to Oregon was to locate some places I liked the country, and could get a home there. With this object in view I set about making enquiries and observations, all along the country.

While in Oregon I enjoyed the privilege of meeting frequently with brethren, sisters and kind friends for the purpose of engaging in divine worship, and was made to rejoice to see a few precious souls unite with the church to walk in wisdom, life, and live and labor for the better life to come.

After remaining about two months in Oregon, I came to the conclusion that it is a good country, with a mild beautiful climate, good water, and an abundance of the necessities of life. Of course there are some drawbacks in this State, but we need not expect to find any place so good as we are in Oregon. It is a fine place and life will not go to naught, so time rolled on and almost before I was aware of it the never-ceasing pendulum brought us near the end of February, 1888. So, with my little household affairs, I got ready to start on my homeward trip. After making arrangements for my trip, I boarded the train at Brooks Station, and went to Portland that day. Portland is said to be a business place, and property in and around it is rapidly advancing in value. I got on board the same steamer that brought me from San Francisco, and at daylight on the morning of the 22nd started down the river to Astoria, and there about noon we entered the Columbia river. Large quantities of broken ice were floating

down the river from the upper country. We had low weather and pleasant sailing and reached San Francisco on the morning of the 25th of March. An emigrant train started early. I chose to return home by the southern route for two reasons; first, I wanted to see the country, and secondly, there is less danger of being blocked with snow. We passed on through Northern California and came to Los Angeles, where we saw almost trees and orange trees loaded more than they could bear with fruit, and of all kinds. We also saw the great California desert, a portion of which is said to be below the level of the sea. This is the most barren and desolate looking country I ever saw in my life. We finally reached the southern limit of California and passed over the Colorado river and entered Arizona City. The banks of the river is situated Yuma City. It is mostly built of sand-dried bricks, and the inhabitants are a mixed population, composed of Americans, Mexicans, French, Spaniards, Indians, mixed breeds and I don't know what else. We passed through Southern Arizona, Southern New Mexico, Central Texas, and Central Arkansas. Saw some good looking country, and a few towns, but nothing of any note in appearance. When we reached Memphis, Arkansas, we were transferred from the cars to a steamboat to be taken to Memphis, Tennessee. The Mississippi river is overflowing its banks west of Memphis and spreading over a vast portion of country. I again boarded the train at Memphis, and reached home on the night of the 13th of March.

I caught a severe cold before reaching home, which made me feel quite unwell for several days. My family, also, are having bad colds. Although our health is not so good as could be desired yet we have great cause to thank, praise, and adore the Author of all mercies, for his protection and care over us all, and for preserving our lives and protecting our health from dangers seen and unseen. During my absence two of my children died with the church, and one about two years ago. My youngest child, a daughter twelve years of age, is still alive, but has her feet toward the church.

I desire to express my sincere gratitude to all kind brethren, sisters, and friends who by their various necessities on my journey. My prayer is that you may all reach that beautiful shore "over there," where all is love and peace for evermore. JOEL SHERBY.

From Arrow Rock, Mo.—April 9.

The Choir Congregation met in quarterly concert March 31st. After disposing of business that was necessary to attend to, and Bro. D. L. Williams, our Elder, being with us, we called on the Building Committee to see what had been done in regard to their building. They said they had not done anything. There were getting their trustees ready, and back for the foundation. The writer, with other brethren, is soliciting the neighbors for help. We are meeting with considerable success; and now, if the brethren will help a little, we can have it.

Brother, will you have any say the first night in Soling for our brethren, to build a meeting-house, was a failure? We hope this will not be the case. Let me entreat you to think of a few brethren that have suffered so much the last two years, along the Missouri River, on account of high water. Some lost their crops for two years, and now are crying for the crumbs of a rich brother's table, and we can give them only what we have. A better opinion of our brethren.

I want to say, we may injure the enterprise by saying some things in our periodicals, that might cause some to become a little fearful. One brother says, he has given on two or three occasions, for building a meeting-house, and his kindness has been refused. Another says, a poor congregation ought not to have help unless they can raise one-third the required amount of money, but should be made a missionary point. Now, I would like to ask, where would your missionary preach unless he has a house? It is not a missionary who begins as much as a house for our home-missioners to preach in.

Brother, there is a great field of labor open here in this fine, beautiful country. I do hope and pray that our brethren may respond to our call. Our house is 36x40, one story, plain frame; cost about \$800,

Send all contributions to the writer, at Arrow Rock, Soling Co., Mo. I hope the brethren will not consider this, not as the Lord directs their hearts.

The following has been received for the Choir Rock meeting-house:  
Irene Lutz, Shannon, Ill.....\$ 1.00  
A Brother.....20

D. PROVINE.

Memento—Memento Mori.

"Persons on the sight of the Lord is the death of his saints." Ps. 116:16

FACTORS also in the sight of his children. How many solemn and hallowed associations have we formed on the thought that life, with all its responsibilities and labors, is ended, and an account must be given of all our work, and a reward received accordingly! But how joyful the thought, that the battle, though long and hard, is fought, and the shout of victory can be sung throughout the camp of the saints on earth and the host of the angels in heaven.

Could I meet, though dead, yet speak; his words, uttered from the stand, as well as at the fireside, in the family circle, with sighs, groans and tears, form an attachment in the heart of the living saint which death, with all his power and terror, cannot affect in the least. Circumstances sometimes returned them to our imaginations and placed them in the arms of our friends, with all their life-long labors and associations.

Such was the happy lot and experience of the writer and his companion on yesterday, when visited by three sisters, daughters of our dear old brother and Elder Daniel Fry (deceased), in company with a young sister Hart. O, how oft did we travel together, by land and sea; over rivers and hills, mountains and dales; preached, prayed, sung, wept and rejoiced together. As father and son, we labored together for twenty-six years; hence, his labors, in the church, are appreciated and meditated upon with more interest and pride by me than any other one, perhaps, outside of the family.

As a successful minister, counselor, and housekeeper in the church, Bro. Daniel had few equals; his faithfulness, and courage in meeting his appointments are worthy of imitation by all ministering brethren. He seldom made inebriate weather an apology for non-attendance.

At the A. M. at Newark, in 1850, he said an evil spirit was at work, and we should not be afraid. Before two years had passed, three brethren in Ohio went out on a work he very much lamented. He always admonished us to unity in the work of purifying the church, and to a more strict church government. Let us pray that his name may perpetuate his name in the church, by wearing his mantle of usefulness, and that his neighbors may all attain a similar connection with the companions, and surviving posterity of the family, may have much joy in the thought of having a complete family record in the Lamb's Book of Life.

The recent and sudden departure of our dear brother Michael Emmert, also suggested a solemn and important subject, to wit: that if we have not been more than ordinarily lively and concerned for the welfare of the church, when we worship together in October last, in Kansas.

It also suggested the past, as well as the solemn responsibilities of the present to our souls. The pleasures and enjoyments of this world are but a few minutes' years in the sun; when we, His children, could run in the company of our old fathers in Israel (now among the sainted dead). Nothing afforded us more pleasure than the privilege of hearing and heeding their good counsel; though we could not always see the propriety or necessity of some things, yet we could not but see the wisdom and judgment of their children, in their supposed wisdom and youthful audacity, could realize the anxiety and government of their parents for their welfare, still and experience taught me the same lesson. We can no more shelter and screen ourselves by the shade of their love, than can we be disturbed by the turbulent waves of trouble, which at this time so much annoy the minds of the faithful few.

And what shall I more say? for the time would fall me to sleep, and I will bring you the names of those who are now sleeping in glory. Bro. Hittinhouse, Doudard and others; there is no having obtained a good

report through faith, at sailing in the Frank's (when we first labored in North Br. Hittin), who waxed valiant in fight, tried to flight the armies of the aliens; and these oft having died in the faith, and gone to receive the promise, the important question for us, as their successors, is, are we trying to keep the church as pure as they did; are we as they in appointing the candidates for the world? Or, the probabilities of the shepherd of the flock of this age! May they console themselves anew, and "sound an alarm in the holy mount; show the people their transgressions, and the house of Jacob their sin."  
— BROCK BAY.

**RAILROAD ARRANGEMENTS.**

North and South Roads in Iowa and Minnesota.

NOTHING definite yet from the above roads. The officials promised to write me as soon as they could possibly do so; but nothing to date from them. I cannot understand why they are so tardy. Will write again as soon as I hear from them. FRATERALLY,  
D. E. BRUBAKER.

The Wabash, St. Louis & Pacific R. R.

Will sell tickets to Bismark Grove and return, for one fare for the round trip. The tickets will be out at all their principal stations May 5th to May 15th, inclusive, and will be good to return from May 15th to June 15th, inclusive. This will be a good route for those in Middle Indiana and Southern Illinois.

Chicago & Alton R. R.

D. L. MILLER.—  
REPLYING to my letter of yesterday, 22nd inst., covering rates from point on C. & A. R. R. to Bismark Grove and return, please add to the list of stations from which we quote rates:

Bloomington, Ill., — \$12.35,  
Or one fare for round trip, and oblige,  
Yours Truly,  
J. CHARLTON.

The Lake Erie & Western R. R.

This road will carry our people to Bismark Grove and return, for one first-class fare for the round trip. Tickets will be placed at the following named stations: Fremont, Frost, Frank and Milroy; Music, Alexandria, Frankfort, Elmira and Lafayette, Ind. This the shortest route for the Brethren in Northwestern Ohio and Middle Indiana. We expect to run a special train over this road, which will give us free notice in the time.  
— GEO. W. CAZIER.

From Ohio to the A. M.

The Toledo, Cincinnati & St. Louis, (E. P. road) & C. R. R. offers to carry our Brethren to Annual Meeting and return for less than half fare, less than any other line, and those who will go on their special train on 8th day, will receive one dollar deduction from the above rates.

The Pawnee, one fare for the port to Kansas City via Chicago or St. Louis. The Indianapolis, Bloomington and Western, the Cleveland, Columbus, Cincinnati, Indianapolis, railroads—half fare. Tickets sale May 1st, good until June 10th.  
— I. J. ROXBOROUGH.

From Pittsburgh to Bismark Grove.

Excursion tickets will be sold from Pittsburgh to Bismark Grove and return, for 30 days, at the rate of \$27.75. Sale of excursion tickets will commence May 10th, and continue until May 15th, inclusive. Tickets will be good from Pittsburgh, Pa., to Pittsburgh is \$7.50, which will make the total expense, \$42.75. Parties wishing to stop over the Pennsylvania R. R. will be allowed the same stop-over at intermediate stations. Excursion fares are allowed by the A. O. R. R.  
— J. K. STUMPFNER.

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— J. K. STUMPFNER.

The above is the Mr. Shearer has written to, on my last, to-day, April 17th, 1888. It will be seen that there is no advertisement by the Pennsylvania Road east of Pittsburgh, neither can there be any on the B. & O. R. R. east of Wheeling, as per agreement between the two roads, entered into on account of the agreement made by S. M. Cole with the Pennsylvania R. R. prior to the meeting of agreed held at New York.  
— D. P. SHERBY.



Published for the interest of the Brethren, or, in other words, the Church, in the cooperation of a committee of the Brethren, consisting of the following:—

# BRETHREN AT WORK.

PUBLISHED WEEKLY. — Any one is authorized to take subscriptions, and to receive the paper on delivery.

One Year, in advance, \$1.00. Six Months, 50 cents. Three Months, 25 cents. Single Copies, 10 cents.

Any one sending ten names will receive the paper one year free. Single copies, 10 cents. The work should accompany all orders. Sent by money order, draft, or registered letter, made payable to Joseph Allen, No. 1000, 11th St., MARIETTA, GA.

VOL. VIII.

MT. MORRIS, ILL., MAY 1, 1883.

NO. 18.

### THE WASTE OF WAR.

Give us the gold that has her cost,  
Before this overpowering day—  
The metal that, the world has lost,  
The metal to more thrown away  
And I will buy each rod of soil  
That's ever yet discovered land,  
Where farmers roam, where peasants lead,  
Where many peoples cities stand.  
I'll clothe each shivering wretch on earth  
In wool, in flax, or in whatever suit,  
I'll clothe the shivering wretch on earth,  
Who, like a beggar, stands in need,  
In every year, on every plain,  
A school shall give the eager night,  
When every poor man's child may gain  
Pure knowledge, free as air and light.  
In every crowded town shall grow  
Halls, academies, and every school,  
Where ignorance may never be,  
And common sense shall be our guide,  
To every province shall belong  
Cells, iron structures, and not few,  
And teachers of the good and true.  
In every free and peaceful time,  
A vast Bahalla hall shall stand,  
A market of free industry,  
For the enjoyment of the world,  
A market for the world's good,  
The wise, the beneficent and just,  
A place of peace and holy rest,  
Where all may be holy and true.  
A temple to attract and teach,  
Shall fill the space on every hill,  
Where plants may flourish and grow,  
Where, in every, reference, good will,  
Mankind may be holy and true.  
Round the whole earth shall gently rise,  
And on an Christian song shall cease,  
Men, women, and all the world.

### SAVED BY GRACE.

BY J. S. MOHLER.

You by grace are saved through faith; and that is the gift of God, as it is said in the Epistle, 2. 8. Our salvation is indeed purely of grace. It is entirely unmerited on our part. It is the free gift of God. We are it and God's favor, or grace, as manifested through His Son, our way would yet be barren. There was none found in heaven, nor in earth, nor under the earth, that was able to take the burden and loose the souls thereof, save the Lion of the tribe of Judah. Rev. 5:5-6.

But while salvation is purely of grace, we must not understand that it is of grace only. Some people make a hobby of some particular passage of the Gospel, and base their entire hopes of eternal life upon that hobby, to the exclusion of other parts of the Gospel, equally important.

The text heading this article is a general favorite, doubtless, because of its seeming easy application—implying, from a superficial view, that God does about all the work, and that man has little or nothing to do. The Bible teaches that we are saved "by faith," "by works," "by baptism," "by the blood of Christ," etc. All these expressions are as important in the means of our salvation, as any one of them. We are not saved by any one of these means alone, but by all of them conjointly. We should be in mind that we can only get the true sense of any particular passage of the Gospel, by first getting the correct general sense of the entire Gospel, as well as of all the various means of grace contained in it.

The grace of God by which we are saved, comes to us conditionally. If we comply with the conditions, we make the grace available; otherwise it comes to us in vain. This grace does not mean salvation, only as a man is willing to subordinate his will to the will of God, by exercising repentance towards God, and in the Lord Jesus Christ, and obedience to the entire Word or Will.

To illustrate: A number of persons are propped, and cast upon some desolate is-

land, where they must perish if not delivered. A person on shore hears of their misfortune, and has the only life-boat capable of outrigging the storm. But those shipwrecked mariners had made him their enemy by wicked works, and in addition to this had lost all their means in the wreck. But notwithstanding this, he launches the life-boat and rescues the island safety. This is an act of pure grace, or favor. But those shipwrecked are not yet saved. They must now comply with the terms offered by the captain of the life-boat by coming on board his vessel and abiding by the rules of the vessel till safely delivered.

This Christ launched the great and only life-boat upon life's tempestuous seas, when we were enemies to Him by wicked works, and had no recompense to offer. It hence was an act of free grace. Will we accept of His proffered grace by coming on board the old ship and obeying her rules, till we land safely in the haven of peace and eternal rest. Hence, the grace of God is for the entire race, for Christ tasted death for every man, and God delighted not in the death of the sinner.—But many will not comply with the terms given, loving darkness rather than light. To such the grace of God comes in vain; their condemnation is the greater. "He that believeth not, is condemned already."

But we are saved by grace "through faith." By "faith" is not meant a mere mental assent to the truths of the Gospel, for many believe that Jesus Christ is the Son of God, and that the Bible is the Word of God, who are yet in their sins. The Apostle means saving faith. Saving faith is begotten, or quickened, in the work of regeneration, and benevolence becomes within us the great power of the Christian life. At regeneration it is at its weakest stage, but as the Christian lives out the principles of the Gospel, faith is strengthening. Faith first, and works follow as an inevitable result. From works there springs a reaction back to faith, which in time strengthened and made perfect. James 2:22. Christian faith seeks expression in appropriate Christian life, as the seed begets the soil seeks expression above it. James says truly, "If faith have not works it is dead, being alone." 2: 17.

"But," says one, "Paul says, in Epistle 2: 8, 'Not of works, lest any man boast.'" This is true, but we must understand the kind of works the Apostle alludes to. The epistle has no reference to works that result from our obedience to Christ, either in doctrine or Christian life, but to the works of the mere mortal, who trusts that his good deeds alone are sufficient for his salvation, outside of Christ.

To prove that Paul's views respecting faith harmonize with James', we refer to the reader to the eleventh chapter of his letter to the Hebrews, presenting to our minds the nature of a living, efficient faith. He says, "Through faith we understand that the worlds were framed by the Word of God." We can only realize the faith that was in the Infinite mind by the works that followed. The heavens in all their glory, the earth with all its varied scenery—mountains and hills and valleys and plains, rocks, rivers, seas and oceans, all breathing with life, declare the faith of God before these things were created. Again, "By faith Abel offered unto God a more excellent sacrifice than Cain's." How did Abel's faith bring him his offering and presenting it to God through faith, thus perfecting his faith by works. "By faith Noah, prepared an ark to the saving of his house." (Heb. 11: 7. The faith of Noah prompted him to take hold of the saw, the hammer and plane, and whatever

tools were needed, and every stroke of the tools was a living evidence of the faith of that righteous man.

The reason we are somewhat particular on this point is because of the doctrine taught, "only believe," "only believe;" implying that mere belief, without corresponding works, is all that is needed. The result of this belief, is little or no Christian life, and hence it is a dangerous doctrine. But if living, vital, faith takes hold of a man, it leads him where God wants him to go. He follows Jesus through evil as well as good report, even to the martyr's stake, if need be. May the Lord strengthen our faith.

### A BLOODY RECORD!

John Ashworth in Palestine.

JOHN ASHWORTH, of Rochdale, author of "Strange Tales," has written an account of his recent visit to Palestine, or "Walks in Canaan," as he terms his tour. He writes as a consistent man of peace. His ten companions in travel armed themselves with pistols and revolvers, but he declined to do so. He says, "I believe that the less a man has to do with swords and guns, the longer he is likely to live. I never yet knew a consistent member of the Peace Society shot, but history tells a sad tale on the other side. These being my principles, I had no gun to take care of. He thus speaks of Jaffa, or Joppa, the first place visited by him in the Holy Land: "Some who have visited Joppa did not go for comfort, but to make widow, or to raise from the dead, like Peter, but to destroy. Pompey, Alexander, Saladin, Napoleon, terrible names! especially the last—visited this city. In 1799 Napoleon besieged Joppa; the garrison offered to lay down their arms and surrender on condition that their lives were spared.—Eugene and Cruizer, two of Napoleon's staff officers, agreed to the terms proposed. Four thousand men laid down their weapons of war, and were led to the headquarters of the French army. Napoleon ordered them to sit down; their hands were tied behind their backs; despair instantly marked every countenance, but all were silent. A council of war was held, and some officers who had professed their life, this deity of France signed the death-warrant of the whole four thousand, and ordered every man to be shot. Bound and helpless, they were led down to the bottom of the sand hills on the sea-shore, and formed into squares for execution. They requested one word with Napoleon. That one word was to remind him of the terms of their surrender: But the hero, who had just been through the hospitals and ordered the poisoning of four hundred sick creatures, could now order four thousand to be intercepted. For five hours, French soldiers fired volley after volley into the dense mass of some husbands and fathers, till not one soul was left alive. The returning tide washed much of the slain manured host from the shore, but no tide will ever wash their blood from those French executioners, and this soldier-god!"—London "Friend."

Na. These whose was it? Ah, the question is direct, we cannot prevaricate; it was Christ's; we, the peace of Him whose whole being was peace. The peace that must pervade the bride groom or she will never see the groom, for without peace no man shall see the Lord.  
To whom was it given? We might question as before, but omit, as the answer is obvious. Christ was speaking to the disciples, and it was evidently given to them. It was, given to them who he intended should be his steadfast-bearers to a lost and raised world, to walk the banner of peace—the Gospel of Truth throughout the world, till all world "seek peace and ensue it."  
Is it still preserved? This is the serious question, and I let all answer for themselves. Were Paul here, would he say, "Brethren, I hear there be divisions among you and I partly believe it?" Would he ask if we had been baptized into Paul, Cephas, Apollus or any other man? Would he say there must also be baptisms amongst us? Brethren, these are serious questions. Let us consider them carefully.

Annual Meeting, which is intended to set things pertaining to the church in order, will soon be at hand. Will I find the church wanting in the Christian principles of peace? Will it find that there are heresies amongst us? O brethren let us pray for peace, and not only pray but work for it. Shall the carnal mind say, "The house is divided against itself and cannot stand?" Shall the world which has so universally respected our people, say we have "let the first love and our emulative spirit is taken from us?" May not the A. M. serve as a light and as an example of peace and union among us? Brethren let us consider, and if we find an evil spirit of contention, consider it well, manifesting a desire to obtain peace, and may love and union prevail every heart, and may the meeting be sanctified by the hallowed associations of friends and brethren, with the angel of peace hovering over them and comforting them with the happy thought that the peace given is still preserved and manifested among us, in my prayer.

### HINTS ON SPEAKING.

1. Dissuade the temptation of circulating ill reports; spread them not at all.
2. If you cannot speak well of another, at least do not speak ill of him.
3. Never speak ill of another behind his back. Why should you consider his character of less value than your own?
4. Speak of others as you would they present; speak as a friend of him who is absent, and cannot speak for himself.
5. Consider yourself the guardian of the character of those who may be absent, as you would wish others to guard your character in your absence.
6. Whenever it may be beneficial to mention anything to the disadvantage of another, let it be done with truthfulness, firmness and humility, and with the recollection of how much has been forgiven for them.
7. Live in God's sight, mindful of thy position as a child of God, and as a servant of Jesus. Meditate on His word; pray often. Then you will know when to close and when to open the lips; when to listen and how to behave if wrongfully accused.

### MY PACE I GIVE UNTO YOU.

BY E. E. ENSLER.

From the above language three important questions arise. 1. Whose peace was given? 2. To whom was it given? 3. Is it still preserved?  
My peace. Was it John's, Luke's, Mark's, Matthew's, Peter's, Paul's, Philip's, Stephen's or James' peace? No. Then was it Moses', Solomon's, Elijah's or any of the prophets'?



upon as to sacrifice one of our dear children? We might father, and begin to say, "Almighty it was not God that called to me," O, how often do we question the veracity of God's Word! When it does not just suit our fancy, we begin to seek a device to creep round the plain written Word.

O, the affluences of the world, how enticing they are! How many commands are led away by them! The fashions and pleasures of the world, the gratifications and lusts of mankind, and the pride of life, carry us away into sin; and thus we go on until sin is finished, and that produces death; and death means a separation from God eternally.

"Blessed is the man that endureth temptation: for he shall receive the crown of life, which shall not fade away." "Blessed is the man that endureth temptation: for he shall receive the crown of life, which shall not fade away." "Blessed is the man that endureth temptation: for he shall receive the crown of life, which shall not fade away." "Blessed is the man that endureth temptation: for he shall receive the crown of life, which shall not fade away."

Now, when we see our weakness and the danger of being overcome when we are tried, O, how earnest we ought to be to plead in our own behalf! For I believe we all want to be saved. The trying of our faith worketh pure, which is the desire of the Father of God, and a noble principle for the Christian to have in his possession. But let patience have her perfect work, "that ye may be perfect, and wanting nothing." When we look at all these Christian graces, we only begin to see how much wisdom we are lacking. But thanks be to God, we are again told that if we lack in this, we may ask of God, who giveth us all things liberally, and upbraideth us not. But we must ask in faith, nothing wavering; for if we waver, we shall be like the wave of the sea, driven with the wind and tossed by every wind of doctrine, by the slight of men and cunning craftiness by which they lie in wait to deceive.

Were it not for these deceptive principles, we should not need to guard ourselves so closely. But because of this danger, we are called upon to guard every avenue of sin; for sin, when it is finished, bringeth forth death; and that is what we must guard against. This deception comes not all from Satan direct, but through his agents in the form of men who are engaged in his hellish work. This requires that we not only pray, but also fast. This is one of the many things the Savior said to his disciples. Even in the night in which he was betrayed, he gave this solemn warning to them, and to all of us as well.

*Moph. Grace, O.*

**THE SIN AGAINST THE HOLY GHOST.**

By C. B. BALDWIN.

I HAVE WRITTEN repeatedly on this solemn theme, but the sin of blasphemy and of something more inflexible to the uneducated mind. I can try, and I am not sure that there will be no conflict at any point with what I have written before, for there is no subject so plain, even in Divine revelation, that does not open new phases of its life to the expanding mind, so that what we yesterday believed truth, and the whole truth, we discern to-day was only half truth, and not sheer error.

The sin against the Third Person in the Godhead is the only sin pronounced unpardonable by the Savior. In this there is doubtless a deeper reason than we can fathom; but there must be some reason plain enough to the common mind, or it would have been idle to mention it at all. Jesus Christ is God manifested in the flesh, "as God as the Father," is the cry of humanity. Philip was snatched of the race. John 14:8. The answer is, and has been from the days of Adam, "he that hath seen me hath seen the Father." But no one can see Jesus but by the Spirit. "No man can say, 'Jesus is Lord,' but by the Holy Ghost." It is God, that the Father ever sends to the world, by the Eternal Word, and all that Jesus ever did, He did by the Eternal Spirit. The Holy Ghost is the very essence of the Godhead,

given by the Father through the Son. The simple fact that there is a Spirit, is in itself a revelation to the world. It is, in fact, as the Father is tri-personal. To sin against the Father, is to sin against the other two, but it is not sinning against the entire Godhead in such a way as to frustrate the scheme of redemption as arranged between the three.

Here, I am afraid, I am getting into matters too high for the illiterate reader, for whose special benefit this is written. Suppose you ponder well the foregoing, though before you proceed farther. If God were an absolute unit, single in the holdest, most rigid sense of the term, I do not see how it would be possible to redeem man, or to forgive a single sin. If remission is impossible without the shedding of blood, as Paul declares, there must be in God a constitutional principle to become man without ceasing to be Throner of the Universe. This offering must be through the Eternal Spirit, as well as by the authority of the Eternal Father. The God-man was never seen at two places at the same time. The invisible, omnipresent, omnipotent Spirit must supplement the work of the visible, and give individual application to the universal. The Father of the Spirit was never on earth save through the Son, and the Spirit in his personality was not here until the way was opened for his mission by the Son, and now we deal with Father and Son only through the Holy Ghost.

The Third Person, so-called, is the deepest and highest and most essential deity, and to sin against Him, belie Him, mock Him, is to diminish his chances of salvation more and more until it reaches a point where no saving contact between the soul and God is no longer possible. This may take time, now, and it may be done in a short time, according to the degree of violence we render to our own souls in the doing of what we believe is hateful to the Holy Ghost.

Such a person is "just feeling," "having his conscience seared as with a hot iron." Remorse may come sooner or later, but it is no longer possible to renew them to repentance, for the simple reason that the soul is no longer capable of exercising that faith wherein lies the possibility of repentance. When the Holy Ghost takes His leave, neither Father nor Son can be appealed to, for they are the procession of both, and acts only according to the will of the first, and the redemptive provision of the second. To sin against the Holy Ghost, is not to sin against God's power of salvation, but our relation to that power, so debauching our moral nature as utterly to destroy its recuperative capacity. For such a soul there is no recovery save by a provision of which God has not brot forth faintest revelation. "Quench not the Spirit."

**A REVEALER.**

SELECTED BY MARTHA FIFE.

Hark! Tell the children not to be so noisy; they will disturb their invalid father; it annoys him, when he is pain-stricken, when rising through those houseless seas. Now watch when they come in and see what a merry group they are. There is our little June Rose, tossing back her wavy curls from her curly cheeks. The merry twinkle in her dark blue eyes is full of glee, as she calls out, "Did you see, you may also and my brother go for another race, follow closely by their pale sister, our sweet White Lily, that we sometimes call Ivy, for she twines herself around our hearts so that we cannot find a name too good for her. And the brothers, how full of life, fun, and frolic! Come, let us go and have a frolic with them; it will do us good and make us feel young again."

YEARS AFTER.

Where are the children? Why are the old hoose so still? Why do I go from room to room and find no one? Why is this feeling of loneliness? Why do I feel so lonely? I am so that the tears start unbiddenly to the studio; softly, step lightly, the artist is sleeping. Here, too, all is still. The mannequin figure standing on the old ead, with the light parts glowing yellow with age; the brushes stiff and dry; the colors on the palette dark and hard; tell the story that the artist has been slaying long. Now will he waken until the East be loved so well that he bid him rise to meet Him, with the angels in the air! And the children, why do we not

hear them playing? Ah! they are scattered. Our June Rose is far away from here, with her little Rosebud in her arms, making another home happy. My sweet White Lily is close by, adding joy and interest to the life of a poor man. And the lovely one is far away, a prey to disease—soon, perhaps, we shall hear that she has lain down to rest; and another stands far above his mother; so that she must needs look up into his face; years ago Baby Willie proudly offered his arm to his mother to lean on while walking to church. And am I ever-remembered to see my little children again? No one seems to lift them on my lap and sing them to sleep? No more to bend over the little crib, and kiss the sweet lips "good-night"?

Oh, mothers, beware how you let the childhood hours of your children slip away from you. Beware how you wish they were only old enough to take care of themselves, for it is then your hearts that you feel when they are gone from you. Never mind that extra track and raffle. Make your children's clothes plain, so that you can have more time for and with your children. Do not leave them to hirelings. God gave them to you, not to your servants. Of God will demand no more of the manner in which you took care of His children.

*Louisa, Ill.*

**KNEELING IN PRAYER.**

BY W. L. GEORGE.

IS B. AT W. present volume, No. 13, page 38, an article by Rev. J. F. Fisher, of New Sharon, Iowa, and the above heading. His suggestions suit my mind very well; and as I have had some thoughts on "kneeling in prayer," I will try to write a few lines on it.

My mind is very favorably impressed that the most humble posture in prayer is the most pleasing in the sight of God. What I mean is this: If Dr. Fisher's reasons are based on Bible facts, the above heading is kuel at the close of Communion services, when the concluding prayer is offered.

This is something I have often thought about. I never have been able to see why the brethren kneel on other occasions and stand up there. I do not think it can be because of convenience, because they all kneel at examination prayer, and if the position is to be used in the above heading, we should not ensure people for standing or sitting when we kneel, if their minds and hearts are prayerful.

I wish the brethren would give some good, sound reasons and explanation on this subject. Do not understand me to say, acceptably, I never saw a man kneeling in prayer, but I do think kneeling in prayer standing to be the most humble. And I do think the kneeling posture at the close of our Communion services would seem more humble and systematic.

Besides this, I have been present when prayer was so long I almost fainted. It always did go hard with me to stand still so long. No doubt, many others could say the same.

*Marion, H. Va.*

**CHASTITY.**

BY FLORENCE KEMBLE.

THERE SEEMS to be a tendency among some young people and I think to admit of the fact, among some other ones, who, who should act a better example, — to use amatory language. This evil methids should be checked before too many are swallowed up in the evil vortex. Too much cannot be said against it. It is like other evil habits, intemperance and tobacco smoking, for example, which chain the user so closely, that in a short time he is almost un-derstandably unable to extricate himself, no matter how strongly he desires to do so.

In the school-room, we notice fond, flthy, and obscene language used by little innocents, who are as yet unable to realize what they are saying, but have heard some older pupils, probably using the same expression, and thus they have been led to use the same.

In society in some places I have known of young women who made use of such inelegant expressions, that they brought the blush of shame upon the faces of their male companions. How can we expect to find devout and virtuous young men, if those to whom they are introduced, have been so educated them in obscenity of thoughts and words? I am, therefore, unable to extricate myself, no matter how strongly he desires to do so.

instance, particularly, "Out of the abundance of the heart the mouth speaketh."

I further believe that wicked, low, vile thoughts belonging to the deepest carnality must pervade the heart of those who use such "vagaries of expression," and that it may be, and probably often is, used as a neighborhood here the opposite set to themselves for evil deeds.

I fear sometimes that parents do not guard against this evil as they should, for I have known of some cases, where the children used the sweetest language before their parents, and were merely laughed at it, and seemed to think it quite a compliment that the children had acquired!

I cannot believe that a pure follower of our pure Savior, will ever make use of low, sensual conversation, nor do I believe that he will permit his family to do so if he is aware of it, and especially not in his presence.

Titus 2: 5 like the aged women teach the young to be chaste, because they would be dissipated to be impure. Christ, in his blessed Sermon on the Mount, declares that the pure in heart shall see God. Who believes that a person is pure in heart, whose words profane that he prefers vileness of speech to purity?

Young says, "Religion requires the highest degree of purity and chasteness."

Now, I would that we all do whatsoever lieth in our power to effect this evil. It is one that I labor in the highest degree. Let us watch over our children, and try to prevent them from becoming impure, and lead our angels in every emotion that we can ingratiate it. Think say, would it not be well?

*Covington, O.*

**DO WE IMITATE THOSE WE LOVE?**

BY S. J. BARRISON.

WE have frequently heard some folks state that we always imitate people we love. This doctrine, on the Mount, in the belief that it is a self-evident fact. To whom? Who does not seem to care. Regarding the statement as a self-evident truth, it is used as an argument in support of perpetuating forms originated and practiced by our fore-fathers. If it is correct that we imitate those we love, it is also a fact that when we do not imitate persons in their customs and forms, we do not love them.

Let us now try the rule: "Do A, your form of garment and mode of worship is an imitation of the garments and mode of worship practiced by your fore-fathers, is it?" Ass. "Yes, sir."

"Do you think if you did not imitate them it would be evidence of disrespect to them?" Ass. "No, to assurely."

"Do you love your wife?" Ass. "Yes, sir."

"Well, then, to show that you love her, ought you not to imitate her by wearing dress and bonnet? Again, if you are a Christian, you love your children; yet it is hardly expected that you imitate them. But, further, if you are a Christian, you love your enemies. May you therefore imitate them? You should imitate things that are right, and cease they are right."

**QUESTIONS TO ANSWER.**

BY WILL SOME BROTHER ANSWER, THROUGH THE B.W. M., the following questions:

1. A person is taken sick, desires to be baptized, but subscribes to the Brethren's interpretation of the Gospel in *all things*. Can such a person be received into full fellowship upon solemn promise to be baptized as soon as possible, should he recover?

2. Can such receive the Eucharist at the hands of the church?

3. Can one be admitted with oil in the name of the Lord? FRAS. B. WHITFIELD.

KEEP to the words spoken. Make the Gospel your study. Rev. do it in writing, and seek to know the mind of the Spirit. Thus you shall be led into truth and be kept from "isms."

DEARTH, which is the mind's declaration that there is no hope, is not so much a sickness of the mind-storing as a sin of the soul. KICK buds, kind words, kind notes and warm hand-shakes. These are the secondary means of grace when men are in trouble, and are fighting their unwise battles.

# Beethren at Work.

Published Weekly.

D. L. MILLER &amp; JOSEPH AMICK,

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J. H. MOORE, EDITOR.

JOSEPH AMICK, BUSINESS MANAGER.

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## YOUR PAPER.

The date after your name on your paper shows in what time you have paid. Heretofore there was a receipt and a request for payment. This "I O U" shows that the order has been paid full for to the time "I O U" shows. Show the date that you will pay. If your paper credit has not been given within two or three weeks from time of payment, notify us at once.

We print but one more issue before the Annual Meeting.

Bro. John Brillhart is on the Standing Committee from Michigan.

W. R. DEETER is on the Standing Committee from Northern Indiana.

DANIEL DIERDORF is on the Standing Committee from Northern Illinois.

The Middle District of Pennsylvania sends two queries to the Annual Meeting.

ISAAC BARTO is on the Standing Committee from the Southern District of Iowa.

A NUMBER of Brethren of New Enterprise, Pa., are to locate near Hastings, Neb.

If you would be good and wise, keep your mind on things that are pure and useful.

At present the church is standing much in need of that charity which thinketh no evil.

Bro. Enoch Ely expects to go West after the A. M., and may visit California and Oregon.

The Primitive churches many large orders for the Young Disciple for the use of Sunday-schools.

The Northern District of Illinois has agreed to raise \$900.00 for home missionary work this year.

Bro. Jacob Heistand's address is changed from Seal, Wyandot Co., Ohio, to Carey, same county and State.

Ninety Mormon missionaries are at work in different parts of the South seeking converts to polygamy.

The Religious Herald says: "The Lord may call a man to preach, but he goes out to lecturing on his own account."

WRITERS churches desiring Hymn Books will have an opportunity of purchasing them in large or small quantities at the A. M.

The Winebremer Reference and Pronouncing Testament is still the thing for Sunday-school teachers and students. Price \$1.00.

THERE will be a number of new members on the Standing Committee this year. The frequent change tends to inspire confidence.

We have before us two cards from English River, Iowa, minus the writer's name. For this reason, the contents cannot be attended to.

A GOOD conscience is the palace of Christ, the temple of the Holy Ghost, the paradise of delight, and the standing Sabbath of the Saints.

At one of the District Meetings heard from so far, passed off very quietly; the business was transacted satisfactorily in a very satisfactory manner.

At the Iowa District Meeting, the Brethren of Northern Illinois decided that it is wrong for a brother to vote for license to sell intoxicating drinks.

CLUBBING RATES—THE BRETHERN AT WORK and Primitive Christian, to the same address, \$2.50. B. AT W. or Primitive and Young Disciple, \$1.55; or the three papers \$3.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

\$1.00 IS the price of the BRETHERN AT WORK from the first of May to the end of the year.

OUR District Meeting recommended that efforts be made to raise \$35,000 to aid the Piquette Creek congregation in building a meeting-house.

WE are requested to state that the Rock Island R. R. will sell tickets for one fare for the round trip to those desiring to attend the Annual Meeting.

The next District Meeting for Northern Illinois will be held in the Hickory Grove church, the third Tuesday before A. M., commencing at 8 A. M.

A SEVERE earthquake lately visited portions of Central America. Many buildings were destroyed, and at one point an island entirely disappeared.

NOT content with the fine lands they have secured in Utah and the adjoining territories, the Mormon leaders are prospecting in Mexico for desirable locations.

DECLINED articles are NOT returned, unless accompanied by stamps to pay return postage. When articles are very valuable, it would be better to retain a copy.

The price of the BRETHERN AT WORK from the A. M. to the end of the year is 90 cents. Agents, by making this known, might easily secure a number of new subscribers.

NORTH CAROLINA is to secure a colony of the industrious, frugal, peace-loving Mennonites from Russia, a total of 60,000 are having been bought for their settlement.

Do not fail to send us copies of the queries that are to go to the A. M. We desire to print all together on a slip for the convenience of the delegates and others.

OUR ex-smiling-clerk, Bro. O. D. Lyon, writes encouragingly from Nebraska. He says he likes the country, enjoys the best of health, and is farming in real earnest.

ONE of our readers would like to have a few good articles on the origin and history of the brethren. We have several who are good at interesting history will respond.

WE can fill many more orders for that excellent book entitled "Universalism Against Hell," having just ordered another lot from the publishers. Price \$1.00, sent by mail post-paid.

Bro. S. S. Mohler writes that the District Meeting in Southern Missouri passed off very pleasantly. Brethren Gideon Bollinger and Geo. Barnhart are the delegates on the Standing Committee.

SOME of our readers would like to have a few articles on the best methods of conducting Sunday-schools. Some of those who have had much experience in that direction will please respond.

JERUSALEM Church, Brooklyn, is obliged to curtail its expenses during the coming church year and consequently the appropriation for music is cut down from \$6,000 to \$3,000. The paid choir will be dispensed with.

AGENTS who sending in names, at this season of the year, should always specify the length of time the paper is to be sent, so we can charge them accordingly. When no time is specified we invariably charge them with one year.

PATRIK Truf who was employed in Peter Cooper's glue factory in Brooklyn for many years, who he heard of the death of Mr. Cooper, quit work and went home. He told his wife Mr. Cooper's death and said he was unburied. He set up all night in his chair with his elbows on his knee and his hand between his hands. In the morning he was found dead in this position.

REV. J. H. MOORE, formerly the presiding elder of this district, has resigned his pastoral charge of the Prairie Avenue church in Chicago and on last Sabbath preached his farewell sermon. He has taken up land in Dakota Territory and will make that country his permanent home.—*Levee Star.*

The above has gone its rounds in the Ogle county papers. We wish to reiterate those editors that it requires but one "no" for a Presiding Elder in the M. B. church. It should be A. H. More.

PARSONS desiring extra copies of the B. AT W. should send at the rate of three cents per copy to pay for them. We cannot afford to give papers away, just because there happens to be an ordinary, etc., in them that certain parties desire to preserve.

"The movement started some time ago to do away with sermons at funerals is encouraged in many places," says the Church Union. We do not favor the suggestion, but we do maintain that the service on funeral occasions ought to be made much shorter than is the usual custom.

The Friends have been quite successful in their mission in Mexico. They have established their head-quarters at Matamoros, where they have a \$1,000 meeting-house. It is said that the Mexican people the Friends with much confidence, being attracted by their peace principles.

SOME of our people begin to think the many calls made upon them for missionary purposes and building meeting-houses is getting to be too much of a burden. If we were to respond liberally to every call of the kind made, we should still be far from doing half as much as is usually done by other denominations.

THE REPORT. A full report of the proceedings of the Annual Meeting will be published this year. It will appear in pamphlet form, as soon after the A. M. as possible. Price, 50cts. per copy, or \$3.00 per dozen. Send in your orders immediately, accompanied by the cash. Address Miller & Amick, Mt. Morris, Ogle Co., Ill.

JOHN WESLEY was preaching in a chapel in England, the altar being at the rear, and the pews near the pulpit. A man in the front pew was seated asleep. Wesley dropped the Bible upon his head; the man awaking, looked up to the high pulpit, when Wesley, addressing him, said, "Brother, if you won't hear the Word of God, you shall feel it!"

The Canadian Independent quotes that inasmuch as "He that treadeth his spirit, is better than he that takes a city," self-government is the highest form of manliness, and self-government in churches, in other words, Congregationalism is the best church government, and happy are the churches which are a law unto themselves for blessing and not for cursing.

The Missouri Senate has passed a bill which prohibits a man or woman of an age 25 to \$200 the selling, giving, loaning, hiring or borrowing, or the offering to sell, give, loan, hire or barter "to any minor, any pistol, revolver, derringer, bowie-knife or other deadly weapon of like character, or any toy pistol designed to shoot caps or cartridges of any kind, or to be loaded with powder."

A CONFERENCE of Anti-polygamy Mormons or Latter Day Saints was opened in the old town plat at Kirbourn, O., April 7. Joseph Smith, Jr., was elected president. They contended that Joseph Smith was not a polygamist, and denounced the Utah Mormons as false impostors. The number about 9,000. Their associates among the Utah Mormons are reported as winning many by polygamy.

A GREAT many persons have written to Bro. D. L. Miller, of this place, concerning special rates to attend the A. M. and other points, and only one of that number sent stamps to pay for them. We would require several days to reply to all of these letters and cards, saying nothing of the cost of stamps paper, etc. Then, if he were to reply, he could tell you nothing in addition to what has been published in the B. AT W. All he or others can do, is to publish the rates, and let the people take whatever road they think proper.

A MISSIONARY of the American Sunday-school Union in Kentucky reports 25 new schools organized by him in ten months, with 192 teachers and 1,519 scholars. As an illustration of this work he mentions a place in a mountain county which had no Sunday-school or other public religious service until the winter there was organized a school, when they built a cheap school-house and in less than six months they had proscribed; then a church of 23 members was organized, and now they have a beautiful church building. There are hundreds of places where our people might work for the cause and establish churches with equal success.

We are fearful that many of our congregations are neglecting to respond to the needs of the Danish Mission. We have several foreign Missions and that ought to be well maintained. Each congregation should make it a rule to take up a collection at least once each year for this Mission, and send the same to Bro. James Quinter, Huntington, Penna.—Please do not forget the Danish Mission.

The Winebremer Reference and Pronouncing Testament is perhaps the most convenient Testament published for the use of our ministers. All different words are properly divided that they may be correctly pronounced by the unlearned. Many of the terms are so defined and the references well arranged. The price is large and plain; the book well bound in leather, and will be sent post-paid for \$1.00.

The storm season was fairly inaugurated last week by a disastrous tornado which passed over portions of Louisiana, Mississippi, Alabama, Georgia and South Carolina, doing almost as much damage as all the storms of 1882 put together. The loss of life is not yet known, but it will not likely fall much short of 300. About 400 have been reported wounded. Out of 111 buildings in one town only 29 remain, and of them there is not a single store, or church or pretensions building.

A CONSIDERABLE number of Russian Mennonites emigrated to Central Asia to escape from military service, to which they were conscientiously opposed. They settled in Bokhara, near the borders of Russia, Turkistan, and have had a trying time, having been four or five times forcibly removed by the Bokharians across the boundary into the Russian possession. The Russian authorities have procured them a home in the principality of Khiva, where large bodies of land are being unencultivated, in consequence of the liberation of 50,000 Russian and Persian slaves.

## OUR DISTRICT MEETING.

THE District Meeting for Northern Illinois was held in the Yellow Creek congregation, April 24, and passed off very successfully. The meeting opened at nine A. M., and closed at eleven at night. Ernest Ely, Moderator; Edmund Fourny, Reading Clerk; J. J. Emmert and S. S. Shurtz, Writing Clerks. These officers were elected by the Delegates before the meeting was opened for business. Most of the forenoon was taken up with missionary work; hearing the report from those who had done missionary work in Wisconsin, and also in Central Illinois. The prospects are good in both fields. It was decided to make greater efforts the present year than last year, hence more money was appropriated for that purpose. It is customary in this District to attend to the missionary work first, and attend to the other business last.

Considerable other business was before the meeting, and some of it discussed very fully, but the decisions rendered seemed to give general satisfaction. Three queries were to the mandatory. One recommending a change in the mandatory, that charges should be presented in writing, a reasonable length of time before trial, and the other asking A. M. to place herself on record against the enforcing of law to hold church property.

The meeting, throughout we think, was a very pleasant gathering, and performed its business without any disturbance. Much earnest, yet Christian feeling, was manifested, and all separated as brethren. The members at Yellow Creek treated their visitors with the utmost kindness, and spared no pains to make all feel comfortable. We assure them that they have the thanks of all. The representation was good. Delegates were present from all the churches in Northern Illinois, except one. There was also a good attendance of members from most of the congregations, especially from the adjoining congregations.

## CASTING LOTS.

THIS is a subject that, for a number of years, has borne upon and troubled my mind; so, after due reflection, I concluded to bring the subject before the Brethren through the columns of the BRETHERN AT WORK, not for the sake of

...sively, but for consideration, reflection, serious discussion. Come, let us reason together.

...find that the casting of lots is of very old date; for in Lev. 16: 9, we read, that the Lord commanded Aaron to take two goats to present before the Lord at the altar of the tabernacle of the congregation. Aaron shall cast lots upon the two goats, for the Lord, and the other for the scapegoat. And Aaron shall bring the goat which the Lord's lot fell, and offer him a sin-offering. But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a goat into the wilderness.

...we see that the casting of lots is directed from the Lord, and designed to dispose matters belonging to him. Again, we find Joshua 18: 6, that Joshua (who was called to the Lord in all his commands), said unto him bringing Israel into the land of Promise, divided the land unto them by casting lots. And who would doubt, for a goat, its validity, for it was binding on evildoers? In Prov. 6: 33, we find that Solomon who gave his heart to seek wisdom, and used it in a greater measure than any other, says, "The lot is cast into the lap; but the whole disposing thereof is of the Lord."

...we find a very important occurrence in Acts 1: 24, in Acts 1: 7, when the apostles were about to flee from the presence of the Lord by entering a ship, and the Lord took a great wind, and the sea became tempestuous, that the ship was greatly in danger, and the men began, every one except Paul, to cry unto his god, and said, every one to his own, "Come, and let us cast lots." We may know for whose cause this evil would come, so they cast lots, and the lot fell to "Clement." What sure sign could have been taken to detect the guilty person? And we find the most important discernment of all of our records, in Acts 1: 26: "And gave forth their lots, and the lot fell to Matthias; and he was numbered with the twelve apostles."

...to brethren and sisters in the Lord, let us entreat you to give this subject a fair and dispassionate investigation, and see if casting lots is not more Scriptural, and consequently superior to the Lord's choice, than simply by ballot is the custom. I am not opposed to it, but I would cast lots on all that require it, and that the Lord dispose of. It appears that the apostles kept a ballot paper to fill the vacancy occasioned by the transgression of Judas, then to choose out of a suitable number by lot; and the Lord approved of their course, and we do not doubt. Would it not be perfectly proper, for us of these latter days, to pattern after the writers who solicit the brethren to communicate their views on the above subject.

**A NEW CORRESPONDENT.**

...with our "New Correspondent" but in his name. Communications should always be accompanied by the writer's name, as desired, may be withheld from the paper when prudent reasons make it necessary. We do not favor casting lots for officers, instead of voting for them, unless in an error in regard to the part Holy Spirit takes in these elections. This is a trouble with our New Correspondent, seems to think that church officers should be elected by some supernatural power that is the standing of all the members, and when lots are cast, this power will be any out of these lots so as to have the selected that the Lord wants. This is to suppose that there is some particular lot that the Lord has made choice of, and that the choice made known. No law of nature holds these views, it will be impossible for him to become reconciled to the idea. We think such views, as applied to present dispensation, are utterly wrong, should be got rid of. They are neither made nor Scriptural.

**REMARKS.**

...very difficult to treat a subject like understandingly in a short editorial, yet shall try to state a few things in a brief

**THE TWELVE DISCIPLES WERE PERSONALLY APPOINTED BY CHRIST WITHOUT CONSULTING ANY ONE**

For wise purposes the selection was made by an infallible power. When Jesus fell, the vacancy had to be filled by the same power, and for that reason lots were cast. Thus the selection was made by a divine power, independent of human judgment. No human judgment was called into action in determining the course of the lot; a supernatural power directed the course. Paul was selected by the same power, but without the casting of lots, or consulting the church. These instances are on a plane with miracles, and when considered in that sense, their reasonableness becomes quite apparent.

The selection of church officers, after this, was submitted to the church, or the believers, but not without the necessary instructions. These instructions are plainly given in the New Testament, and describe the kind of men the Lord wants appointed to positions of honor and trust in the church. The Lord does not appoint these men himself, but leaves the work in the hands of his people to carry out his instructions. His Word is their guide, and the Spirit their aid. The Spirit does not name the person to be selected, to any of the members, but simply aids them in carrying out the instructions given in the New Testament. To suppose that the Spirit would name the person, is to place our elections on a plane with miracles, and also places the church in an extremely awkward attitude. To illustrate: An election is held for a deacon; seventy-five members vote. One brother receives twenty-five votes; the other fifty votes scatter. Must we now conclude that the Holy Spirit told the twenty-five whom to vote for, but would not tell the other fifty? It would be more reasonable to suppose that the members happened to differ just that much in judgment, and that there were other good men in the congregation besides the one that was elected.

In a congregation of a hundred members, an election may be held for a deacon. The Lord has made no choice among them. He has told them what kind of men deacons should be, and there may be a half dozen in that congregation who fill the bill, or possess the needed qualifications. It makes no difference to the Lord or the Holy Spirit which of the six is selected; that part is left to the church, and will be action when the choice is made. But if the church should elect a man who does not possess the needed qualifications, she has simply made a mistake, and is accountable for it the same as any other mistake. To our mind, the position set forth in this paragraph is as plain and as reasonable as the multiplication table.

We think it is very erroneous to teach the members that our church officers are selected by the Holy Ghost *telling* the members who to vote for. Such teaching bids mislead and confuse. Most of our officers are elected by minorities, and it seems strange that the Spirit would work with the minority instead of the majority. Hundreds of men are elected who do not fill the bill. Does the Spirit make mistakes? It is far more reasonable to conclude that the Spirit does not operate *directly* on the minds of members at a church election, but that it operates through the Word, and that the members make mistakes in proportion as they fail to follow the directions of the Word.

We are decidedly opposed to selecting officers by casting lots. Under the influence of inspiration, where an unseen divine power directed the course of the lots, the system was used, and is no longer in vogue. We live in an age when the written Word is our guide. This Word is not only our guide, but it is the instrument used by the Holy Spirit in its work in the church and the world.

The principle of electing our church officers by voting, as adopted by the Brethren, is both Scriptural and reasonable. We endorse this principle, but think she has not the best means of carrying out the principle. Our present method permits officers to be elected by minorities. We should like to see the church adopt a method requiring a majority of all the votes cast to elect any officer.

In this article, we have simply stated propositions and conclusions, without giving the

proof in each instance, hoping that the reader will be able to comprehend the strength of our views, thus briefly stated.

**WE NOW TELL YOU WHY.**

It doubtless has been noticed by all of our readers that a special effort has been made, during the last nine months, to keep all reports of church troubles out of this paper, and we now conclude to tell you one important reason for doing so.

It should be remembered that our beloved Brotherhood has been in a fever heat for nearly two years, and in some localities intense excitement prevailed. Most of this excitement was caused by reports and exaggerations that were published in papers that are opposed to the general work and course of the church. In a few instances we corrected these reports, but the more we said, the more exaggerating were the replies, and the greater the attempts to work up the excitement. We concluded that the tenacity of that course was to make bad feelings still worse, and to widen the already wide breach between us. We know that if this intense excitement was kept up till the next A. M., that there could not be the least alibi of hope for a reconciliation. We then ceased inserting articles containing hostile expressions, and endeavored to speak of the things that pertain to peace, and thereby labored to turn the attention of our readers and contributors from our church troubles as much as possible. We did not wish to endorse the usual taken by those who were abusing the church, and to ensure that we would not cause them to abuse the church all the more, so we concluded to remain as silent as circumstances would possibly permit, hoping also that our example would prompt them to do likewise with their papers. A course of this kind we thought would permit the excitement to die out to a great extent, that at the coming A. M. all parties would feel more like laboring to effect a reconciliation.

But our example in this respect, has had no effect whatever on the other papers; they have kept up the same bitter feeling and bad spirit in nearly every issue, till we very much regret that they have destroyed the last ray of hope, and worked up against themselves a feeling too strong to be overcome. We are fearful that they are bringing upon themselves a burden that will be hard to bear, and driving away many devoted friends who had long desired to see them reconciled to the church again. Had they dismissed the bitter feelings by their papers, and endeavored to encourage a kindly feeling, we very much believe that the coming A. M. would be willing to do much for them. We worked and prayed for this, but it now begins to look as though the effort will prove a failure. But we feel confident that we have done all we could to bring about the much desired reconciliation, and that the real cause of its failure has been not so much upon the part of the church as upon the part of injudicious editors and writers, who keep the members excited by inflammatory productions.

To those who think we have not pursued the proper course, by refusing to publish matter in reply to the abuses and misrepresentations put forth in other papers, we desire to say, that we still think that we have done the best we could have done under the circumstances. If the opposing elements fail to receive any special attention from the A. M., they cannot set up the plea that the B. W. has been working against a reconciliation; we have remained very quiet, and let them have the full benefit of their own course. We have not treated them with "silent contempt," but have remained quiet that we might give them no occasion for offense, and aimed to set an example that as very much hoped they would follow. Those who think that we have not defended the church as fully as we ought to have done, can now see the object we had in view, and we trust that they will commend the course rather than censure us for a lack of loyalty. It was a well-studied course, and a carefully planned method for extending our feelings of hatred that had grown up between the different elements, and in pursuing this course, we

have ventured just as far towards the claims of the opposing elements as it was prudent. We may not have done as much as they think we ought to have attempted, nor in the way that they would most likely approve, but looking over the past, without ill feelings towards any of the past, without ill feelings toward any of the best we know. If mistakes have been made they were not intentional. Our aim was peace—that is still our aim—but these bitter feelings have been kept up so long, by injudicious writers, that it seems hardly possible to heal the wounds and close up the breach. Doubtless the church has made some mistakes—it would be a miracle if it had not—but to exaggerate these mistakes, and continue to magnify them before the public week after week, and also misrepresent and impugn the motives of sincere Christians, only shows what a difficult faction the church had to deal with. Had this faction pointed out the errors of the church in a Christian spirit, and submitted to their supposed improper treatment with Christian submission, we might suppose that they possessed at least a degree of sincerity, but as it is, it is hard to reconcile their hostile feelings, bitter words and misrepresentations with the spirit of Christianity as painted by the pen of inspired writers. Their own course, in this respect, has done their cause more harm than the B. W. could have done it, had we devoted every page of our paper to condemning their cause. For once a faction—in which there are some noble-hearted men and women—has been badly injured in the hands of its friends.

And in conclusion: We desire yet, that A. M. is night at hand; only a few more days and hundreds of our members will assemble at Bismark Grove to do business that will in a great measure affect these elements. We do not here wish to dictate to the meeting what course it should pursue, but we do hope that kind feelings will be a leading characteristic of the meeting. Let no one speak unkindly of either of the elements; it is always better to render good for evil. If any of them should be at the meeting, treat them kindly, and show by your conduct, that you can pray for those that speak evil of you. It pays to treat everybody kindly. Let no imprudent act be done, or hostile speech made, out of which they can make capital, but do what is right, rest consistent, and thereby defend the holy cause in a way that will prove a blessing to our beloved Fraternity. All this can be done without either flogging the expelled, or endeavoring their errors.

We hope these remarks will be received with the kindest of feelings, for we have no ill feelings toward any of those who are opposed to us, but have prepared this article, hoping that it might enable all of our readers to see more clearly the object we had in view by keeping our paper clear of church troubles.

**ITEMS CONCERNING A. M.**

By an error in routing, I said the Central Branch at Omaha Division of the M. Pacific R. R. would carry passengers at three cents per mile. This is the rate after the meeting for those who desire to go out to the country; but those going to the meeting must pay one and a fourth fare for round trip.

—When you ask to have tickets put to your station, you should give the name of your road.

—Brethren going to Annual Meeting via Atchison, Kas., can change at Leavenworth, instead of going to Kansas City. In doing this you will save fare for fifty-two miles.

—Those who want to visit west of Kansas City before the meeting can stay long exploring tickets at Kansas City, St. Jay, Atchison, Omaha, or Leavenworth.

—Parents who want their children to eat in the Dining Hall should call at the ticket office and procure tickets. No charge for children who eat in Dining Hall.

—Remember no tickets will be provided for any except those who work in the various departments, hence if you desire to see a towel after washing, bring one home.

M. M. ESKERMAN.



**Correspondence.**

They think that the Lord's people often are to be found at the Lord's banquet and hold it, and a book of reference was written upon this subject. The Lord's banquet and that thought upon his name.—Matthew 1: 18.

**Notice.**

In the report of the St. Louis meeting, I find, it says, "\$29.00 given by Astoria, etc." It should be Woodland church.

EMERT EISELMAN.

Wabash, St. Louis & Pacific R. R. Tickets, to Bismark and return, for one fare for the round trip. The tickets will be on sale at all their principal agents May 5th to May 16th, inclusive, and the good to return from May 15th to 16th, inclusive. This will be a good time for those in Middle Indians and South Illinois.

Lafayette Church, Allen Co., O.

Our quarterly council was held on the 26th of Saturday. Elected two delegates to District Meeting. Bro. Eli Beagle & Bro. D. Grant. Henry M. Baker goes to next meeting. All are in love and union. Respect to organize a Sunday-school next week, April 10th. JACOB L. BAKER.

From Donell's Creek, O.—April 14.

CONVULS today, preparatory to D. M.—edgites. Eld. Joseph N. Kaufman and wife Prantz send to D. M. No queries.—Bro. E. and D. Westerman to A. M. The church here numbers over 200 members; recently is entitled to two delegates. Received seven members to-day by letter. The church is in a prosperous condition.

B. F. MILLER.

**Correction, Etc.**

In my notice of rates on the B. & O. R. tickets are made good to return until the 20th. It should be until June 1st, but time will be extended by the agent at A. M. by special request.

Pittsburgh, Ft. Wayne & Chicago R. R.

This road furnishes the Brethren half fare to A. M. and return, with usual length time, from all points on their line. They lead you in the Union Depot in Chicago, where you will take the Chicago, Burlington & Quincy B. R. from same depot, with a best of accommodations, while all who go away of Chicago over other eastern roads, will have to walk over the mile, or hire a horse on one depot to the other.

B. A. HADSELL.

From Dankler, O.—April 20.

Our District Meeting, held at Oak mead, near Carey, O., on the 14th, inst., passed very pleasantly. But few queries were presented. Discussions were held. Two queries were sent to A. M. The missionary received some attention and encouragement. Eld. H. Dickey, J. C. Whitman, James McMillan and S. T. Bosseman were chosen evangelists for the year. Elder James McMillan represents the district on Standing Committee to A. M. S. T. BOSSEMAN.

From Loudonville, O.

Our quarterly council met in council April 14. All passed off without much difficulty. Having nothing to send to District or Annual Meetings. Lincolns Albion and W. P. Workmen are delegates to A. M. The D. M. for Northwestern Ohio will convene in this town of the church, May 2nd. Hope there will be full representation of delegates as well as members and that they may transact business in the fear of the Lord, that all may pass off in peace.

The P. F. W. & C. R. R. has granted half fare to D. M. and I hope that all who can, will come over for the same. In going to the A.

M. also take the above named road; and then at Chicago the C. B. & Q. R. R., as these are the oldest and best equipped roads, and make the best time, and will return us gentlemanly.

E. P. L. DOW.

The Lake Erie & Western R. R.

This road will carry our people to Bismark Grove and return, for one first-class fare for the round trip. Tickets will be placed at the following named stations: Fremont, Fostoria and Lima, Ohio; Maniee, Alexandria, Frankfort, Maletown and Lafayette, Ind. This is the shortest route for the Brethren from North-western Ohio and Middle Indiana. We expect to run a special train over this road, of which we will give notice in due time.

Geo. W. CRIFE.

From Ohio to the A. M.

THE Toledo, Cincinnati & St. Louis, (narrow gauge) R. R. offers to carry our Brethren to Annual Meeting and return for less than half fare—less than any other line, and those who will go on their special train on Sunday, will receive one dollar deduction from the above rates.

The Pan Handle, one fare for the round trip to Kansas City via Chicago or St. Louis. The Indianapolis, Bloomington and Western, the Cleveland, Columbus, Cincinnati & Indianapolis railroads—half fare. Tickets on sale May 1st, good until June 10th.

J. J. ROSENBERGER.

From Cedar Co. Church, Iowa.—Apr. 19.

Our Brethren.—THE Brethren of the Cedar county church met at the church, west of Tyndal, and held their Spring council, April 14. We were glad to see two from the Old Order faction return to the fold again. We hope that others may do likewise. Over-paration and misrepresentation may do for a little season, but usually wears out as soon as passion subsides. We concluded not to hold a feast till September; chose a delegate to A. M. Under the care of Eld. John Grable all passed off with good feelings. JOHN ZICK, *Chapman, Iowa.*

From Cedar Creek Church, Ia.—April 10.

Our annual council was March 17th. Found all in love and union, which enables us to rejoice in the Rock of our Salvation. Our prayer to God is that we may ever continue in love and peace. Eld. Jeremiah Gump, Eld. James Barton and several other brethren were present; for which we extend our thanks. Brethren, pray for us, that we may work in love and union, that the cause of Christ may advance, and the merciful light of the Gospel. SIBANDA NELSON.

From Wells Co., Ind.—April 10.

Our Brethren.—We held series of meetings in the houses of the Gumen, church, Jay Co., Ind., last January. Preached five days, but saw no immediate result, and thought there were good impressions made; this being in a neighborhood where there was but one member, a sister. Went back again last week. Preached five days more. Closed last night with the following result: Six made application; four were baptized yesterday, one is in full health; one made application after the last meeting and had to be deferred until next Sabbath; three more said they expect to come soon, and we have reason to believe that several were not far from the kingdom. SAMUEL NEIER.

From D. L. Williams.

Dear Brethren.—By request as well as through personal desires, I wish to say something through the B. at W. to our Brethren before the time of our A. M., in regard to our country. First we wish to say that Saline county is no more what may be termed a new country.—Ninety every foot of it is enclosed and heavily settled and had to be deforested and so that it is no more the place for the poor man to get a cheap home. Yet the land is decidedly cheap, comparing it with the same priced land of the East, for here the soil is very rich. The general by the country is roll-

ing, the climate most desirable, the health excellent. Timber and coal are plenty; silver, lead and iron ore are plentiful here, and some profitable mines are being operated.—Mineral water and medical springs are numerous. Water is good and plenty. Fruit of all kinds adapted to this climate, does well here. This is a good grass country. Blue grass does as well here as in the famous blue grass region of Kentucky. This is a delightful country to live in for a man that has some means to buy land; and such will do well here.

Now we would like, if as many of our members as well could, will try and see this country on their way to or from A. M. The Chicago, Alton & Kansas City R. R. runs nearly central through the county East and West. As soon as you cross the Missouri River at Onagaw, going West, you enter the county, leaving it at Higginsville, at a distance of forty miles across. You then come to well settled country, much like this country. The company runs a through train from St. Louis to Kansas City over this line, and all the members and friends that wish to stop off to take a general look, will find the members here obliging and ready to render assistance. Try and see this country and you will be delighted.

Brownsville, Mo.

**Station Rates.**

BELOW are given rates of fare to next A. M. from points on the Lake Shore & Michigan Southern R. R.:

Brimfield, Ind.	\$10 55
Bryan, O.	20 10
Cleveland, O.	24 65
Corwara, Ind.	19 35
Delta, O.	20 95
Erie, Pa.	27 40
Elyria, O.	23 85
Elkhart, Ind.	19 65
Eaton Rapids, Mich.	22 30
Fremont, O.	22 25
Goshen, Ind.	19 35
Grand Rapids, Mich.	19 20
Hastings, Ia.	18 20
Kendalville, Ind.	19 35
Kalamazoo, Mich.	20 20
La Porte, Ind.	17 80
Lansing, Mich.	22 30
Oacela, Ind.	18 90
Rolling Prairie, Ind.	18 00
School Craft, Mich.	20 00
Shelby, Ind.	18 60
Swanton, Ohio.	21 10
White Pigeon, Mich.	19 60

W. R. DEETER.

**The King's Call.**

Dear Brethren.—You will please allow me space in your paper for a short notice to some, if not all of your ministers. I see in the King's Law that his ministers should go into all the world and preach His Gospel; and I see again in His Law, that they that are with him, are called and chosen and faithful. Rev. 17, 14.

Now, if your ministers are the people that the king speaks of, they will have a call, and, if chosen, they will be faithful. Well, I have made ready a house—a good house—for his servants to labor in once a month, for the fourth Sabbath excepted, and I call. Will you hear? And if you are chosen, will you be faithful enough to come once in a month and call for the King's sheep?

I see in the King's Law something about lost sheep or strayed sheep, and then the King speaks of his people being the salt of the earth; also the light of the world. Well, you know the prisoner in his cell would like to get a little light through the key hole of the prison door.

Now, I think under these plain, written law of the King, that any whose like man-aging or trying to do, to preach his Word after a new form that you have just looked, will not be good for you to offer. The King says in His Law, that the first shall be last, and the last first. Be it known to you that this is the best call to you to preach at Corner Stone Church, Amherst Co., Virginia. Now, will you go to the King to preach his Word at Corner Stone, as the apostles preached it to the heathen. If you be the King's keeper of flocks, come with your salt and call for the stray sheep, and if you are clothed with the same, come, and give us light, and above all things leave your cloths behind, for we want a

bright light to melt the frost of death that brings our land (the people call it fashion), that the fig-tree may blossom and bring forth much fruit. You will please take notice that, for the want of time, I have failed to give chapter and verse for the King's Law that I have quoted in this notice.

CHARLES L. JONES.

From Rosville, Ind.—April 19.

Dear Brethren.—The Middle Fork congregation is still battling along, amidst much opposition.—Those that take part in church work are united. Sorry to say that there are some drones, though nothing else can be expected in this world. May God awaken all to a sense of their duty before it is too late. We believe there is a bright future before us, if we will only wait and pray and wait. We are having some fine weather, which should make us feel thankful to God and rejoice that we have a God that can give us seasons of plenty. MICHAEL FLOYD.

From Brownsville, Mo.—April 15.

Dear Brethren.—Our regular council-meeting was on Saturday, the 14th; all passed off pleasantly and brotherly. Four were received by letter. Daniel Glick and Sam Campbell were chosen delegates to the District Meeting, to be held with the Deep Water church of Henry Co., Mo., on the 19th inst., and chose the writers as delegate to A. M., and Thomas C. Johnson as alternate. We raised \$25.00 for the Clear Creek meeting-house, and have the promise of \$10.00 more. Let the Brethren very much help a little towards the building of this house for its need, and there has been a very small amount only received from the Brotherhood. DAVID L. WILLIAMS.

**Publicans.**

As an explanation of Matt. 18: 17 and Luke 18: 15, is desired, I offer the following: The publicans referred to were the tax-gatherers for the Roman empire. They were of two classes—the principals and their deputies. The principals were men of great consideration in the government, while the deputies or publicans of the lower sort were often looked upon as so many thieves. The Jews were very much embittered against the same and professed to be a nation, and even thought it unlawful to pay tribute to a foreign power. Luke 20: 22. Those of their action that undertook this employment, they looked upon as no better than slaves. Hence our Savior's language in Matt. 18: 17. They would not accept their presents at the temple, or allow them to give testimony in a court of justice. Hence the Sabbath was in the parable of Luke 18: 15—"He stood afar off, and dared not so much as to look up," etc.

There were many publicans in our Savior's time. In Judea, Zaccheus was one of the chief ones. Matthew was also one. Our Savior told the Jews that publicans and harlots went into the kingdom of Heaven before them. Therefore we must conclude that there was some very good men as well as bad ones. PETER BROWER.

South English, Iowa.

From C. H. Balsbaugh.

This is the fifty-second anniversary of my entrance into this world of sin and suffering. Thanks for your little present. I accept it as a birthday gift, although not intended as such. I have during the past five days suffered the longest paroxysm of neuralgia of my thirty-three years' invalidism. Sometimes I feel as if my flesh were being torn with pinners from my cheeks and temples. Nothing will get the mastery of this dreadful torturing or trying the flesh, but the blood which can be easily converted into pure blood, from which the nerves can assimilate their appropriate aliment. My nerves and brain ery fresh, trout, FRUIT, and phosphoric food in abundance. My brain-labor means nerve-waste, and this means nerve-food, and this means an abundance of the same. I know how to abundant and how to suffer need, to be full and to be hungry. Philp. 1: 12. I ask no man's charity and accept none. The laborer is worthy of his meat, is the declaration and ordination of Almighty God. Those who are not felt through me, owe me

nothing. I would be ashamed to beg, but to do so in a necessity in these days of cloom pressing.

"All hail the power of Jesus' name." It is given us to proclaim the divine worth of the generation on no better face than located and wild honey, and to open to a sated, shivering wardrobe of heaven, even while we wander about in sheepskins and goat-skins. Preach on, ye faithful souls, with lip and pen, glorifying only in the cross, which means more abundant life through death.

Spring an Emblem of the Frailty of Human Life, and an Image of Death.

TO-DAY it is raining and snowing, making it one of those days in which the farmer is driven in-doors, and which gives him a grand opportunity to meditate upon the past and the future.

At this season of the year we need not search for images of frailty and death; they everywhere present themselves, connected with the beauties of nature. To the searching wind, the design of the Creator in this seems to be to warn us of the inconsistency of terrestrial things, and to check that dangerous inclination we have to place our affections upon vain and transitory objects. Spring is the season in which plants receive a new life, and in which many of them perish. However serene are the days of Spring, they often become darkened by clouds, by showers, and by tempests. Sometimes the morning dawns in the fullness of beauty; when, ere the sun has gained the mid-heaven, the luster which flattered our hopes of a fine day, vanishes from our view. At such times, our most favorite hopes are realized, and we enjoy all the attractions of Spring in full perfection.

But how fugitive are these happy days, and how perceptible their flight! Whilst we are eagerly courting their presence, they vanish from our grasp, and thus fly the fairest hours of life, even as fleeting moments of Spring. The morning often meets us with smiles and promises as nothing but joy and happiness, but ere the evening comes, even before we have attained the noon, we experience the desolation of misfortune, and bitterness of grief; we mark our course and end of affliction follow us steps.

Let us pause for a moment, and consider the scenes of our youth, which constitute the Spring-time of our life. How fleeting were the pleasures of that tender age! Many and various as they were, perhaps none of them now remain. Where are fled those happy moments, when, strangers to care, we gave up ourselves to the intoxicating influence of joy, and the enthusiastic rapture of unreasoned imagination. Where is now that gayety of heart that was wont to sparkle in the conversation and on the alighting lip of the bold? And where are those roses which once blossomed in our cheeks? We now no longer feel the exhilaration of pleasure, nor the rapturous fervor of delight, which were wont to fire our senses or intoxicate our souls. We remember those happy days no more but as the illusion of a dream, or as some pleasing fantasy that plays upon the imagination, and suddenly hies in all the consciousness of a weary existence.

But it is not so with those who, in the morning of life, looked forward to the time when to learn is painful, and again to grow young imperceptible, who, instead of spending the order of youth in the pursuit of tasteless frivolity or hopeless dissipation, gathered with unceasing zeal and unswerving fidelity, the rich stores of wisdom, the enjoyment of which will insure to them a measure of felicity, whilst the more butterflies that flutter in the sunbeams are buried in the gloom of oblivion.

Everywhere does the Spring declare, in the expressive language of truth, the dross of life and uncertainty of things. We do not see the trees in the pride of verdure, adorned with their beautiful buds. Already some are beginning to blossom; but in a few days those buds will be no more. All these tender flowers, whose beautiful forms diversely mature, will perish in the same season that gives them life. Like these, the period of human life is short, and its longest duration may be compared to a day of Spring. Death suddenly closes our eyes in night, even when the enjoyment of health promised as the succession of many years. Often the cancer-worm of disease is secretly gnawing at the heart, while

the countenance yet beams in the luster of health and the radiance of youth; yet the charms of youth are blasted, as the glory of the valleys is sometimes darkened with the north winds, or as certainly as the pride of the garden fades. Though we fall like roses, which bloom to-day and to-morrow withereth, let us not repine nor mourn at our fate, but enjoy all the charms of Spring, and the blessings of life which the Creator has bestowed upon us. The thoughts of death can never destroy the pleasure of the virtuous nor lessen the delights of innocence and enjoyment of purity.

For fear blinding the mind with dismay and darkening the heart, the certainty of death teaches us the insignificance of all terrestrial objects, and leads us to repose upon a Supreme Being in the hope of quitting a world where everything is perishable, for the regions of eternal glory and unshakable felicity in the presence of God. H. W. STRICKLAND.

Simple Language.

How cheering it is, when we look at the Gospel, and see that it is not the learned alone who have the promise of salvation. Paul says, "I came not to you with excellency of speech and wisdom." How much better it would be if we would think of the whole preaching, praying or engaged in conversation. We should use plain English, that the common people may understand what is meant. We should not try to make our sermons and prayers too flowery, to be heard and admired of men. We should not be so fearful of mistakes in language, so as to forget that we need the help of God, when our prayers may go unanswered, and we at last be condemned to eternal woe. Let us all guard against this error into which so many have fallen. We should use more simplicity in our manner of speaking that every word may be easily understood by all that may chance to hear our speech.

DAVID MILLER.

From Nora Springs, Iowa.—April 22.

Dear Brethren:

The church here met in church council on March 21st. Bro. John J. Eickenberry, our elder, was with us, and presided over the meeting. We had some church matters to dispose of which we were in the best of feelings. The church sent two delegates to District-meeting, to be held at Waterloo, Ia. on the 30th inst. Some of our brethren and sisters intend to go to Des Moines to attend the Annual Meeting. We hope that the Lord may influence all of our brethren and sisters with his good spirit,—those that go to the district meeting do not, that the meeting be held at Des Moines may be the best meeting ever held by the Brethren; that may be the means of uniting the church more closely in the bonds of love and union.

G. M. NOAH.

Let Your Light Shine.

The Master says, "Let your light shine." This is an important duty. We should all have one mind, that we may show forth the light of God. We cannot well be too particular in the right way. "Blessed are they that do his commandments that they may have the Father's life with them, and enter into the gates into life."

Now we enter let our light shine, that we may send this city of light, and enjoy all its benefits. It is our duty to let our light shine at all times and wherever we go, that others may see our good works. The Savior says, "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

E. Z. GENTRY.

From Standish, Mich. April 24.

Dear Brethren:

The brethren and sisters of Standish had the pleasure of listening to some good preaching on Sunday last. In the forenoon Eld. John Bellright and Bro. D. White, of Grant County, spoke from Matt. 4: 10, and in the evening Z. Albright and D. Baker, of the Saginaw church spoke from Romans 1: 16. The Brethren were on their way home from the District Meeting at this station, which was held on the 21st inst. in the Woodland church. Eld. John Bellright was chosen a member of Standing Committee from this district.

As our elder has almost no assistance here in preaching, we have meetings now only once in two weeks, regularly. We have decided to hold a Low-fast this Spring, and the eighth of June has been fixed upon as the time for holding it. As many brethren and sisters as can conveniently do so, are invited to be with us at that time.

FRED B. MESSNER.

Announcement.

SHOULD any one in Kansas or Nebraska have any difficulty when procuring a ticket, and if there are no tickets at the station, either write me at Lawrence, Kan., Box 1060 or telegraph me at Des Moines, Iowa.

M. M. EISENMAN.

Good Accommodations.

BRETHREN coming to Annual Meeting at Des Moines, remember that good board and lodging can be had at the Laclede House,—just the place for these coming in from Atchison, Topeka and Santa Fe R. R. Submitted by a brother.

R. E. KESELER.

Notice.

SHOULD any of the churches of Northern Indiana fail to receive the Minutes of the District Meeting, they can receive them by sending address to W. G. Cook, Plymouth, Ind., Box 46. Would further state that the printers dissatisfied the same. It should be the 12th instead of April 6th.

W. G. COOK.

An Announcement.

Bro. C. Snowberger will have in his care the late "Dividend of Aid Funds" to annul to those who sent out in 1877. Those entitled to it should call on him for the Entitled Hall at A. M. He apartments social hall and can be found there during A. M. We have not yet collected enough to pay all of Hope yet to succeed in getting enough.

S. S. MOHLER.

Covington, Mo.

From Standish, Kans.—April 22.

Dear Brethren:

The church here (called the Belleville church) under the charge of Bro. Lemuel Hilary, is in a prosperous condition. There are no divisions, but all seem of one mind. We have a good church, which is improving very fast, and is going up. The church needs more laborers, as the field is large. There is plenty of room for good brethren. Who will visit with the A. M.? We would take great pleasure in showing our country to brethren seeking homes. A. W. AUSTIN.

From North Manchester, Ind.—April 20.

Dear Brethren:

Had our annual council on the 15th inst. All business passed off pleasantly, the church being in love, peace and union. First gave the church in care of Eld. R. H. Miller; second, baptized one; third, had a unanimous voice for a Communion, which came off on the 24th and 25th of May, commencing at 10 A. M. As generally, all are invited. Ministers please take notice. Presents for elders, and wheat allowance. Health good.

D. S. T. BATTERMAN.

From Colorado.

Dear Brethren:

Our quarterly council came off the 21st inst. All in love and union. Bro. E. A. Turner, one of our deacons, was appointed to represent our district of church, to delegate to A. M. Bro. G. W. Pesler and the writer are delegates to our District Meeting at Burr Oak, Kansas, May 8. The interval between D. M. and A. M. will be spent with the Brethren in Kansas.

The last of May I made a "Bying" business trip to Ohio. At Dayton and Springfield, Ohio, Heller and numbers of other brethren; preached some while in the valley, found the dear members steadfast in the faith and getting along with stoutness less trouble than for years past. It is said stores prairie the most healthful, and many are recovering from a more healthful climate. The Lord's heavenly places in Zion after frequent calamities have passed over. God grant that such may be the case.

A stop-over of one day in Chicago gave me opportunity to visit Bro. Haidell and take a look through the mammoth clothing-house where he does business. We found him and his clerks very busy filling orders. He certainly deserves the liberal patronage he is getting, as his aim is to please, and to sell everything at figures just as low as possible.

We also stopped over twelve hours at Franklin Grove, Ill. Had a pleasant visit with Bro. Willis A. Moore, and a drive around that delightful section of country, making calls on some of the members of the church, and visit with whom we enjoyed, though it was short.

J. S. FLORIN.

District Meeting of Southern Iowa.

The meeting of the Southern District of Iowa was held in the Monroe county church, April 20. Considerable business was before the meeting, all of which was discussed in a very brotherly manner, and disposed of in a way that seemed to give general satisfaction, which altogether made it an important occasion, and an enjoyable meeting.

Eld. Isaac Barre represents our district as Standing Committee, and carries one paper to A. M., asking for a repeal of the Manifesto Act. There was a general desire, not to burden A. M. with unnecessary business, and

GEO. S. WILK.

From Sinking Springs, Ohio.—April 22.

Dear Brethren:

We have good news to report from the Broad Creek church (the branch of the church known as Strait Creek Valley). Two weeks ago to-day we gave out four certificates of membership. Today the Lord blessed the church with forty new members, who came out on the Lord's side, made the good confession, and were buried with Christ in baptism for the remission of sins, and rose, a trust, to walk in newness of life. So the number is made up again, and we have the promise of a bright future. All this has caused great rejoicing. This branch of the church is in union so far as I know.

J. H. GARRAN.

From Central Iowa R. R. Co.

MARSHALLTOWN, IOWA, April 10, 1881.

We have finally got a round-triprate ticket out for your people to Lawrence, Kan., and return, on the occasion of your convention at Des Moines, Kan., on the 15th inst.

Our rates will be as follows: State Center to Lawrence and return, \$15.00; Stoney City " " " " " " 15.00; Marshalltown " " " " " " 15.00; Grinnell " " " " " " 14.00; Montezuma " " " " " " 13.50; New Stanton " " " " " " 13.00; Oskaloosa " " " " " " 13.00.

Hoping these rates will be satisfactory, and secure for us a fair share of the business, I remain, Yours Truly,

R. S. McMURRAY, G. P. A.

Brethren at Work.

A Rebuke Weekly for Everybody.

THE BRETHREN AT WORK is an uncompromising record of Brethren Chosen in all its ancient parts, and is published weekly, as the only infallible rule of faith and practice.

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That the vigorous and unmerciful words of Christ are the only rule of rebuke; that the Faith, Repentance, Baptism, are conditions, and hence for the remission of sins.

That Paul's Unrepentance or slipping the candidate there, from the Church, is a Christian Baptism, and that Paul's Unrepentance is a sin, and a sin.

That the Lord's Supper is a full meal, and a sacrament with the Communion, should be taken in the presence of the whole of the church.

That the Salvation of the Body, Soul, or King of Glory, is binding upon the followers of Christ.

That the Church, Repentance, Baptism, are conditions, and self-denial principles of the religion of Jesus Christ.

That a Non-Confession in the work is a sin, and should be taken into consideration as essential to true holiness and Christian purity.

It maintains that in public worship, or religious exercises, the Church should appear as directed in 1 Co. 11: 4, 5.

It also outlines the supernatural duty of awaiting the Holy Spirit, and the manner of doing so.

In short, it is a handbook of all that Christ and the Apostles have enjoined upon us, and same, and the correct way of doing so, and the correct way of doing so, and the correct way of doing so, and the correct way of doing so.

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Published in the interest of the Brethren, as directed by the Executive Committee of the Brethren's Association, for the purpose of disseminating the principles of the Gospel, and of providing a medium for the expression of the views of the Brethren on all subjects connected with the Kingdom of God on Earth.

# BRETHREN AT WORK.

Published by the Brethren's Association, 117 North Dearborn Street, Chicago, Ill. Vol. VIII. MT. MORRIS, ILL., MAY 8, 1883. No. 19.

## THE HAPPY PILGRIM ROUTE.

Know the city of destruction,  
 From the tent of human woe,  
 From the feast way to perdition,  
 Where pollution's customs flow,  
 From the streets and lanes of folly  
 To the house of God above,  
 From the path of the heathen  
 To a way of life and love;

CONCISE:

T. the royal road to heaven,  
 By the saints of ages true,  
 To the only way to Eden,  
 The Kingdom of God,  
 And the pilgrim, as they journey  
 Are inclined to sing and shout,  
 For their joy is obliging,  
 For this great salvation route,  
 O, it is a way of freedom,  
 From the carnal mind of man;  
 It is through the great atonement  
 Fulfilled in the Gospel plan,  
 To the holy of the holies  
 All who will, may enter in,  
 Where is found complete redemption  
 From the power and stain of sin,  
 It is not the way of fashion  
 Or of worldly show and name;  
 They also enter on this highway  
 Mark enemies all worldly names,  
 Not the glory of their Kingdom,  
 It is outward pomp and show;  
 But the glory is substantial  
 And it brings us to the same,  
 And they tread on grapes and figs,  
 Nor with grudging and complaint,  
 But they eat and are not weary,  
 And in walking do not faint;  
 Not as heathen pilgrims will do,  
 They press forward in a way,  
 To their pre-late home in glory,  
 To their rest in endless day.

## DANCING AND ANOINTING.

By C. B. BALSABOUGH.

From Afflicted Sister.

I AM not sure that I have rightly made out where you live. Your letter bears the post-mark of Mount Morris, with the inside from Indiana. Part of it seems to be sent to a public reply, and part private. I will respond in a general way, as much as I can, but not by private letter, you may find, through this channel, an answer to your main questions.

I do not get "Times of Refreshing," by Dr. Charles Collins, of Boston. I have warm sympathy with his labors, even if I cannot endorse all his views. He is a noble-hearted man, and a blessing to many sons and daughters of suffering. To what denunciation he belongs I am unable to say. The Brethren have no faith-cure Home; not faith enough to such an institution. There is something of the kind in embryo at Hamtington, Penn., under the care of Bro. David Emment, but I am restricted to the rescue and moral training of neglected and homeless children. My heart is bound up with its success, and I pray God abundantly to bless the noble work, and bring many hearts in practical sympathy with it. It is a Faith Home, and God must get the means for its sustenance out of the hearts and hands of those who hang their purses on the nails of the cross. Manifold, not many prices hang there, or not so much would be spent for tobacco and luxury and vanity, and little for the advancement of the Kingdom of Christ.

I do not feel confident for the Brethren to consume with other churches in the name of the Redeemer's sufferings and death. Immersion and foot-washing and non-cremation necessitate a doctrine of life which purges us from all charges who reject those Divine obligations. Your very next question proves this: "May Christianians have?" Not for your own sake do you put the query, "but for the sake of Christianians who do die?" Can any one give a more apt Christian should desire to dance?

If immersion is the Christian mode of baptism, dancing is alien to the Christian character and calling. If sprinkling is true baptism, then dancing is admissible, with many other forms of worldliness. If the life of a Christian is as completely cut off from the world as one in his grave is cut off from all communion with the living, as baptism represents, then dancing is derogatory to the Christian calling. But if any are bent on keeping up the old Bible style of dancing, and revive the custom in connection with prayer-meetings and public worship, making it a concomitant of religion, I have no protest to offer. But let not such persons pretend to be Christians. No one who loves Jesus will participate in the style and parade of dance now in vogue.

I deeply sympathize with you in your afflictions. I know what suffering and sorrow mean. I have been in the furnace thirty-three years, and my flames are not abating, but rather growing more intense. Life at the closest is a great mystery, and sin and suffering add to the solemn problem. There is something awful in Rom. 8: 22. Everything seems in trembling birth-pains and death agonies, and no finite mind is wise enough to interpret its stupendous significance. O, for faith, if we have not wisdom, to suffer gladly and hopefully, to engage the pain and the desire for help in the ardent longing for sanctification. This is the climax of the Divine Incarnation while we abide in this tabernacle. You want comfort out of James 5: 14, 15. Those words must be read to suit our century, as must be many others. What, longed specifically to the first century must be left there. Miracles have their uses, but their perpetuity would defeat their purpose.

Faith is for all the centuries, and for the millennium on earth, and for the millennium of Eternity. The prayer of faith shall save the sick, but we must not forget that Christ prays agonizingly in Gethsemane for the removal of his vicious cup; and in the end he drank it to the fearful dregs; and that Paul prayed thrice for the extraction of the thorn from his flesh, and was answered with added grace for greater endurance, with the thorn remaining and many more added, and that, with all his power over disease, so that even his handicrafts were full of Divinity, he had to leave Trophimus at Miletop, sick. Acts 19: 12. 2 Tim. 4: 20. If God would answer all prayer for the sick, none would die. "Not as I will, but as Thou wilt," is as much a prayer of faith as "Lord, heal all my diseases." Ps. 103: 3. To insist on getting well is not faith. To drink the cup and die, may be stronger and purer faith than to recover.

"The Captain of our salvation was made perfect through suffering; and the greatest blessing that God can bestow upon his people is the fellowship of his sufferings." Philip. 3: 10. The majority think it would be mighty faith if they could pray themselves into health. Small is the number who deem it mighty faith to pray for the innocent soul, "and my will, but thine be done," and rejoice in their sufferings with a sweeter, diviner joy than others in their health. The institution of pain is one of the most beneficent and redeeming. Sin calls for pain, both as its interpreter and destroyer. The agony of Gethsemane was inner, that on the cross was both physical and mental, so that Christ can enter fully into all our wants as a sympathizing High Priest. *Sideratus from sin*: this is the medical word of human nature, and the result of sin are suffering and sorrow, according to this our Lord's own words, "My kingdom come" through suffering, and "My will be done" in drinking the bitter draught. And yet keep close to the experience of the

Godman in his earnest petition, "O my Father, if it be possible, let this cup pass from me." The end of all suffering lies in this: "Thy will, not mine, be done." So fearful a breaking in of corrupted human nature is this, that nothing less than God manifest in the flesh can achieve it.

Let us struggle on in hope. God is good and righteous. Let us baffle, with the utmost confidences, this enchanter. Wait patiently and meekly, "with strong crying and tears," for the fulfillment of Rom. 8: 18-21, 2 Cor. 5: 1-4. 1 John 3: 2. Rev. 19: 7, 8, 9. That day of triumph and Alleluia will surely come to all the Elect, and may we anticipate it by faith which means holiness. Comply with James 5: 14; 15, but forget not the prayer of prayers, "thy will be done," and that there is greater salvation in sickness than from sickness.

O, how hard to learn what his will is, and God's method of deliverance. Sin is the transgression of the law, and the first and deepest law fulfilled is the law of our own spiritual being. In the central depths of our soul is the true Armageddon. *To Arms*; "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

## THE MANDATORY ACT.

By GEO. S. WINE.

I HAVE read and heard considerable discussion of the Mandatory Act, passed at last A. M., and would like to present a few thoughts for the consideration of those intending to be present at the approaching A. M., as I am aware that petitions will be read, asking for the repeal of said act. I am not ignorant of the fact that many good brethren desire the power of A. M. to make its decisions mandatory, and it is not pleasant to me to controvert aged and experienced brethren; but with all due deference to the convictions of my brethren, I can but think that they are unduly and prematurely alarmed about the results of the mandatory act. To dig about and examine the surface of this matter will never help us to a right view of it; we must examine the fundamental principles that underlie it, and are involved in it from beginning to end. I am glad that some of these have been brought forward. It is said that we have the Scriptures, and they constitute a perfect law. That is a glorious truth, which the church always has, and I hope and pray, always will recognize. It is further claimed that the church has no right to make law. I endorse it with all my heart. The church has no right to add to, or take from this perfect law. But there is just as important a principle as either of these, contained in the question which I am now going to propound: Has the church a right to enforce this perfect law? Brethren, are you going to say, No? *Yes, yes!* If the church has no right to enforce law, what did our Law-giver intend by such language as is contained in the following Scriptures? "I give unto you the keys of the Kingdom of heaven." "Whosoever you bind on earth shall be bound in heaven." "Whosoever sins you remit, they are remitted; and whosoever sins you retain, they are retained." "If he neglect to hear the church, let him be unto thee as a heathen man and a publican." The church has the right, and it will enforce its law. Let us suppose that it should advise its members to conform to the Gospel, and if they choose not to do so, have no more that can be done? What good would the laws of our country do if the people were only advised to obey them? But good, obedient brethren say that it was the Gospel, and

not mandatory decisions that made them what they are. Certainly, but it is not for them that we need mandatory; they are unfortunately, there ever have been, and are, be those who want to be members church, and "walk not after the Spirit after the flesh," and it is because of that the church must adopt measures to them within the bonds of its law. But it is claimed that if they are brought into Gospel order by force, and not from principle, it does not make them Christians. Just so, a man may be honest because the law of our country makes him so, and such honesty is worth nothing so far as principle is concerned, but it preserves order all the same.

I will venture to say that there are good, consistent Elders who deny the right of A. M. to make its decisions mandatory, who have before now, called their respective congregations together, and submitted to them (for decision) matters of dispute between themselves, and if either refused to accept their decision, he was held as a heathen man and a publican. Why? Because he did not hear the church. In what? In matters submitted to the church for decision. That decision was made mandatory. Has the whole Brotherhood assembled, less power than a single congregation? If so, when the Meeting at Bismark Grove has passed all its decisions of advice to these small bodies of voluntary authority, then let it disband forever, and save the thousands of dollars which are spent every year to bring it together, for a better purpose, and let us see that we are congregational.

Another objection that is considered a very serious one, is that people are captivated of it, and say, we have now a discipline apart from the Gospel. We have only to consider that this is not a new argument invented since last A. M. It has been raised frequently, and urged vehemently, long before the passage of this act; and was even brought to Annual Council, and counsel that I say that its decisions were only advisory. But for this blunder, the mandatory act never have been passed; because, previous to that, its decisions were considered binding without the necessity of asserting it.

My God rule in the Councils of his people to bring us all under the authority of his Will, and preserve us unto his Heavenly Kingdom.

South English, Ill.

The man who does not give to Foreign Missions "because there are heathen at our doors," is the man who never gives to the "heathen at our doors." The man who says that "it takes a dollar to carry a cent to the heathen," is the man who never gives either the dollar or the cent. The man who is ready to give for the Gospel at home is the man who is ready to give for the Gospel abroad; the man who can feel for the need of his remote fellow-man is the man who can feel for those near at hand.

The only freedom which preserves the name, is of passing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to attain it. Each is the proper guardian of his own health, whether bodily, or mental or spiritual. Mankind are greater gainers by suffering each other to live as seems good to themselves, than by compelling each to live as seems good to the rest.

The progress of knowledge is like that of the sun; as slow that we cannot see it, but sure to change night into day. Then its power, how wide-spread and its kindling, thinking wise the world's mind!

Religious Essays.

Money.—We write most other things into you, then what you need or acknowledge; and I trust you shall acknowledge need.

THREE ORPHAN CHILDREN.

WRITTEN ON THE OCCASION OF A LETTER FROM THESE CHILDREN... money, but, my dear brethren and friends, it is more necessary to watch counterfeit religion...

These little ones, not long ago,
Were blessed with parents mild,
Who walked then with parental care,
And loved each happy child.
The faith of those children yet
Is the best of yours;
But hope grew brighter every day
That 'd revive again.

money, but, my dear brethren and friends, it is more necessary to watch counterfeit religion, for if we allow that to be passed off on us, it will be lost indeed. All counterfeit, is a worthless good money, and everything that is of a worldly nature, must and will perish...

O, dear members, let us all take the good old detector, and do as Paul says, in 2 Cor. 13: 5; "Examine yourself, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is not your own selves, how that Jesus Christ is not in you, except ye have the detector?"

If we are as ready to put away counterfeit religion as we are to get rid of counterfeit money, I do think there would be more pure religion than there is. "How can we do this?" says one. The old detector will bring it all right; only obey it, and love will come back again, and that will unite every one that gets that pure brotherly love, for love will unite and never divide.

Let us as all labor hard to get rid of self and self-esteem, and I believe we shall become united again in our Brotherhood. Let us all try it, and pray God to help us to get right. If we all get right, we are already together, for good money will pass at any place; and if the detector is looked at, it will not be condemned, for it will stand the test.

So will it be at our A. M. If we all go there with an unfiled bill, we shall get lost there with an unfiled bill. We will say or think, "You are not as good as I am." Nor will the one-dollar bill say to the hundred-dollar bill, "I don't like you, for I am not so valuable as you are, yet I am about as big as you are."

they are spirit and they are life"—there will be a greater oneness among us. If we are the sons of God, and are not content with that, we will have one good and kind Father, that will do us all the good we need. We cannot fall out by the way, as long as we are the sons of God. But if we become counterfeiters, then we are no more the sons of God, and are no more led by the Spirit of God.

HEROD THE TETRARCH.

By SAMUEL SALA. "Was Herod, the Tetrarch of Galilee, who beheld John the Baptist, a king?"—M. C. Sider, P. at W. April 17, 85.

Herod Antipas, son of Herod the Great, was made Tetrarch of Galilee by Augustus Cæsar, about the beginning of the Christian era, perhaps while our Savior was in Egypt. He was married to the daughter of Aretas, king of Arabia, but forsook his wife and married Herodias, his half-brother Philip's wife. His indignant father-in-law declared war against him, and a battle was fought and Herod's entire army destroyed.

THE CHURCH OF CHRIST.

By W. H. ROUSE.

No. 10.—ITS NATURE.

THAT which men trust in their riches, are, and ever shall be, aliens to the kingdom of God, Christ, in conversation with a young man, told him that in order to be perfect, he should go and sell his property and give it to the poor. I have no idea that Christ meant that it was necessary to him for citizenship in the kingdom of God, but he meant the young man's heart and his soul. "How terrible had grown even to keep the whole law, his thoughts and ambitions rested on his possessions. His possessions were great. The thought of parting from that on which he confidently relied, caused him to go away sorrowful. No doubt, this answer caused the disciples to think and wonder what Christ meant by this commandment. Peter said, "How terrible shall they that have riches enter into the kingdom of God?" This, no doubt, astonished the disciples still more; and Christ modified his declaration by saying, "Children, how hard it is for them that trust in riches to enter into the kingdom of God!" Peter said, "Behold, we have forsaken all and followed thee; what shall we have for reward?"

It would be well to inquire who is rich. The answer is not easily given. It is not the one who has his millions that is necessarily rich, but it may be the poor laborer who is trading homeward, trusting in the riches he has not. It is equally dangerous for the shoeless urchin playing in the street, who looks up to the mansion of the rich and envies the child of wealth. It is not the possession of money or riches that disqualifies us for the kingdom of God, but it is the confidence, the trust we place in them that endangers our eternal welfare. It is not money that creates so much evil and crime in the world, but it is caused

by selfish love and greed for its possession. Christ, at another time, wished to know what a man would gain by gaining the wealth of the whole world, and losing his soul. No man could not accumulate so much property by fair or honest means; hence, using means that would grow from principles antagonistic to those of regeneration. O, materialist, merchant, or millionaire, how hardly shall ye enter the kingdom of God!

The kingdom of God, or church of Christ, is the inheritance of all men. From some, it is made up to do good unto all men, especially to those of the household of faith; those who teach and practice the same doctrine. In this sense, Christ is our Brother, and we are his brethren and sisters if we do his will. Again Jesus ceased to call his followers servants, but called them friends; hence, he meant that he is our friend, and one that will do anything for a brother. There, however careful we should be in searching his Word, in order to serve him accurately. We cannot add to, subtract from, or change his will. If we do, we incur the displeasure of God, and his terrible consequences. We should treat him as well as we would a human friend who had granted us a favor.

Servants we should fall into a well or deep well, and a friend in whom we had always placed confidence, would risk his life in order to rescue us from the inevitable danger to which we are consigned; should we not justly feel ourselves under obligations to serve him whenever an opportunity presented itself? This friend rescued us only from a temporal death, a disqualification of our citizenship. Christ rescued us from a spiritual death, reconciled us to God. But God does not reckon the Atonement as a debt, but as an act of free grace. What we are required to do is not a consideration or means of payment, but acts denoting our willingness to accept proffered grace.

The church or kingdom of God is also referred to the Temple of Solomon. This was a grand temple, and it is the kingdom of God. The courses from which the temple was constructed were prepared previous to the erection of the building. So with the church, its members are having a preparation before they are received into the church. We should not confound the dressing, the preparatory work, with the building-in process. The dressing of the lively and precious stones, we can extend that to building-stones. It would not make a very substantial or enduring edifice, were the material put together in its crude form. So with the kingdom of God, we should have all cast away that would in any way hinder the spiritual growth or the peace and harmony of the kingdom.

The life, or citizenship in the kingdom of God is also called the narrow way. By this narrow way we are to enter in, and we may then turn aside; to sit down with false arts to rest, or doubt; no place by the wayside for worldly amusements; it is so narrow that no lion or other unclean beast can possibly tread its beaten path. This path leads to eternal life. Writers upon this subject point the roads running in opposite directions, the narrow or living way, and the broad or dead way. I contend that they run parallel. The broad road embraces all that is not included in the narrow. The ungodly tread it selfishly. One step may lead us from the narrow to the broad road. Should they run in opposite directions, we can not get out of the narrow way, we can not retreat his step of life. Man cannot mend his life. Every ordinary movement or decline from grace must begin now. The past is gone and cannot be recalled. The future is uncertain, we may not have any of the future extended to us. Now is the only time we have to secure our salvation, and let us spend it on that that can never be lost.

We might say a great deal about the world's allurements the patient pilgrim seeks to get the path upon which is his winking his eye, but will not say much, as our article is already growing lengthy. Our readers know us as about them as I do, and many must encounter even more than I. But the smaller the difficulties we have on our backs, whom we look upon the narrow way, the easier will be progress or signification. Malice, envy, jealousy, hatred, or any of the things of the world, cannot enter the smaller gate. We must all be shed, dropped on the outer side of the gate.

My dear brethren, mere profession will

COUNTERFEIT RELIGION.

By JOHN BISHOP. Is there not counterfeit religion as well as counterfeit money? I believe there is, and that it is more abundant. We may say that we are careful and if we are not, counterfeit religion is as abundant as counterfeit money. Counterfeit is something forged, deceitful, imitative, a cheat, an imposture, to forge, to imitate. We know money that is current is the most counterfeit; and if all mankind were so careful to avoid having counterfeit religion imposed upon them, they would have more pure religion. It is not wrong to watch the counterfeiters and their counterfeit

COUNTERFEIT RELIGION.

O, if we will only be where duty calls us, and do what duty demands of us, all will be well with us. We must say yet, we are unprofitable servants; we have merely done that which was our duty to do. Luke 17: 10. Let us all try to get as good as we can, according to the good we know. I know that we shall feel any big ones at our A. M., but we shall all feel little in our own estimation. Lay aside every weight, and the sin which doth so easily beset us, which is unbelief and let us run with patience the race that is set before us. Heb. 12: 1, Rom. 8: 14. "For as many as are led by the Spirit of God, they are not under the law, but under the Spirit of God, which is the Word of God, for the Spirit saith (John 6: 63). "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you,



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**SPECIAL CONTRIBUTORS:**  
Enoch Day, A. W. Davis, D. S. Hensinger,  
James Brown, S. S. Miller, L. J. Hensinger,  
Daniel Yostman, C. B. Robinson, J. W. Southard,  
Deuel Ross, J. B. Fries, S. L. Goswami.

**YOUR PAPER.**

To do for your name on your paper show to what team you belong. Then if *"John A. M."* shows that the paper has a good page for his name then *"John A. M."* shows that it is worth the expense. If your paper could be not torn given within two or three weeks from time of payment send us an order.

CHARITY thinketh no evil.

NEVER be ashamed of the Gospel.

Now is the time to work for peace.

KEEP your own secrets, if you have any.

The devil will divide the church, if he can.

SOUTHERN OHIO asks for the A. M. in 1884.

EDUCATION is a good thing, if properly used.

MEET people never boast of their great works.

We would like to pour oil on the troubled waters.

We may abridge man, but we cannot abridge God.

OUR next issue will be mailed about the 22nd of May.

SEND for the full report of the A. M. Price, thirty cents.

We cannot have peace without an effort; then make the effort.

LET us pass no decisions that the Gospel will not fully sustain.

No paper next week. We are all preparing to attend the A. M.

BACKWARD single immersion is not yet four hundred years old.

ARE you praying each morning and evening for the Brotherhood?

Now is the time to be true to the church and her lawful demands.

WHILE we are working so hard for justice, us also remember mercy.

We should not be too self-confident. Good can have been mistaken before.

If we were as good as we pretend to be, we would be model Christians indeed.

BRETHREN, stand up for the truth, letting the consequences be what they may.

The Middle District of Pa. sends Bro. Jas. Quinter on the Standing Committee.

REMEMBER that the Gospel is, and always has been, our line of faith and practice.

Bro. Noah Longenecker is on the Standing Committee from North-western Ohio.

Bro. J. S. Holsinger is on the Standing Committee from Western Pennsylvania.

CONSIDERATION may be slow, but we think it sure. Can tell you more after the A. M.

NON-CONFORMITY is a work that must be brought about by a "renewing of the mind."

FATHERS, provoke not your children to wrath, but teach them gently the way of duty.

If your brother is in error, point it out to him in a kind Christian way, that he may repent.

A. B. BARNWELL, of the *Primitiver*, is cutting a few weeks in Nebraska, prior to the A. M.

THE BRETHREN Ohio has formally entered into ordinary work within her borders. John A. M., of Tidewater, Montgomery Co., Ohio, is Secretary of the Mission Board.

BRETHREN should obey their own preaching at least. Those that love Jesus will speak kindly of an erring brother.

REFORMATION is something that should commence at home.

BRETHREN, let us cling to the written Word; we know that is right.

We must have some forbearance with the erring. God has to bear with us.

For the first time, in a long while, the *Primitiver* managed to reach our office on time last week.

New churches have been opened in the United States at the rate of one a day for the last five years.

The man who beats and pounds his animals without mercy, is no Christian, for a Christian is kind.

If we had as much confidence in each other, as we wish others to have in us, we would be a happy people.

FARMERS in Northern Illinois have just commenced planting corn. Many will not finish till after Pentecost.

The Mikado of Japan has formally assumed missionaries that he will protect them and tolerate the Christian religion.

EVERY Deacon to the A. M. ought to have a Testament with him. The Winebearer Testament is just the thing.

Bro. John Smith is on the Standing Committee from Southern Ohio. This District sends no query to the A. M.

We expect to reach Bismark Grove on Saturday of this week, so as to take a look at the country before the meeting.

Bro. John M. Ganby reports two lately received in the Washington church, Kan., one by letter and the other by baptism.

SEND to Quinter & Brumbaugh Bros., Huntingdon, Pa., for sample copies of the *Young Disciple* for your Sunday-schools.

The Winebearer Reference and Pronouncing Testament is just the thing for Sunday-school teachers and students. Price \$1.00.

You may hear all kinds of unreasonable reports about the A. M., but it will pay you to wait a few weeks for reliable information.

MANY ministers do not preach enough near home. Near home, where they are best known, is where they ought to do the most good.

The Minute Revision Committee is in session at Warrenton, Mo., this week. Our people anxiously await the results of their work.

MATTHEW'S Gospel is supposed to have been first written in the Hebrew language, and afterwards translated by him into the Greek.

Bro. James Evans has located in Brown Co., Dakota. He concluded not to go to Manitoba. It seems to like his new home very much.

The New Testament was not written in Classic Greek, but in a style adapting it to the comprehension of the common people as well as the learned.

Some articles, intended for this issue, came to hand just as we were getting the forms ready to take to the press-room. They must therefore be deferred.

To avoid unnecessary delay, and sometimes embarrassment, the one who opens the meeting ought to lead in prayer without writing on some one else's.

We have before us the Minutes of the District Meeting of North-eastern Ohio. It seems there was but one query before the meeting and that was deferred.

The writers of the Old Testament were men of well-cultivated minds. They stood in the front ranks of thought and culture. Not one word did they pen against mental culture and the acquisition of new knowledge.

We learn that the Brethren in Southern Ohio are enjoying a season of much peace this Spring.

Now is the time to organize Sunday-schools. There ought to be one in every neighborhood.

Bro. J. S. Flory passed within eighteen miles of us last month and did not call. Too bad, Bro. Flory.

Up to last week the Spring had been reasonably dry, but last Thursday it commenced raining and continued till the ground was much too wet to cultivate.

The different railroads have promised our people the best of accommodations to and from the A. M. If they do not do as they agree, let us hear from you.

Not being permitted to devote our time steadily to editorial work this week, we had to be more laconic than usual, and give what we had to say in small doses.

MANY of the Jews in Germany are in favor of transferring their Sabbath to the Christian Sunday, the present style being very inconvenient for business purposes.

Do not think that you are a Christian just because people speak of you, and treat you unkindly. It may be your own fault. Most people do not like bitter fruit.

The price of the BRETHREN AT WORK from the A. M. to the end of the year is 90 cents. Agents, by making this known, might easily secure a number of new subscribers.

The Ashland College, Ashland, Ohio, has been changed into a Normal school. Various reasons have been given for this change. The number of students is not large this term.

Most people are much like marble; they are annual polishing, but not grinding. The former brings out the beauties, while the latter is almost certain to break or spoil the object.

EVEN in the church, evil reports spread much faster than good ones; this shows the strength of Satan's influence in the church, where he ought to have not one particle of influence.

SOVE people show their ill-breeding by rushing into railroad cars as though it were their last chance on earth. Take your time to it, and always let the ladies and aged have the preference.

Men who accept a position in any organized body are under obligations to respect the decisions of that body, and labor to carry out its doctrine and principles. To do otherwise is a breach of trust.

The most dangerous advocates of plianism are those who take pride in ignoring all the rules of decency and propriety. Christians should dress plainly and at the same time not neglect neatness and cleanliness.

WHEN Christians chance to meet at a neighbor's house they are very apt to spend much time in vain conversation. This is by no means any credit to them, but in many instances is a positive injury to the cause.

SYSTEMS should do the most of their cooking on Saturday, so they can rest and attend services on Sunday. Much cooking on Sunday should be abolished; we believe it to be an injury to good health and Christian enjoyment.

We spent one day in council with the church at Lantz last week. A committee of five brethren met with the church, and did the work submitted to them so satisfactorily that it was unanimously accepted by the church.

PERSONS desiring extra copies of the R. at W. should send at the rate of three cents per copy to pay for them. We cannot afford to give papers away, just because there happens to be an arbitrary, etc., in them that certain parties desire to preserve.

We are pleased to learn that so many of our people, coming by the way of Chicago, intend to take the C. & G. R. to the Kansas City. That was the first road to grant us half rates, and ought to be well patronized for its liberality.

Bro. Amick spent a few days at his old home in Indiana last week. He will be at the A. M. prepared to confer with any one who has business connected with the R. at W.

Now is the time for agents to make renewed efforts to enlarge our circulation. Show this paper to your neighbors and tell them the price is only ninety cents to the end of the year.

Mr. Spurgeon has entered on the thirtieth year of his pastorate of the Metropolitan Tabernacle. At the close of 1882, he had completed the 28th volume of his sermons. For many years he has averaged sixty or more each year, the total being 1,697.

Do not think that because you go to meeting with untidy clothes and no looking so neat as you used to be, that you are not conforming to the world in dress. This is the worst kind of worldly conformity in dress; it is indecency.

We are twenty-five miles from Lantz, yet by the use of the telephone we can converse with the people there almost as conveniently as if we were face to face. It will soon be so, that a business man can sit in his office and converse with people in all the adjoining towns.

The editor doubtless has made many mistakes since the last A. M., but they were not intentional. He has done the best he knew how. Some of his mistakes have found their way into the paper, while the mistakes of others have been deposited in the waste-basket.

Do not conclude that your brother is not a Christian just because all men speak well of him. People sometimes appreciate goodness, especially in this country. We know some people that are loved by all who know them, and if they are not Christians, we would not know where to find any.

In the dark ages many of the priests could neither read nor write; ignorance was then the ruling power. It was during this dark period of ignorance that the Roman Catholic church was at its greatest strength. As education increased among the masses, the power of popery diminished.

OUR aged brother, Isaac Price, of Green Bay, Wis., says that in 1848 he and a few others spent ten weeks going to and from the A. M., which was held near Wooster, Ohio. They traveled by private conveyance. Now we can make the whole trip, four times that distance, inside of eight days.

A DISCIPLINE missionary to India has been supplied with a \$50 gun with which to shoot snakes and wild animals. This is a new way of equipping a missionary, but it is a very essential feature; in that country, where serpents and animals cause the death of many thousands of people each year.

Men who claim a special mission from heaven to reform the church, to which they belong, ought to be certain about the call. Satan, who is represented as an angel of light, sometimes does the calling. He sometimes calls men who are very self-righteous, and desire to have their own way about everything.

Bro. D. E. Price, our elder here, preached a very elaborate discourse in the College Chapel, Sunday before last, on the literal fulfillment of prophecy, showing that the prophets concerning the second coming of Christ his personal reign on earth, and the final destruction of Satan and his host must be literally fulfilled.

THE REPORT. A full report of the proceedings of the Annual Meeting will be published this year. It will appear in pamphlet form, as soon after the A. M. as possible. Price, 30cts per copy, or \$3.00 per dozen. Send in your orders immediately, accompanied by the cash. Address Miller & Amick, Mt. Morris, Ohio, Co., Ill.

Bro. E. A. Orr, who has been attending College here since last Fall, left for Plattburg, Mo., to aid in caring for some of his relatives who are now sick, with the small-pox. His sister died with the disease a few weeks ago. We regret to see him undertake so dangerous a task, but he calls to the duty as we were urged to our chains to life itself.

Some of the A. M. Delegates requested an opinion of the A. M. officers on a slip for their use during the meeting. We promised that if the queries would be sent to us. Up to this time but few have been received, hence is now doubtful if we print them. Then we learn that some of the Brethren are opposed to printing them in this way.

MYNTERS should not lament their lack of education. With a good common school education and studious habits in studying the Scriptures, they may acquire a power that will enable them to cope with some of the most gifted. Study the Bible well, learn to tell the story of the cross understandingly, and trust to God and your zeal for the rest.

A CORRECTION.—In No. 6 of the B. at W. we used the expression, "any impediment therewith in the way of higher education could be swept away like leaves by a mountain torrent." This seems to have given occasion to controversy. For which we are sorry, and beg his pardon. Should others have been offended, we beg their pardon also.

S. S. SHARP.

It seems hardly just to demand that an editor publish nothing whatever that is not a point of controversy among the Brethren. It would be far better to publish all that is of Christian interest. An occasional article, written in a Christian spirit, on some of these questions might cause the readers to search for more light.

The Waldenses, who were very particular in regard to the land, when sent out into missionary fields, did not insist upon their ministers having a high-school education, but were anxious that they should understand their mother tongue well enough to talk understandingly. This with a thorough knowledge of the Scriptures and Christian zeal enabled them to accomplish a good work, the influence of which is felt to this day.

MOTHERS, teach your daughters to work with them all the rudiments of house work, they will know how to care for themselves and all others when they have to. It is as well to send out into the world daughters who can do house work. The good old custom is too rapidly going out of date. A high education and no work in any instance, while it ought to be, work and learning combined.

We acknowledge the receipt of an invitation to attend the Celebration in commemoration of the 75th Anniversary of the settlement of Santa Fe, New Mexico, the oldest city in the Western Continent. The Celebration was July 2nd and closes August 3rd, 1887. We have no desire to see the Indian games, dances and things of that class, but we would like to spend a few days in this ancient city to view the works of art and nature.

One of Dean Ramsey's stories: An elder of the Kirk having found a little boy and his mother playing marbles on Sunday, put his report in this form—not a judicious one for a child: "Ray, do you know where children go who play marbles on the Sabbath day?" "Aye," said the boy, "they gang down to the hill by the water below the brig." "No," said the elder, "they go to tell and are rebuked." The little fellow, really shocked, called out to his sister, "Come, aye, Jennie, let's be a man swearing awfully." People who undertake to reprove children ought to speak their words very kindly.

The rapid development of the Northern Pacific under the Villard management is remarkable, even in this age of wonders. It is now reported that the line from Superior City, on the Lakes, to Portland, Oregon, will be completed by August 1st. The exhibition is stated to be the Wisconsin Central, has fallen under the Villard control, which will make a continuous line from Portland to Milwaukee and Chicago. A business arrangement is reported in the Grand Trunk and West Shore lines, which run from Chicago to New York, Boston, Portland, Maine, by which they will set a new record for the Northern Pacific and thus effect a harmonious arrangement from Portland to the Pacific to Portland on the Atlantic, and to New York. The combination will prove a formidable rival of the existing lines across the continent, but whether the public will profit by the rivalry will depend on how well they good their carriage.

The New York Observer mentions this incident:—"A noted philosopher of this city had a wife who had outgrown the Scriptures. A neighbor, desiring to see her, called upon her in the presence of her husband, said to her, 'Now I suppose you will not believe what I am saying?' Her husband broke in and said: 'Oh, yes, she will; she will believe anything that is not in the Bible.' There are many women and more men whose credulity is just on a par with that of the philosopher's wife."

A GENTLEMAN who has just returned from Dakota informs us that the Territory is completely overrun by emigrants. Thousands must suffer for the real necessities of life because they took nothing with them, and now have nothing on which to live. Some of the emigrants have refused to carry any more emigrants. He says no person should settle in that country who has not enough to live on at least one year, otherwise he must expect to suffer.

It is said to record a death occurring in the manner mentioned by Mrs. Edolsheim this week. We admire the pluck and energy of young women, who seek to take up and improve hard claims, but deplore the depravity of men that would seek to take the advantage of the "weaker sex." It is said to think that energetic and cultivated persons so frequently die in this manner. To Bro. and Sister Reese we desire to extend our sympathies, knowing that no one can feel the sting of this bereavement so keenly as a father and mother.

The doctrine of the Christian church must remain the same in all ages and in all countries, but the expediencies will change in various seasons demand. A change in expediency does not necessarily imply a change in the doctrine of the church, hence when you say the church has changed from what she was one hundred years ago, it will be well to state whether you mean in doctrine or the manner of carrying out the same. If the latter, then the church may have apostasized; if the former, it is simply expediency, and is no more than what has happened in all ages of the Christian church.

On the ascent of the Mount of Olives adjacent the Jewish cemetery is a plot of ground which has been preserved to the Jews from time immemorial as a place of burial for the Prophets Haggai, Zechariah and Malachi. Hebrews the world over have been distressed by the report that this sacred spot was about to be sold by the Turkish authorities to a Christian sect which intended to build a church upon it. At last accounts the completion of the sale had been deferred by Isaac Facha at the solicitation of the spiritual heads of the Jewish community. The Hebrew purchaser is said to be the Russian Arch-metropolit in Jerusalem, and the price agreed upon is £50.

It seems very unwise to demand that an editor must not publish in his paper anything that may chance to differ from the present practice of the church, though it be written by men who are in full sympathy with the church and her work. Had we followed this rule two years ago we would not to-day have the delegated system at our Annual Meeting, nor would we have many other good things that we use and enjoy. Light and truth are what the Christian wants, and when a good truth is in a kind way given us we may light on a subject, we ought to be willing to consider it. This we can do without permitting any more controversy in the future than what there has been in the past.

The little town of Lompoc, in California, entered a vigorous protest recently, against the desolation of the town traffic, and the present was in force, in that class of society who are made to suffer most keenly in the ruin of their houses. Two "level-headed" of the baser sort" opened out a saloon in that temperance town, and were met by a great mass-meeting, which came flocking together, and joined in singing, prayer, speeches, and exhortations. In these proceedings the women were particularly prominent, and proceeded most pathetically with the solemn leavers to "yield like good men and give up the business." As they treated the entreaties with contempt, a rope was run round the saloon, and the crusaders of both sexes pulled the building from its foundation—"swallows" and, said wild chieft, "there is to hinder."

MANY persons who preach to the children, imagine that the little minds must be kept interested by foolish stories and amusing incidents. This is certainly not correct. Children are not so easily amused, and are more than older persons, and will listen to it just as actively when told in a way that they can comprehend. The way to make anything interesting is to tell the facts understandingly. It would be well if there were more simplicity and less display about all of our preaching. We need to tell the story of the cross so the most unlearned may easily understand it.

HENRY Ward Beecher relates this anecdote of Mr. Horace Bushnell of the West: "I think I think of very few men who could do what Mr. Bushnell did on one occasion. He was at his restaurant's table, at a dinner given to a large party of guests. The table was laid with brandy, wine and whiskey, and General Harrison requested Mr. Bushnell to say a blessing. Mr. Bushnell said: 'No, general; I can't say God's blessing on that brandy and whiskey.' Instead of being irritated, General Harrison turned to the servants and told them to remove the brandy and whiskey, and then said: 'Now, Mr. Bushnell, will you say the blessing?'"

To some it may look a little worldly for so many of our Brethren to go to the A. M. with a view of looking at the country. But it so happens that most of our missionary work is done by emigration, and perhaps kindled, will be, by visiting the A. M. leaved to locate in the West, and help build up strong churches where there are no help for members. It is also good to get the benefits of reduced rates, besides we think it will do some of our Eastern Brethren good to go West once and get acquainted with the people and their ways. We do not say this to induce any one to travel who does not have the means to spare.

THERE are in Palestine four German and German-American colonies belonging to a community called the Temple Society. These colonies are situated at Haifa near Carmel, at Jaffa, and at Sharon near Jaffa, also in the suburbs of Jerusalem. They number about 1,000 souls. Their idea is that the spiritual kingdom of God is before Christ will come. They are trying to bring about a unity and Christian lives, right in the midst of the Moslems and Jews and other degrading types of religion. It is said that they have succeeded in commanding the respect and confidence of all parties who have dealings with them, and their lives are models for a better civilization.

We cannot spare the time to explain to a writer why his manuscript may be declined. We accept or decline articles solely on their merits. If mistakes are made, they are generally on the side of accepting. We are of the impression that the solution before the cause by refusing such articles as may seem to be deficient in merit. The publishing of articles is sometimes delayed on account of the many corrections required to prepare them for the press. Others have the words and lines so closely crowded together that we have to re-write them, and this we seldom have time to do. The printing of paper, now so costly for the press, is never a pleasant thing to printing office. Make your words plain, give them plenty of room, always use black ink, write on but one side of the paper, and your articles will be most likely to appear in print. We aim to do the best for you we can.

THERE are several ways of spicing the effect of a good sermon. One is to dwell upon it as being delivered by a father, to repeat the "dear old mother," when no further testimony is needed. When a minister preaches in a regular, plain, and good way by trying to present a true gospel. If you have a sermon to deliver, will fill your own conscience. The Scriptures teach that one should speak the real judge. It is not wisdom for a soldier to brag of his own valor, No. 2.

Soon after the above item appeared, we were told that it was not Gospel, for Paul, says "Let the prophets speak two, or three, and let the others judge." 1 Cor. 14: 29. We had intended to write an article on this subject, hence this delay. At present we take space only to remark that if one minister opens the meeting in another class, there is but one of them left to do the preaching. In our item we had reference to discourses delivered on regular preaching occasions. There are times when several discourses may be necessary, but such occasions are by no means common. Let all things be done to the edifying of the body

W. S. BAINSFORD, of St. George's Episcopal Church, New York, says: "Money is God's gift; but it should not be the simplest of the right to worship God in God's house. I have seen a poor man enter God's house for worship, and so far that he was out of place. I know a woman, formerly a wealthy member of a church, who lost her property, took cheaper and cheaper pews, until she could no longer afford to rent one, who applied to her pastor and was told by him with tears that she could no longer attend the services, because the pew was too few pews." "Is it any wonder, in view of such facts, that there are great godless masses in the cities?"

The liquor laws of Copenhagen, Denmark provide that no shavily-dressed girls should be permitted to serve behind the bar, to tempt by their blarneyisms the youth of the other sex. The landladies are not to furnish intoxicating drink to any person under the influence of any age of years. A drunken person is to be disallowed of liquor. A drunken person is to be conveyed to his dwelling in a cab, at the expense of the landlady at whose house he took his last glass. The Copenhagen law should be amended in the following particulars only, and then we will vote for it heartily: *First*, abolish the girls from the bar-rooms; *second*, abolish all the liquor; *third*, require the landlady to carry a pitcher of ice-water on hand, to supply every thirsty caller; *fourth*, insist that every one who wants to ride home in a cab shall pay for the privilege. Such a model hotel in Copenhagen, Denmark, we are sure would be well patronized by all sane and sober men.—*Independent*.

We have taken pains to keep our readers informed of the new and important discoveries in the history of the age of man, from the time of the Egyptian, who is considered by M. Navill, who is considered by excavations for the Palestine Exploration Fund. We have recorded that these excavations have settled that Rameses II. was the Pharaoh of the Oppression, and that they have fixed the site of Pithom in Succoth, the store city of Exodus or fortress, called in the time of the Ptolemies, Heropolis. We have mentioned the discovery there of what are evidently brick granaries of the age of Rameses. A new discovery of great importance is that of a tablet in Pithom, Succoth, mentioning Ebla, (beet in Eblaite) Pithomites as a place in the same Heropolitain name. As the Jews started from Succoth and went to Pithom, by the sea, we have it already clear, apparently, that Ebla's theory, that the sea was Lake Serbonis, is not held; and we seem to be near the discovery just where the crossing is said to have taken place, and which, says R. S. Poole, will revolutionize all recent theories as to the place.—*Independent*.

FINAL ARRANGEMENTS.

The Chicago, Burlington & Quincy R. R. have placed on sale at their principal offices, tickets to Bismarck Grove, in Illinois, these tickets will take you *via* Quincy, Hannibal & St. Joe R. R. In Iowa the tickets will carry you to Hopkiss, Ma., and the Kansas City, St. Joe & Council Bluffs roads. All requests for tickets up to this date made to me have been forwarded to the Gen'l Office, and will receive attention. If any others want tickets at their stations let them go to their local agent and ask him to telegraph to Mr. Lowell for authority to sell at the reduced rates. Instead of writing to me follow this last instruction as the time is now too short to write. If any fail to get tickets it will be because they fail to follow these instructions.

From Forrester, Maryland and Mr. Morris the fare will be \$14.75 for the round trip to Bismarck Grove and return. This is something lower than the fare published before. Tickets good for forty days.

The Rock Island road has made very liberal arrangements for the Brethren at Lankau. Although that point is not on their line, yet they have arranged to sell tickets at \$14.75 for the round trip to Bismarck Grove. Tickets good from May 10 to June 20, with privilege to stop off at any point between Rock Island and Kansas City either going or returning.

D. L. MILLER.



**Correspondence.**

—Then they that feared the Lord spoke often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—Malachi 3: 16.

**Announcement.**

SHOULD any one in Kansas or Nebraska have any difficulty when procuring a ticket, or if there are no tickets at the station, either write me at Lawrence, Kan., Box 1060 or telegraph me at Bismark Grove, Kan.

M. M. ESKELMAN.

Pittsburgh, Ft. Wayne & Chicago R. R.

This road furnishes the Brethren half fare from A. M. and return, with usual length of time, from all points on their line. They will land you in the Union Depot in Chicago, where you will take the Chicago, Burlington & Quincy R. R. from same depot, with the best accommodations, while all who go by way of Chicago over the eastern roads, will have to walk over a mile, or hire a "lun" from one depot to the other.

B. A. HASELLE.

From Lafayette Church, Ohio.—April 27.

**Dear Brethren:**—On the 24th of March, Bro. J. Guthrie and his wife, living in the wilds of Nevada for the thirteen years, arrived home to visit his relatives and old acquaintances. All were glad to see him once more, but leaving a young wife in Nevada, his stay with us was short. On Sunday morning, April 22, he made up his mind to unite with the church of God. Bro. Henry Baker, having come over the evening before, told the pleasure of leading him down into the river, to arise, we hope, and walk in newness of life. On the following morning he took his departure for the far West, accompanied by the best wishes of all. W. R. GUTRIE.

From Jackson County, Oregon.

The members of Rogue River church, Jackson Co., Oregon, met in council March 24. Business passed off in love and union, and among other things agreed to try and build a meeting-house in Ashland, to which have been appointed A. H. Mooney, John Van Horn and the writer, as a committee for the purpose of soliciting funds for building. We are not far in number and the pleasure of very limited circumstances. Now, if the kind brethren in the East feel like helping us in this matter, please send to either of the committee brethren and it will be thankfully received by us and they will be rewarded in the great day of reckoning when the righteous receive their rewards for their good deeds. C. E. NINSINGER.

Ashland, Oregon.

From Southern Ohio.

**Dear Brethren:**—THE District Meeting of Southern Ohio, held in this, the Lower Twin church, on Tuesday the 24th inst., passed off very pleasantly in every particular agreeable, it having rained most of the day, with a heavy snow-storm in the afternoon and this made it very unpleasant for those who came from a distance. Yet quite a number came into the neighborhood on that day. The attendance at the meeting was good, though not so large as on other occasions.

There were few papers before the meeting and they were disposed of with apparent good feeling. Only two papers sent to A. M.; one asking for the meeting in 1884, and the other asking advice, as to the proper manner of proceeding.

Bro. John Smith was chosen as member of Standing Committee. The subject of missions received more than ordinary attention, and all parties who are in need of preaching, within the District of Southern Ohio, are requested to address the Board of Missions for this District; through their secretary, Elder John Smith, Troutwood, Montgomery Co., Ohio.

When many of the brethren and sisters who could not attend the ordinary ones, had given a teaching appeal was made to the meeting in favor of the colored church at Frankfort, Ohio, by Bro. Wm. D. Mallow, our Moderator, Eld. Joseph Kaufman, pro-

posed that a donation be made by this meeting and also that the appeal be made to each of the individual churches in the district, to aid this long-neglected people in putting up a house in which to worship. The sum of \$25.00 was raised at the meeting, and given into the hands of Bro. Mallow. He also acknowledged the receipt of donations from other parties and in different States, who presented their gifts with thankfulness to God, that the work had at last started in behalf of the poor African.

All parties who wish to aid in this work of love, that is for the raising up of the fallen and for the good of all parties, will send their gifts by registered letter to Wm. D. Mallow, Austin, Rio Co., O.

LONDON WEST.

For the St. Louis Meeting-House.

Dear Brethren:

The following amounts have been received since last report:

John Wales, Walton, Kan.	410 00
Daniel Showler, Walton, Kan.	5 00
Henry Hensinger, Walton, Kan.	1 00
Jesse R. Braunbach, Union; from Salem church, Ohio.	10 65
John J. Berkley, Waterloo, Iowa.	50
Jacob Grisso, New Carlisle, Ohio.	1 00
Mary Schrott, Mountgile, Ill.	1 00
J. H. Caylor and family, Noblesville, Ind.	2 00

JOHN METZGER, Treasurer.

**These Popular Errors.**

1. When we go into a sectarian congregation, and the preacher calls for all that are Christians to rise to their feet,—is it right for us to rise?
  2. When he calls for all that want part in the first resurrection to rise to their feet,—is it right for us to rise?
  3. When he calls for all that want to go to heaven, to rise,—is it right for us to rise?
  4. When he calls for all that are willing to pray for sinners to arise, is it right to rise?—2. ROBERTS.
- If there is any good end to be gained by rising in answer to such a request, we know of no law to prevent any one from doing so. But as such maneuvers are generally put forth with a view to manufacture religious excitement, and cannot be approved as either profitable or desirable, we should say that as a rule, it is wise to disregard all such demands. *Isaac Errett in Standard.*

From Pittsburgh, Darke Co., O.—April 27

**Dear Brethren:**—ONE more District Meeting of the Southern District of Ohio is in the past.—The dear members convened in the Twin Creek church on the 21th. They organized and transacted the business of the meeting in love and union. There were no unpleasant feelings or other notable results; but few queries were presented, and disposed of in the favor of the Lord. For once, thank the Lord, the Southern District of Ohio has no queries for A. M. Eld. John Smith was chosen to represent the District in Annual Conference. JESSE STEVENS, Clerk.

**Rejected Stones.**

God does and says many things which are marvelous in our eyes. We have to exclaim: "Mighty Counselor, Lord of Lords and Lord of Powers!" By reading the 21st and 22d chapters of Matthew, we can see how wisdom is displayed in these chapters.—Christ answered the questions of the Scribes and Pharisees and doctors in such a manner that he shows himself vastly superior, intellectually, to those asking them. They were proud of silence, but they would hear none of his reproaches. They said, "Out of Galilee cometh no prophet." They despised Christ as a teacher, because they thought themselves better than he was. They virtually said, "we are the men, and wisdom is ours,"

and at the same time they were straining at a gnat and swallowing a camel, without seeming to know that it was so. Was not their wisdom a mere show,—a myth? Outwardly they appeared wise and holy; but inwardly they were not so. Oh, that men would learn to care more for judgment and mercy and uprightness. They even took things unrighteous, "devoiced widows' houses," and for a prelease made long prayers," but Christ could read their hearts. They deceived themselves, but there is One they could not deceive. His eye searched out the hidden things of their hearts, and he will give them before the great I AM, the mighty God of the universe. "Holy and righteous are his judgments, and his ways just finding out." Upon the vast and mighty ocean of his power let us cast our life's frail boat—knowingly, honestly, trustfully. MARY C. MILLER.

From Carson City, Mich.—April 28.

Dear Brethren:

The Brethren of the District of Michigan met with the Woodland Brethren in District Council, April 21. We had a very agreeable meeting; we felt as though the Spirit of the Lord was among us. Five churches were not all represented. Five queries were presented and agreeably disposed of. Two were sent to Annual Meeting. Eld. John Brillhart was appointed Moderator; E. Bosserman, Writing Clerk; R. Friggle, Reading Clerk; E. Bosserman, Writing Clerk was also chosen for Treasurer of the District of Michigan. Eld. John Brillhart was chosen to serve on the Standing Committee for 1883. It was decided by the meeting that we were sent to Annual Meeting of sending a member to the Standing Committee. It was further decided that the different churches of Michigan should pay according to their strength, in the following proportion:

New Haven	84 00
Stanfield	3 00
Woodland	5 00
Chippewale	5 00
Black River	5 00
Polkton	2 50
Berrien	4 00
Newton Grove	5 00
Christian	2 00

We take this method of tollifying to result as soon as convenient. As we do not know the address of all that were not at District Meeting, please send the money to E. Bosserman, Carson City, Montauk Co., Mich. ELEGANT BOSSERMAN.

**Dakota.**

My pen has been silent for some time, as I had little or no opportunity for writing. I came to BROWN COUNTY, of this Territory, about the first of April, and procured the services of Mr. Holland, a land agent in Frederick, to find us a good location. Mr. Holland is a trusty guide over the extensive prairies here. A stranger would soon get lost, where there are no other trees nor landmarks to be seen or used. If any land you come to Frederick and need the services of a locator, we would recommend Mr. Holland to them. We found a good location, one and a half miles west of Bro. Samuel Horning and about two miles north-west of Bro. Wm. Horning. We took a pre-emption of a quarter section of WILSON'S LOOKING LAND.

Last Summer one hundred heads of cats were raised to the acre of land, broken the previous Summer. Wheat, barley and vegetables grow here in abundance; so we are told; for we cannot say anything from our own experience. The land is level, but dry. There are, here and there, wet spots, called "sloughs," where hay grows in abundance. There is plenty of wood, being close by the land. We are six miles from a railroad but expect one near us soon.

FREDERICK is our nearest city. It is not much over a year old, yet numbers 500 inhabitants. There is much business done in it. People are coming in thick and fast from every quarter, and all the surveyed land is about taken up. But there is plenty of unsurveyed land, west of us, which will soon be in the market. Houses and shanties are going up as if by magic. I have conversed with people who have been here two years, and they think much of the country and things in general.

We have decided to settle here, instead of going to Manitoba, as at first contemplated. This will be a good point for missionary work, as so many people are coming in from the East, many of whom never saw the Brethren or heard them preach.

A young brother in the ministry,—Henry Lucas, has been here one year in Spirit Co. He thinks of settling near us, and if there will be three of us to engage in the work of preaching. We expect to hold meetings every two weeks in our own neighborhood at each other's homes, and we expect to be once a month in Frederick. We are offered the use of the school-room. Perhaps we may visit the Brethren and Aberdeen sometimes. If the Lord spares us our health, we will labor in the Minister's vineyard here. We have the nucleus of a body here already. There are about seven of us, and we expect more to come in.

But we have no advice to offer any one, about coming here. For our own part, we have come to live here. My family is still in Canada, but we will be in five days. We expect to experience some of the hardships of pioneer life, but we have strong confidence in the

**RECOGNITION OF THE COUNTRY.**

We believe it will be a rich agricultural country after a while. We would advise young men, especially, to try this country, unless they are well enough off at home,—then stay.

We take our new home, and as fast as we learn more regarding this country, we shall say it before the readers. JAMES EVANS.

**Usefulness.**

THERE is a class of persons in the world, about whom it is hard to say anything good. They are perfectly worthless; they are indeed an incumbrance to the world; their evil outweighs their good. They are a disgrace to society. It is sorrowful to think of a human being of less use in the world than an animal. It is still more sorrowful to see such persons a disturbance to the peace of others, yet not knowing that they are so, and yet claim to any other distinction. It is difficult to find in the created universe a type for them. Almost everything else is of some use. The earth can feed live plants. The rocks can be used for building. Trees, that are good for nothing else, will do to burn. But there are persons who serve no useful purpose, for which they are any the happier. It matters little whether they are rich or poor, whether they are equal to the dogs of Damascus, too lazy to bark or get out of the way of the hoofs of the traveler's horse. The mind that has never been kindled to the aspiration of being useful, is of no use to society. Nothing can amuse it, because it is too selfish; you cannot enter the hearts by the story of anything of a noble character. It is not admiration, but not admiration. You might as well try to stop the winds as to try to induce such persons to be useful. Every one that reflects must certainly know that usefulness is honor, and usefulness, disgrace.

To prove that a man or woman ought to be useful, is like proving that they ought to be useful, who labor while we are sleeping. They are useful. They are embowed with power from above, that renders them capable of being useful.

We are placed in a world where everything is of necessity or use. The soil is turned up by the plow, that it may render useful service. This is no barren rock or sandy beach, where the wind blows, and they are created by overgrown by forests and weeds, it is not beyond recovery. Its forests can be cleared, its swamps drained, and in every direction we look, there is plenty of work to be done, useful service to be rendered. Whole countries send forth the Macedonian cry. The streets and alleys of our cities, the highways and hedges, who labor while we are sleeping. Every, there is a large field for useful energy. Here is room for industry, and we may win victories and reap a bountiful harvest.

Dear brethren and sisters, let us always remember that mere selfish enterprise in any shape is contemptible, by the side of the

humblest career of usefulness. There is no seed like the seed of a holy, pure thought, dropped into a weary soul, and springing up there into a tree of life, clustering with the bloom of peace. Wherever the soul is cleansed, the fountains of human misery will be dried up.

It is a good thing to erect orphanages for poor children, and the time will come when wealth seems poor, by the side of afeared, because of the power of fashionable life, becomes merely an empty show, by the side of humble benevolence. What a lesson is read to us, when we read such books as Baxter's Saints' Rest, and Newb's Theology. The memory of such persons who strove to serve God in making the world better, comes over us like a breath from the open heavens, and when their lives with meekness and speak gentle words to those we come in contact with, visit desolate dwellings, clothe and feed the widows and orphans; or, still more, holding up the living picture of humble piety to our hearts to work on.

When our work on earth is ended, and we are ushered into that upper and better scene, we will be more comfortable if it be to think that we have had a useful life, while in this sinful world.

LOTTIE KETRING.

A Sad Occurrence.

The prophet says, "the righteous is taken away from the evil to come," (Isa. 57:1) and out of this we may gather some consolation, when the young man leave all that seems dear to them on earth.

Gertrude Reese, daughter of Bro. A. W. Reese, of Warransburg, Mo., accompanied by Mr. Osceola, went to Highmore, Dakota, this week, to see the remains of one and one-half acres, which they had filed on last Fall. During their absence, in the winter, other parties had filed on their claims, and a dispute arose as to who owned the claims, and pending a contest in the land office, the two attempted to put up a small building on each claim. Miss Reese succeeded in getting it done up, but parties interfered with Mrs. Osceola's intention and handed her lumber back to town. She abandoned her claim, but resolved to aid Miss Reese in holding hers. Threats were made, no doubt with the hope of frightening the women of their claims, but Mrs. Osceola determined not to give way, but to hold the ground.

Notice was published in the Highmore Mirror that a public meeting would be held on Miss Reese's claim, one night, to take measures to give her, some of the neighbors regarding the women as claim-jumpers, since others had been there, but not filed on their claims previous to Miss Reese and Mrs. Osceola. The opinion of some is, that the notice was a hoax, simply intended to frighten the women.

The women, however, felt differently, and provided themselves a revolver. Mrs. Osceola left Miss Reese and went to town, a mile distant, and in her absence, Miss Reese took up the revolver, prepared to learn how to use it. A boy, passing by, was invited in, to show her how to fire it. He discharged it once, and then Miss Reese fired it, and it had its effect on her. About forty-five minutes afterwards, two young men, passing behind grass within, and upon entering, found Miss R., lying on the floor unconscious, with a bullet in her temple. She died shortly after.

This is the evidence of the boy and the two men, and the supposition is that in taking it up, and entering it, Miss Reese was actually discharged with the effect stated. But the narrative of the two men who say they found her, and the agitation over the land, have the appearance of foul play.

The blow fell with terrible effect upon our dear brother and family; for Miss Reese was respected wherever known, as a lady of intelligence and refinement, possessing rare social qualities. By ill who could her, she will be most missed at this, and all the prospects for the future. But, alas! the

flower of the grass she has been cut down among strangers, and at the time, alone.

Bro. Frick has the heart-felt sympathy of all who know them.

On Sunday, Apr. 29th, Bro. Andrew Hutchison, assisted by the writer, addressed a large audience upon the theme, Eccl. 12: 1.

Miss Reese was born in Saline Co., Mo., Jan. 25, 1862, and departed this life at Highmore, Dakota Territory, April 15, 1892.

Bro. Frick has the heart-felt sympathy of all who know them.

From Rossville, Clinton Co., Ind.—May 2.

Dear Brethren:

YESTERDAY was our quarterly church-meeting. Brethren and sisters from adjoining churches were present. Before church-meeting, Eld. Geo. W. Cripe preached a funeral for Bro. John E. and sister Lydia C. Metzger's little boy. Bro. George has a power on such occasions. He touched all our hearts in speaking of death and its blessings, followed by death and its consequences. May his words be long remembered. The dear sister thought she could not see Arthur hid from sight, which touched my hearts who sympathized with her. May God bless the parents. They now have a family of two in heaven, and a family of two on earth.

At our next business church council, and all passed off pleasantly. J. D. Neher was elected as delegate to A. M. In closing, we would admonish all to live right, for yesterday we saw that God calls whom he will, to cross the river of death. MICHAEL FELOY.

Special Train to A. M.

Dear Brethren:— The Lake Erie & Western R. R. will run a special train from Sandusky, Ohio, to Bismark Grove, Kan., in connection with special train on narrow gauge from Dayton, O., connecting at Frankfort, Ind., on the 13th of May, reaching Bismark Grove at 2 P. M., on the 14th. Especial arrangements have been made with eating-houses along the line, to get reduced rates for our people. Everything has been done to make this the most pleasant route for our people. One of the best agents of the above road will go right along with us and see that the very best of accommodations are given us.

Now, dear brethren, we have been in this territory to assist in working up connections. The R. R. has been to us, to considerable expense in fitting us out with special trains, etc., and we hope many will avail themselves of this favorable opportunity. Remember, the fare is as low as by any other line, and there is no change of cars between Sandusky, Ohio, to Bismark Grove, and only one change from Dayton, Ohio, to Frankfort, Ind., and a supper at Lafayette at 5 P. M. GEO. W. CRIFE.

To the Committee of Arrangements.

It occurs to me that there should be the same arrangements made for the delegates who attend Annual Meeting, that is made for the Standing Committee in regard to coming. This is a place especially set apart as the dining hall for those as well as for the Standing Committee. It is their duty to vote, when necessary, upon queries, and unless they can be present at all times when business is in their mind, they cannot intelligently express their views when called upon to do so. They must be there during the opening of every session, and will see reason until the close of it. The churches which they represent will expect them to labor, in their capacity, for the benefit of the general Brotherhood, and if they must take their chances with the prominent crowd to get their needs, many of them will be crowded back, and the consequence will be that business which should be done will all done except, and should be called upon every query that was presented, and investigated almost entirely in their absence, they could not vote at all; hence these suggestions.

New Paris, Ind. J. H. WAINWATER.

arrangements are making as ample arrangements for the Delegates, and others, as circumstances will permit. The most of the Brethren in the West have small houses, but large hearts and willing hands. Their country is new, their wealth is not anything like that possessed by the members in the East; most of them never saw an Annual Meeting, and yet you may rest assured that the accommodations will be good enough for any one who wants to do what is right. In all probability the accommodations will be the best ever had at an A. M. By the way, these Western people are enterprising and full of energy. They are not so polished as some in the East, but their generosity and energy, are traits to be admired and encouraged.—Eo.

Please Remember.

That from May 10th to 15th some one will be at the Highmore Bismark Grove upon the arrival of every passenger train directed to where you can find food, lodging and baggage room.

That you should not go into the field north of the restaurants, where the buffalo are, as some of them are ever ready to wage war. Stay out of that field, as the Grove proper is large enough for all who come.

That those coming on the ground with teams, should not drive upon the grass, but remain in the roads, and if they desire to use their teams or unhitch, they should follow route to wagon yard.

That no horses should be tied to trees or telegraph poles.

That ample arrangements will be made to lodge and feed all who come, hence no need to go two miles to hotels.

That Bismark Grove is two miles from the business part of town, instead of one, and that the best place is to stay among the Brethren.

That it will be a great help to those coming to Kansas City if some one, where there are two or more together, will let me know by telegraph at Bismark Grove, Kan., how many and when they started, so I can then arrange to meet them without delay at Kansas City. This is for your accommodation. M. M. ESHELMAN.

An Announcement.

THERE will be a Love-feast in the Slide Creek church, sixteen miles north-west of Wellington, Sumner Co., Kan., on the 29th of May. All are invited. Brethren from the East to A. M., should extend their trip to Sumner County, and see our beautiful country. JOHN WISE.

From Brooklyn, Iowa.—May 3.

We shall have our next meeting-house Sunday by the first of June, and on Sunday, June 1st, shall have our first meeting. We hope to have all the brethren and sisters that can, to meet with us at that time, especially ministering brethren. We shall have a good house when completed, 36x50, well finished. All appearing to be in peace and union with us. Our meeting-house is situated one mile east of Brooklyn. J. S. SCHAEFER.

From Tiffin, Ohio.—May 2.

Dear Brethren:— We rejoice when we get good news from the different local churches in our Brotherhood. The emotion of joy is much stronger when we have something good to say of our home church. The Green Spring congregation met its council April 28. A more pleasant and a more successful meeting. The church has been so richly blessed as not to be disturbed by the different elements, which make so many unhappy homes. The church decided to send Bro. S. M. Stone as her delegate to A. M.

The following Sabbath, services were well attended, and in the afternoon many returned to organize a Sunday-school. The prospects are that we will have an interesting school at our next meeting. We are very anxious to have the time when they could meet each other in school each Sabbath, and sing, read, talk and pray together. If some of our dear brethren and sisters would be as eager to bright the little ones as they are anxious to be taught, we would not have so many people in the coming generation who are an indifferent about religious

maters. Children will learn good things as easily as evil, if they are only kept as constantly within their reach as the evil is. J. E. YOUNG.

From Union City Church, Ind.

Met in quarterly council April 21. Members in love and harmoniously working together. Eld. Thomas B. Wenrick was chosen delegate to A. M.; Bro. Joseph Longmacker advanced to the second degree of the ministry. Elected Bro. Henry Cook to the ministry, and brother James Chakot and Henry Minick to the deacon's office. Communion meeting Oct. 11. Eighteen admitted by baptism since Feb. 20. Bro. Joseph Hall, ex. of Henry Co., Ind., has been laboring considerably with us. He is a faithful, energetic worker. All are loyal and full of faith. Ministers traveling through our part of the country are solicited to stop and preach for us. One of our meetings was on one and a half mile north of Union City, Randolph Co., Ind. There are members in the town who can entertain and direct traveling members who may stop off. W. K. SIMMONS.

A Hint to the Wise

It is said to be sufficient. Right here wish to give our brethren and sisters a hint in regard to entering railroad coaches, as the time will soon be here that a great many will try to do this very simple thing, and we shall try to make it so plain that we hope none will fail to comprehend it. Never allow yourself to be crowded or be crowded into railroad cars, for the following good reasons:

1. It is bad manners and indicates bad breeding.

2. It is dangerous, and is often the cause of accidents, broken limbs and death.

3. It gives pickpockets an excellent opportunity of relieving you of your pocket-books and other valuables.

Ladies should be allowed to get in first. After they are in, the aged men should have the preference, and the younger persons get in last. We have been ashamed and grieved at the disrespectful manner in which some of our people have tumbled and stumbled into the cars on Annual Meeting occasions, and we do hope that hereafter we shall see less of it. Trains always hold ill, the passengers get in, and those who crowd in first to get the empty seats are unworthy of them. Read this now and try to think of it when you are about entering a railroad car.—Evelina.

The Winebremer Reference and Pronouncing Testament is perhaps the most convenient Testament published for the use of our ministers. All difficult words are properly explained, and the margins are well provided with the unobscured. Many of the terms are also defined, and the references well arranged. The print is large and plain; the look well bound in leather, and will be sent postage for \$1.00.

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That a Non-Controversy in the world is, especially with and conversation is essential to true fellowship. It is maintain that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 14: 40. It also advocates the scriptural duty of assisting the sick with all in the name of the Lord. It is a magazine that is a sign of the Christian and His Apostles, here organized upon, so, and thus, and the entire brethren and deacons of modern Christianity, will be most interested. All are invited to be "able to give an account of all that you have heard, so that you may be able to justify" (1 Pet. 3: 15). Price, \$1.50 per annum. Sample copy and specimen sent free. MILLER & SMICK, Mt. Morris, Ohio, Co., Ill.



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ALSO (For Annual)

Set for the Defense of the Gospel.—Philippians 1: 17.

(Single Copies 5 Cents.)

VOL. VIII.

MT. MORRIS, ILL., MAY 22, 1883.

NO. 20.

## GOODS WISDOM AND POWER.

SELECTED BY SAMUEL A. MOYER.

There's not a God that paints the rose,  
Or dyes the lily leaf  
Or craves the blossom's flower that blows,  
But God has planted them there.  
There's not a gem or jewel in the world,  
Or tree of fragrant shade,  
Or tree of healing grace,  
Which Heaven's will did not appoint,  
And Heaven's wisdom wove.  
There's not a star whose twinkling light  
Shines on the distant earth,  
And glows the silent globe of night,  
But Heaven gave it birth.  
There's not a place in earth's vast round,  
In Ocean's deep, or air,  
Where skill and wisdom are not found;  
For God is everywhere.  
Around, below, above,  
In every hour,  
There God displays his boundless love,  
And power with wondrous deeds.

## MANDATORY AND OBLIGATORY.

BY L. MUELLER.

In the investigation of these two terms we discover that they are not identical, but of a quite different root and signification. To avoid all misunderstanding and get a correct idea of them, we have to search into their origin, derivation and mutual relations. While ascertaining these words, we adopt their original or first meanings, and not their secondary ones as our criterion; that is the true standard of judging. *Mandatory* is of Latin origin, and derived from *mandare*, to give, or rather, *mandatum*, contracted *mando*, give to the hand, i. e., to hand either orally or by writing the execution, not for instruction. The noun *mandatum*, Latin *mandatum*, signifies fidelity, that which is given to the hand, a charge or order, as an oral commission, a message and command. A mandate is the effect of the principle "ought *under right*." Consequently it signifies an *under right*, i. e. dictatorial command, which is the same force as a edict found in the dictionaries in connection with the rulers of this world, as emperors, despots, princes and popes, and given to inferiors, subjects and slaves, also used by generals for their soldiers. Webster's first definition of the word *mandatory*, containing a command, is very indefinite, and the other one prescriptive, i. e. containing a precept, denoting instruction or teaching, is of a different root and idea.

On the other hand, when examining the word *obligatory*, we discover that it is a compound one, also of Latin origin and derived from *ob* signifying *towards* or *to*, *for*, when anything is turned towards an object, and *ligare* an *obligation* when denoting a motive, reason or the aim of an agent, and *ligare*, *bind*, therefore *obligare* means, really, *to bind towards* and for anything; also a double idea in its application, as God's favor to his firm friends, as God and on account of His favor to us, i. e. to make liable and to put or by under *obligation*. This word means that which binds and obligates, or the act of binding, as the binding power of a promise, vow, duty, contract or covenant—in short, an obligation implies a duty imposed by human and divine law, to its reciprocal performance that is binding one toward another. A moral obligation being one of a frequent, implies a law, and a law does a law give, therefore the will of God is the true foundation of all obligation, and mankind as one grand Brotherhood should feel disposed to confer favors from a sense of duty, and the influence of law for the realization of equal rights and the promotion of each other's best interests.

As mandatory law deprive man of the free agency and make him a subject or a slave, and not a free citizen, for this reason divine laws cannot be made mandatory, but obligatory, because these leave man a free agent, as God has created him; and when we violate them, we are responsible for the consequences. Therefore the laws of all monarchs, generals, and popes are mandatory in effect, denoting a forcible submission to them, whether right or wrong, and not prescriptive, that is instructive, but the divine ones as well as the precepts or teachings of the Gospel are obligatory. That is, we should not, we must obey them, as the ten commandments are precepts, precepts, not *mandatum* mandates. Mandatory laws produce lawlessness, schism, inequities and rebellion; as the slave code engendered the civil war, and if we read carefully and study history, all evils arose and will arise from them. They are against the spirit of the Gospel which makes man free and not a slave, and consequently are unscriptural, while the obligatory ones are binding man in law and conscience, therefore imposing on him a legal and moral duty, requiring its fulfillment.

These explanations and short remarks are given in good faith, and with fraternal love for consideration, and the interpretation of these two terms in harmony with their original meaning, as the true one cannot be an object of retraction, except in the way in which Galileo was forced by the rescript or mandate of the pope to retract, but truth did prevail at the end. This interpretation being given from a sense of duty, the practicing of charity is expected by the reader.

[This article was intended for last issue, but did not reach as till that number was in type.—Ed.]

## LIFE IN DEATH.

It is hard to understand some parts of the Bible without perceiving that there is a part in man that lives even after the body is dead. Concerning this part the editor of the *Standard* presents some excellent proofs in an article in reply to Mr. Call, who holds the opposite doctrine. We clip the following:

Proposition.—There is that in man which lives and is conscious when the body is in the grave. The truth of this proposition does not depend on the meaning of the words *soul* and *spirit*, but upon the direct testimony of Scripture, teaching that intelligent something which these words sometimes represent.

Jesus said  
Be not afraid of them who kill the body but are not able to kill the soul; but rather fear him who can destroy both soul and body in hell. (Matt. 10: 28.)  
There is, then, something in us that is not killed by what we call death. If there is no "life in death," then man ever "dies to life in the soul," for they do put each other to death. The words of Jesus are infinitely more true, worthy than the unimpaired sayings of any man's head.

The Apostle John said:  
And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the Word of God, and for the testimony which they bear; and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should be fulfilled. (Rev. 6: 9-11.)

that had been slain." The resurrection is still future, for their fellow-servants are still on the earth, in the body, waiting their persecutor's will; while the souls, out of the body, are waiting such a vindication and avenging as the time of the first resurrection will bring. These souls not only speak but they are addressed, and robes are given them. Events, great and tragic events, hurry one upon another; the time of the end has come, and John sees the vindication of the martyrs of our God. He says:

And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that had been beheaded for the testimony of Jesus and for the Word of God; and such as worshipped him the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years. . . . This is the first resurrection.

The time of the avenging had come, and the persons described had lived again from the grave; immortal bodies had now been given to them, and thrones; their enemies were cast down, and thus they avenged and honored beyond the fine of the conscious writing of their souls, which their persecutors had failed to kill. All this is in accord with the Savior's reply to the dying penitent: "Verily, I say unto thee, to-day shalt thou be with me in paradise." If there were no other Scriptures bearing upon our proposition, that there is that in man which lives and is conscious when the body is in the grave, these would be sufficient to establish it.

It is worthy of special mention here, that when inspired men specify that which is moral in us, they mention the *body* or *flesh*. As:

Let not sin reign in your mortal body (Rom. 6: 12).  
I shall also quicken your mortal body (Rom. 8: 11).  
This mortal must put on immortality (1 Cor. 15: 53).  
Might be manifested in our mortal flesh (2 Cor. 4: 11).  
The body being *mortal*, men can kill it. The body being *mortal*, it needs to be *resurrected* to meet the demands of the soul, which men are not able to kill. Hence the promise of *immortality* (*altruism*) pertains to the body, not to the soul. As:  
This mortal must put on immortality (1 Cor. 15: 53).

In the light of the Scriptures already quoted, the following may be accepted in their true and unadorned import, without resorting to unauthoritative translations or far-fetched and ingenious interpretations.

Verily I say unto thee, to-day shalt thou be with me in paradise (Luke 23: 43).  
A spirit is not flesh and bones, as ye behold me having (Luke 24: 39).  
And they that are faithful, calling upon the Lord's name, loved Jesus, revive my spirit (Acts 7: 59).  
As always, so now unto Christ shall be assigned in my body, whether by life or by death. For me to live is Christ and to die is gain. But if to live in the flesh, it shall cost me my life, then what I shall choose, I know not. But I am in a strait betwixt the two, having the desire to depart and to be with Christ; for it is very far better for me to abide in Christ, which is more profitable for your sake (Phil. 1: 20-24).

In the face of such testimonies as these, what becomes of the philosophizing of Mr. Call about the unconsciousness of the spirit in sleep, and the forcelessness of steam in this life, and suppose it may do the same, because, for sufficient reasons in the unseen, how will that interfere with the truth that men are not able to kill the soul, and that the souls of those who had been beheaded, were seen anxiously waiting for the vindication which the coming again of the Savior will bring? Here is the place, it would seem,

to say, "Let God be true." It is likely that another article from Mr. Call and a reply will clear this discussion.

## ANSWERS TO QUESTIONS.

In Vol. 8, No. 17, B. at W., "M. M." asks, "Since public worship is three-fold,—singing, praying, and preaching,—will some brother please explain Matt. 6: 7, which reads, 'but when ye pray, use not vain repetitions,' etc., and is singing choruses in harmony with the Scriptures?"

Our Savior, in the above, condemns *vain* repetitions only; if our petitions are not vain they may be repeated. The same may be applied to choruses; if they are *vain*, once repeating them is too often. Again, the quartet asks why Brethren do not heed the command of the Savior, when he said unto his disciples, he sent them by two and two, and told them to take nothing but a staff.

That commission was given to the disciples early in the morning of the Gospel, and was especially for the lost sheep of the house of Israel. Our commission was given after the resurrection of Christ, and is to all the world, and contains nothing about two and two, nor a staff. Again, 1 Cor. 14: 27 "If any man speak in an unknown tongue, let it be by two, or at the most by three (sentences), and that by course; and let one interpret."

T. D. LAMB.

Hudson, Ill.

## RUNNING A CHURCH.

SOME men have an innate propensity for using things; they like to have the direction, the management, the control. Their great inquiry is not, "Lord, what wilt thou have me to do?" but "What shall this man do?" Occasionally we find a man who develops this propensity in a very large measure. He runs the choir, he runs the society, he runs the Sunday-school, he runs the minister, he runs the deacons, he runs the church. Such men are usually more noted for self-confidence than humility, and seem to have a higher estimate of their own abilities than others around them are likely to form. They are frequently ambitious, aspiring, unyielding, and are disposed to carry their points at whatever hazard.

A church of Jesus Christ is none the better for the running of such men. Sometimes it is run off the track; sometimes it is run into the ditch. It is much better for men to let the Lord run his own church, while they humbly seek to follow the leadings of the Holy Spirit. Some of those would have all they could do to manage their own affairs and those of their own families, and if they had further time, it might be well occupied in secret prayer and meditation on the Word of God. Human ambition and the love of the praise of men very poorly qualify any man to direct and control the affairs of a church; and when the Holy Ghost makes men ever-ready to feed the flock of God, he selects men of a different stamp, more full of the divine Spirit, and better fitted for the work than ambitious worldlings are ever hope to be truly they are humbled, heart-broken, and finally converted to God.—*Star Herald*.

WOMAN looks abroad over the world, and sees that wherever the Bible with its teachings have gone, she has risen from dependence and slavery to be the help-mate and equal of man. To impart this knowledge speedily and effectively demands woman's personal work, for woman can alone effectively reach woman in heathendom. To convert a heathen mother is to save her children too.

Nipponee, Ind.

CHRISTIAN VIOLENCE.

By C. H. BALDRIDGE.

To a Young Brother in the Ministry:— I MIGHT fill this sheet with suggestions for your personal benefit, but think it best to give you a few broken reflections that may be helpful to you in your high calling as a minister of the cross.

Texts are easy to find, but not always subjects. To take a single word, or clause, as the basis of a sermon, often betrays more ingenuity and intellectual legdeman than sound evangelical preaching. It requires a man of rare abilities to manufacture a really good, edifying, consistent sermon out of an isolated fragment of Scripture. I have listened to a great number of such writers, with discourses of this character, which made the purist wince with abhorration, while the more Christ-minded, Spirit-guided saints listened not only with sadness but aversion. It requires a genius like Dr. Bushnell to evolve a sublime, metaphysical as well as practical sermon on "Unconscious Influences" from the words, "Thy feet are slow that utter discipline;" John 20: 8. Ministers of ordinary powers, and meager intellectual equipment will do best in lines of thought that lie on the surface of the narrative of Scripture, and those naturally suggested by the metaphors of inspiration. This is a safe, easy, and natural course for the development of truth and the enforcement of duty. The art of setting the "city of preserving religion" instruction in an orderly manner. Theory and doctrine have their value, but are designed as vehicles and not as the substance of saving knowledge. Too much doctrinal preaching leads to dead literalism, and surfeits the head while it starves the heart. Our people more readily grasp the forms of revelation than the truth. They are easily fastened "in form of godliness, while they deny the power thereof," without our suspecting that we are in any kind of error. There are thousands whose religion is a huge pile of chaff and husks with a withered kernel and sickly germ. They barely live, yet make a great show of life, a drop of Christ's blood in a river of their own.

There is no subject of pity and contempt of yourself by attempting to be original and profound and startling. Affect not to be a creator before the fecundity Divine has been developed. The sunshine and air and rain and snow and bread and many other of the commonest things are texts easy of evolution. The Word of God is replete with allusions to the work of the carpenter, the smith, the tanner, the cooper, the weaver, the builder, the gatherer, material for his pastoral hands.

Take for our present lesson Matt. II: 12. Here we have a desperate struggle. There is mighty power to be vanquished, and a glorious, everlasting Kingdom to be won. This Kingdom is gained only by the utmost straining of the combatant, and the violent only by the key, and that only by force, or the concentration and sacrificing of all their energies. Not for this person, or that, is this the condition into the Kingdom, but for every soul that would be saved.

All life is warfare. "The di-daily" is not a figure of speech. The vital principle must keep up a perpetual warfare against the encroachments of the flesh, and against sin and death. Intellectually we are doing, unceasingly labor against ignorance and error. There is everlasting collision and destruction going on throughout all the departments of nature. The higher life is an unintermittent, hand-to-hand fight with the world, the flesh, and the devil. The Christian's life is a cross-purposed host, marching and battling under the Captain of salvation, against the feeblish legions of hell. The gates of the devil's headquarters must be stormed. We may never ground our arms while in the flesh. We need the whole armor of God, and the constant and most skillful use of the sword of the Spirit, the Word of God. We need "endure hardness as good soldiers of Jesus Christ." Desertors will be shot through with the fiery darts of the Second Death. We need neither succumb in the hottest conflict, nor abandon our post in the forest onslaught of the legions of battalions of hell. Our General is Omnipotent. We can do all things through His presence and

inspiration. One word, one look, one beck from Him will make us "more than conquerors." No one harkening to the word of God, can be spiritually vanquished by the archers of Apollyon. He is our shield and buckler, helmet and breastplate, our Alpha and Omega. No faithful fighter ever fell dead in the ranks of Emmanuel. The Holy One, the Eternal One, the Infinite, is our life, our strength, our coat of mail, our victory, and our eternal coronation. Jesus first, Jesus last, Jesus all, Jesus every-when, every-where. "Looking unto Jesus." Forgetting Him for one moment, the missile of hell strikes us. "My soul, do not thy grief, ten thousand fees bring!" Satan never sleeps, never tires, nor must the soldier of the cross. "Be not weary in well-doing, for in the season we shall reap, if we faint not." We lay down our weapons, and retire, only when we lay down this house of our earthly tabernacle. When the devil is chained, and the world overcome, self remains to tax all our powers and try our utmost skill in aggression and defense. "For the joy set before us we endure the cross, despising the shame." Faith sees a shining goal, the mark and the prize of the high calling of God in Christ Jesus.

We are not only to maintain our ground, but to assault and disarm and trample our foes. Luke II: 22. Rom. 16: 20. No one will stand firm and parry the blows of our hellish foes, but we push our conquest to the very mouth of hell. We must besiege the devil and his angels in their fiery strongholds. The inner Canaan is large, and "there remaineth yet very much land to be possessed." Job 1: 13. "The possession of the soul and self-mastery of his whole being? Who has absolute control of his imagination? Who has brought into captivity every thought to the obedience of Christ? Who has 'cleansed himself from all filthiness of the flesh and spirit, and perfected holiness in the fear of God?' 2 Cor. 7: 1. There is yet many a promised, blood-purchased blessing to be received by the obedient and self-mastery of his whole being? Who has absolute control of his imagination? Who has brought into captivity every thought to the obedience of Christ? Who has 'cleansed himself from all filthiness of the flesh and spirit, and perfected holiness in the fear of God?' 2 Cor. 7: 1. There is yet many a promised, blood-purchased blessing to be received by the obedient and self-mastery of his whole being?

And we will gain the day if true to our Leader and ourselves. "Strong in the Lord and in the power of his might." "Who is he that will harm you, if ye be followers of that which is good?" 1 Pet. 3: 13. "If God be for us, who can be against us?" Rom. 8: 31-34. The sword of the Spirit is quick and powerful, and is able to quench all fiery darts of the evil one. "The great Armageddon of Christ and eternal life."

Where are Christ's champions? Where the champions of God? The conquerors of Satan? The victors whose hearts and lives are ringing with the psalm of Rom. 8: 25-29? Instead of mighty battles gained we have shameful defeats and disasters. Thousands of our faithful have fallen from their thrones and fallen from their thrones. How many are taken captive by him at his will with the bit of pipe and quid and cigar, and smared with the glare of fashion. Only yesterday I heard a free-thinking member say that she would rather go to hell than promise to submit to human mandatory, however expedient. I do not believe in kissing the

Pope's toe, but I would do it rather than be damned. Resist unto blood, striving against sin. "His price is eternal life, and the fellowship of God and his angels and all the redeemed."

TEMPERANCE.

By JAS. H. LARRISIN.

How often we are made to think of the young men of our country on account of their vicious liquors! Need we tell you how fatal intemperance is to the body, to the mind, to reputation, to all professional respectability and success? Need we attempt to set before you the melancholy picture, so often presented to the public view, of talents degraded, of heads undermined and ruined, of property squandered, of families impoverished by dissipation, of a life of misery and woe, of a self-destroyer. Who that has seen so many of the deplorable triumphs of strong drink over all the best interests of man for time and eternity, can hold his peace or forbear to proclaim to every young man, free from this accursed to human happiness. Let nothing tempt you to touch or taste the fatal cup. There is death in it. Your only safety is in total abstinence from the stimulants of strong drink in every form. If you allow yourself to taste it at all, there is too much reason to fear that it will become your master, and prove your ruin. There is no sin which more directly tends to secure its own continuance and increase, or which more infallibly produces the wreck of all human prosperity. What, though the debauched youth intends only to indulge to a small extent, and to avoid habitual excess? What, though he avails the character of the drunkard, and is firmly determined to stop long before he reaches the drunkard's dishonor? Does he not know that there is not the least reason to rely upon his own resolutions, however sincere at the time; and that he who partys with the tempter is probably lost.

True religion is the only solid basis and pledge of good morals; we do not say that there are no examples of unblemished morals among those who are not truly religious, no do we mean to assert that all who claim to be religious are correct in their morals; but our meaning is, that the possession of true religion is the only sure pledge, the only official guarantee of sober deportment, of pure and exemplary morals, especially amidst the order and temptations of youth.

By religion here, we do not mean merely a profession of religion; for that will be of no effectual safeguard to any one. We have seen professors of more than ordinary zeal, distinguished as such by the name by which they are called. We mean, however, the official guarantee of sober deportment, of pure and exemplary morals, especially amidst the order and temptations of youth. True religion is the only comforter under the sorrows and trials of life; it is the only preparation and security for future and eternal blessedness.

Larkins' Pheasant, &c.

THE HEAVENLY WAY.

By MAGGIE MOORE.

"STAY TOGETHER in the street gate, for wide is the gate, and narrow is the way that leadeth unto life, and how few there be that find it."

How true are the words, "Broad is the way that leadeth to destruction, and how many are they that go therein." Do you know of any traveling that broad road to ruin, and that through life, some on that downward road? How few are there in the narrow way of life! Dear brethren and sisters, are we wide-awake enough in the Master's cause? Or are we living too carelessly? Are we trying to follow in the footsteps of Christ? Do we try to cherish the things that are on the road to ruin? Do we want them, or do we danger they are not? Or do we let them go on, without one word from us? If so, God will hold us responsible for not being our duty. Are we earnest, or only acting the part of a hypocrite? We shall gain nothing by so doing. We cannot deceive God: He knows the heart. God will search the hearts and minds that are following the missionary cause, and which are not more interested in it. I truly believe it is fulfilling the Great Commission, "Go and baptize all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Is that all he taught them? No, "Teaching them to observe all things whatsoever"

MOORE.—We write no other things than what we read or heard, and I trust you shall acknowledge even the accuracy.—For F. B.

TO MY WOULD-BE FRIENDS.

SELECTED BY KATE L. HUMPHREY.

WORTHY friends, come take a view, And learn how Jesus' Christians do There's a place for you still, For in death you may still. Come then and take the cross with us, And in the Lord we will stand. And being in the Lord we will stand, As for death there's a golden crown. For a lively faith, as I do see, The Lord hath yet a place for you, There do not wait for life and joy, And you may come be called to die. And of that good you will not choose, The Lord may thus your soul refuse, Then while the death you give us, Prepare to leave it and go to heaven. O, who can come and see, The Lord so freely calls to us away? Not one of them can we find; Cause then and change your worldly mind. I'll tell you when I long to be, With the Lord who doth love me, And when I die I shall have no shame, My flesh that doth perish so.

MISSION WORK.

By LILLIE S. LITTLE.

One of the most prominent ways that God devised for man to work for him is by mission work, or the spreading of the Gospel. Of this work we have two kinds, Home and Foreign, and it becomes necessary for us to know in which field we can labor and do the most good. The Brethren have been and are accomplishing a little mission work, either at home or abroad, that it would be hard for us to test the matter if we had no other record to refer to. We go to other churches and find that the Congregational church expended a certain sum on home work and then the same amount on foreign work, and it was found that there were eight souls converted to God in foreign lands by the one, and only one at home. This then proves the necessity of foreign work. If it is the duty of the church to support foreign missionaries, I wonder what we are doing in this noble work? It is a painful, but stated fact that we as a church do not pay one cent per member for both home and foreign missionary work in an average of our churches. We are not giving to the Christian establishment, not giving on an average of one cent per member [yearly] for the spreading of His glorious work! Let us compare what we are doing with the work of other churches. Many other churches give an average of one dollar per member and upwards; the highest yearly donation by any one church per member is three dollars and sixty cents, for home and foreign work. Our yearly contribution is less than a penny per member.

We must awaken to a sense of our duty. I wish I could with a trumpet sound the words into the ears of every brother and sister in the Brotherhood, "what are we doing to save a heathen world? I mean, we as a church?" Only our foreign missionaries, and hundreds of unconverted souls are daily dying and being buried in their sins. Let us send our money and prayers together and "rescue the perishing."

What we need most is system. Many liberal-hearted brethren would give, if by the matter were presented to them. Let every minister lay the matter before the church and insist upon the members giving liberally. We can also make every member a home missionary. We need more Sunday-school and prayer-meeting, and put all to work and go to work with them. "By their fruits ye shall know them," and thus, by our actions and good works, we can accomplish much good at home, and send our money for foreign work. We are to be bold, not active enough to be counted as workers in the field. Too many sit with folded hands and leave much store for the Good of Life. Can we not arouse the church to a sense of its duty and establish several missionaries this year? Every converted soul adds one bright star to our crown in glory. Let us then work for the salvation of souls. I hope the church will send laborers

ever I have commended you." In this age the words many think it unnecessary to be baptized. I do not know of any who have been. They cannot find anything like it between the lists of the New Testament. Christ taught no such doctrine. When here on earth, he told them to repent, believe and be baptized for the remission of sins. He wants us to do all his commandments, and then he has promised to be with us, even to the end of the world.

Dear young friends, do not be satisfied with being baptized only, but do all Christ has bidden us. I truly believe baptism alone will never save any one. If our hearts are right, and we love God as we ought, then we are willing to do all his bidings; but if we are unwilling with our lips only, no doubt our hearts are not right to do them. My opinion is, the reason why some think it unnecessary to wash feet, is because they are so proud and haughty to trouble themselves so much. But it is a commandment; if one is necessary, all must be. Christ does not want us to have our own way in all things, but to be submissive to his will. To all those who love and obey the words of Christ, I would say, make a wise choice—choose the narrow way that leads to eternal life. Remember, we must all come before God in the Last Day, and there give an account of our behavior here. He will judge us according to the deeds done in the body, whether they be good or evil.

How desirous it will be to meet God unprepared! Why not come to Jesus and be saved?

## THE REVISION AND ITS CRITICS.

BY PHILIP SCHAFF, D. D.

### The English Idiom of the Revision.

There is not a competent Greek scholar in England or America who, on careful examination, will not admit that the Revised New Testament is, as to accuracy and faithfulness, a very great improvement on the Old Version. But competent English scholars are not so unanimous as to the English style of the Revision. Not a few claim that with an excess of accuracy at the expense of the English idiom. It is thought to be more loyal to the Greek than to the English language. The severest assailants, however, are not Greek scholars, or have not taken the trouble to compare both versions with the original, nor considered that the Authorized Version is in some other equally of the same alleged quality of good English. Moreover, the fault-finders do not agree; the majority blame the Revisers for departing too much from King James' Version, while some blame them for not departing much more from it and for not adopting the idiom to the rules of modern grammar and the present use of the best writers. It is impossible to satisfy both parties, and the question which whole Bible does as well as could be expected under the circumstances.

Let us endeavor to examine the case dispassionately, without fear or favor.

A good translation must be both true and free, faithful and idiomatic. It is not a photograph made by mechanical process, but a portrait by the hand of an artist. It is not simply a transfer from one language to another, but a veracious reproduction in the very life of the writer, and reads like an original work. This requires full mastery of the two languages, and intelligent sympathy with the subject. Only a poet can reproduce Homer or Virgil; only a philosopher can translate Plato or Aristotle; only an orator can do justice to Demosthenes or Cicero. The best versions of the Bible are from men who must have been trained in the same way, and inspired by the same genius. Pre-eminent among them stand Luther's German, the official Dutch, and the English Authorized Versions.

The Revisers, in obedience to their rules and to public sentiment, have faithfully adhered to the idiom of the Authorized Version, which is classical English from the golden age of the writer, and reads like an inspired self upon the memory and freshly suggests to the mind the grandeur of a two great nations. The Revision has the familiar ring and flavor of the Old Version, and whole chapters may be read without perceiving the difference between the two.

But some changes were imperatively required by faithfulness, consistency, and the progress of the English language. Fidelity to the original must override loyalty to the reviser, in translating the phrases of God.

The Apostles did not write classical Greek, but the present Greek of the common people and translation have an right to improve it or to break up the long and often unmeaning periods of Paul into short, smooth sentences, although these would be more congenial to the genius of the English language.

1. *Archaisms*.—Every living language changes more or less, by throwing out old words, adopting new words, and modifying their uses, and translation have an right to do the very opposite. Unintelligible words and phrases ought to be removed from a popular version for practical use and replaced by intelligible equivalents. The people's Bible is not a museum of linguistic antiquities and curiosities. It is not a herbarium, but a flower-garden. The sacred authors, like speakers and writers, wished to be understood by their hearers and readers, and wrote in the language familiar to their contemporaries as clearly and familiarly as they could. They used no obsolete words or phrases. The Hebrews of the Greek Testament are no exception, for they were unavoidable for Hebrew ideas, and were familiar to readers of the Old Testament and the Septuagint.

But there is a difference between what is antiquated and what is antique, or between the obsolete and the old. One class of archaisms is unintelligible and misleading; the other is intelligible and harmless. The English Revisers removed the former, but retained and even increased the latter; the American Revisers would remove the latter also, at least as far as they conflict with the rules of grammar.

(1.) *Misplacing Archaisms*. The two Committees were unanimously of the opinion that these should be removed, and they differed only as to their precise number. The following is a list of obsolete words and their substitutes:

- "*Archaism*," in the sense of *reversion-station*.
- "By and by," for *immediately* or *forthwith*.
- "Carriages," for *carriages*.
- "Coast," for *seaboard, border, or region*.
- "Conversation," in the sense of *conduct* or *manner of life*.
- "Damn" and "damnation," for *condemnation, condemnation, or judgment*; "Damnable" has been replaced by *desecrative*.
- "To fetch a compass," for *to make a circuit* or *to go round*.
- "His," for *his*.
- "Horse bridle," for *horse's bridle, or bit* of the horse's.
- "Instantly," for *speedily*.
- "John Baptist," for *John the Baptist*.
- "Lead," for *to lead* or *to exhort*.
- "Laid" (originally *given*), then *received*, then *prophesied*; "Laid fellows," now *idle fellows*; "Aid lewdness," *wicked villainy*.
- "Lively," in the sense of *living*; "lively oracles," *lively Bibles*; "lively souls," *lively spirits*.
- "Nephews," for *grandchildren*.
- "To prevent," *for prevention, to come before, to prevent, or to speak first*.
- "Proper," for *properly*; Heb. xii, 23.
- "Evens," in the sense of *place*.
- "To do to wit," for *to make known*.
- "Sometimes," for *sometimes, i. e., now and then*.
- "Ware of" (lit. *ever, continually*), for *aware of*.

We find two more archaisms which have been retained in the Revised Version, but against the protest of the American Committee.

"Charger," in the sense of a *large dish* or *platter*, Mark. xiv, 8; Mark. vi, 25, 28. The American Committee proposed *platter* in their notes on Mark (vi, 25). "Charger" is now almost exclusively used of a war horse.

"To hale" and "haling" in the sense of *to drag* (Latin *trahere*), occur entirely out of use in America. Some instances have been retained in the Revised Version and are replaced by more accurate renderings, e. g., "hanged up," "hispored," "hottles," "bottomless pit," "lawless," "damn," "damnation" (replaced by *condemnation, condemnation*), "flux," "borderial," "hinder-pail" (stem), "pillion," "staff," where, however, the times required by *havioural*, equivalent with other passages), "wickedcraft" (Gal. v, 20), *inward by survery*).

(2.) *Inherent Archaisms* are words and grammatical forms which have gone out of use, but do not affect the sense, and have become familiar to the reader of the Bible, and even carry with them a certain charm to a great many people. Here belong the uniform use of the "th" ending of the verb ("hath" for *has*), the very frequent use of "which" (as

applied to persons) for *who*; the occasional use of "the which"; "they" and "them" for *he*; "how that" for *that*; "to for" for *to*; "in the" for *in*; "for ever," "for no man," "for he answered," "for which," "for which," "for know," and "wist" for *knew*; "ambassage" for *message*; "unexample" for *example*; "entreat" for *lead*.

Here, however, there is a difference of taste between the two Committees, as already remarked. The English Revisers, representing an ancient nation, are naturally averse to these archaisms, and have even unnecessarily increased them; while the American Revisers, who share in the young, fresh, progressive spirit of their nationality, would moderate the dictum, deeming it unwise to perpetuate a conflict between the language of the church and the language of the school. They object especially to the use of "for" for "are," in the indicative, and of "which" for "who" when applied to persons, as "God which," "Christ which," etc. The one is just as good old English as the other is good English, but each in its proper place. Why should we censure a boy for violation of grammar when he imitates the language of the Bible? The Revisers have done no such thing in the principle. Sometimes they are strangely inconstant in the same connection—as Matt. vii, 24, every one which heareth, but in verse 26 "every one that heareth"; Col. iv, 11, "Jesus, which is," and in the next verse, "Epaphras, who is" (following in both cases the Authorized Version). But not one of national taste and habit is very lenient.

In this connection I may mention another case which is not archaic, but involves a change of meaning as used by the two nations. The American wish to substitute "grain" for "corn" (Matt. xiii, 1; Mark ii, 23; 1 Cor. ix, 9, etc.), because "corn" in American English designates Indian corn or maize, which does not grow in Palestine; but the English still use it in its *generic sense* and overruled the Americans.

The Americans also object to the English usage for coins where they convey a wrong impression, as is the case with "penny," which stands for a ridiculously small sum, while the corresponding Greek *denarius* is a comparatively large sum, six days' wages, and consequently the name of the *English shilling*. The English persistently retained the penny in the text, but consented to put the correct value (in English money) on the margin.

In all these questions of archaic forms of speech the American public will approve the course of the American Revisers, and several American Bibles have been changed accordingly, though some still retain the question of accuracy and consistency. In England, too, there is a respectable minority in favor of harmonizing the language of the Bible with the language of the school.

## LOVE.

BY SAMUEL M. SAUNDERS.

What a beautiful theme, you, what a heavenly theme—Love to God and love to man!—It was love that prompted our Heavenly Father to send his only-begotten Son into this sinful world, to prepare a way whereby we may be saved.

It was love to man that actuated our Saviour, while on earth, to relieve the afflicted, raise the dead, heal the sick, upon the eyes of the blind, yes, even to die the death of the cross to redeem us from sin.

In the writings of the apostles we see love is the most prominent feature. In the 14th and 15th chapters of the Gospel by St. John, how tenderly, how lovingly, how our Saviour condescended his disciples: "If ye love me, keep my commandments." John 14: 15. "If a man love me, he will keep my words, and my Father will love him."

The apostle Paul, in writing to the Thessalonians, says: "But as touching brotherly love ye need not that I write unto you." Why? "Because ye know the things which ye ought to do to love one another." 1 Thess. 4: 9.

"Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4: 7.

"If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? This commandment have we from Him, that he who loveth God, love his brother also." 1 John 1: 20, 21.

Peter also tells us in his first epistle, "Seeing ye have purified your souls in obeying the truth, through the Spirit unto unfeigned love of the Brethren, see that ye love one another with a pure heart, fervently." 1 Pet. 1: 22. In the second chapter of the same epistle he says, properly, "Love the Brethren." 1 John 4: 7. Yes, let us love one another. Brethren, and in word only, but in deed and in truth; live in obedience to the counsel of the Brethren; obey from the heart that form of doctrine delivered unto us, so that when the Bridegroom cometh, He may find us as a bride adorned for her husband.

## OVER THE RIVER.

By E. A. MOATS.

Over the river there stands a mansion, not made by earthly hands, but its Builder and Maker is God. The doors are opened, waiting to receive the guests, and as he lands on the shores of Paradise. But here! From within comes the sound of music, floating on the breezes, scarcely louder than the low murmur of the ocean. Ah, yes! There is where the angels dwell; and shall be the home of the saints after the resurrection. Jesus is here in our presence; nor do we see Him over golden pavements, but face to face, we know the One who dwells here! He is! Present throughout eternity. With tongues that never become weary; and eyes that never grow sleepy; we praise and behold his goodness forever. Here, friends, that have long been parted, meet to part no more. Little feet that have never gone astray, go to and fro, over golden pavements, with garments whiter than snow; and faces more radiant than the sun; while the lips whisper words of love to the One who took little children in his arms and blessed them. Dear brother, dear sister, are you weary of life? Are you weary of the burden you have to bear? Do you sigh for the time when you shall take your departure? Do you long to reach the home that is over the river? Do you? If so, hold out faithful and you will reach it.

Perhaps some of us think that the Christian's life is toilful, and sometimes we feel cold. Perhaps temptations lead us from the narrow road, and we often wish we had not taken up our Master's cross. Ah! dear brethren, when we feel thus, we should remember that Jesus and the angels are waiting for us. No doubt, when we are engaged in a battle with Satan, the shining angels are ever as with wings wide spread, and filled with anxious fear lest we should be overcome.

I often think of the home over the river; and the time when we shall be called to its portals. The cold, icy hand of death must do its worst, and our eyes closed, our tongues silent, and our hearts at rest, as we must go down into the grave. The ground shall hide us from view. Over as the grass shall grow green; and we will soon be remembered no more; months and years pass away; our bodies shall have long returned to the mother earth. But over the river,—ah, if we only have a few like the good ones in our midst, who would be the first to get up, but weep for the sinners and their blindness.

## QUESTIONS.

By F. FALETTE SUTTHIN.

Will some good man give an explanation of John 3: 8. It reads as follows: "The wind bloweth where it listeth, and thou canst not see it, and yet thou canst not say whence it cometh, and whither it goeth; so every one that is born of the Spirit."

WHEN He cometh, the New Jerusalem cometh; the paradise of God cometh; the river of water of life, saints, angels, the new heaven, the new earth, the grandeur of our God, all sanctify the fruition of all right desires, the realization of all lovely dreams, live in word, all that is precious cometh; nor will it ever be possible for me to conceive of a good not found in the region irradiated by his smile.

WHEN a man is genuinely called of God to preach, he is called with a pultry cry. He becomes an ambassador with a solemn message, and he must beware that he does not degenerate to the position of a hiredling. Men, as they look upon the true servant and the hiredling, will not discern the difference, but God knows it, and eternity will reveal it.

Brothers at Work.

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Include after your paper has been sent to what time (three p.m.) it arrives before a paper and a request for insertion. If you desire to have the paper back, it would be best to do this. "I. J. Jones," etc., shows that you wish this paper.

We reached home from the Annual Meeting last Saturday evening at 9 o'clock, and found the paper in type, ready to go on the press. We crowded out enough matter on Monday morning to simply state that the meeting was the most harmonious A. M. we ever attended; it was a surprise to everybody.

One was baptised during the late Feast at Waddan's Grove. We are taught to love our enemies but that does not mean to endorse their errors.

If the heart is right there will be no trouble about fine dressing and costly jewelry.

The man who is forever parading his "authority" is the least qualified to exercise authority.

W. A. MERRY has changed his address from Butler, Richland Co., Ohio, to Ashland of the same State.

Considerable rain fell in Northern Illinois the week before the A. M. throwing farmers back considerably with their work.

For a church to vote to accept a man-made platform, and then say that she is for the Bible, and the Bible only, does not look consistent.

Ministers should encourage the members in singing. Advise every one to bring a book to meeting and help singing with the spirit and understanding.

Most of the people would do about what is right if they had the right kind of leaders. Ambitions and imprudent leaders have well often ruined the world.

It is said that Miss Jennie Campbell, who was "cared" at Quincy, in Michigan, of consumption, by prayer and faith, about two months ago, has just died of that disease.

Arms Smith says, now is an animal that saves his organs. No other animal does this. One dog does not change a bone with another. The reader may profitably enlarge on this.

Bro. Enoch Ely reports that the Love-feast at Lewis, Ill., the week before the A. M. passed off very pleasantly. Peter Keltner was elected to the ministry and Geo. Shick and Charles McNatt to the visit.

The Love-feast at the Mohican church, Wayne Co., Ohio, is May 26 and 27, commencing at 10 A. M. The adjoining ministers and members are expected to attend as much as possible, to fill in making the meeting a good one.

Few years we have been preaching and writing non-resistant doctrine, but now many have a chance to put it into practice. But unfortunately most physicians do not take their own medicine. A hint to the wise, perhaps, will be sufficient.

Bro. James Evans' post-office address is Berkeley, Brown Co., Indiana. He says that most of the Territory is settling up very fast, and will soon be a good field for preaching. It is said that 169 acres of land, put a house on it, and expect to be joined by his family shortly.

CLUBBING RATES.—THE BROTHERS AT WORK AND Primitive Christian, to the same address, \$2.50. B. A. W., or Primitive and Young Disciple, \$1.85; or the three papers \$3.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

It seems that the Poles of the earth have been planted where man can never reach them. They are guarded by unmountable barriers of ice and snow, which no human hand has yet been able to scale. Beyond this boundary is a mystery that baffles the energies and ingenuity of man. Thousands have lost their lives in attempting to solve the mystery.

The American Bible Society, now engaged for the fourth time in distributing Bibles among the destitute of our country, reports that in February 326,862 families were visited; 50,480 of these were found without the Scriptures, and 39,520 of them were supplied by the sale of Bibles, besides 24,573 individuals who had no Bible, and 177 copies of the Scriptures of the value of \$52,819.78, and 41,888 bound, of the value of \$52,988.69.

It is pleasant to be informed that the New Revision of the Old Testament portion of our English Version is likely to be completed in the Fall, and will probably be published in the Winter or early Spring. The changes in the text are not so numerous as to make an extraordinary work in the New Testament, although the matter of revision of the Hebrew text can hardly come up as it did in the Greek. Unfortunately, the Hebrew text was settled by unscrupulous editors two thousand years ago, and its critical revision is almost hopeless.

When the apostles said, "Love not the world, neither the things that are in the world," we could not have referred to the fair earth, with its mountains and vales, its forests and flowers, its oceans and rivers, its countless beauties and beauties—for these are all the handiwork of God, and are worthy of our study and admiration. He has not taken such pains in beautifying and adorning the earth without having in view man's enjoyment of it. The earth, has the power of deriving happiness from the beauty with which he has clad the works of His hand. No, the apostle meant the world's organized iniquity and false principles, as arrayed against the religion of Christ. It was the Roman pagan world, with its vices, temptations, oppression and sinful inclinations.

It is probably a vain thing to expect that Indians will be treated with justice as long as they have anything coveted by Whites.—When the richness of Gunnison county in Colorado became known, the Utes had to go. The Apaches, settled on the San Carlos reservation in Arizona, are threatened by the Tombsone rangers, and Gen. Crook has found it necessary to send soldiers for their protection. Chief Mages of the Spokanes on the Upper Columbia persuaded his people to yield to the Government demand, three years since, that they should settle on a reservation, but it now turns out that that part of it rich in metals, is wanted by the Whites and hence there is a probability that another Indian war will be precipitated. Gen. Crook, for twenty years a hard-fighter, bears testimony that he has never known of an Indian war which was not caused by the wrongs of the Whites.

More than twelve millions of emigrants have come to this country during the last century, about four millions of whom arrived within the last ten years. Thousands of these have great part in our rapid development, but a disposition has been manifested in various European countries to make America a kind of dumping ground for paupers and the lawless classes. The English Government has entered upon a systematic policy of relieving Ireland by shipping those who are utterly destitute to the United States. Over two thousand were landed at Boston in a week, who had not money to buy a meal and had to be shipped outward and fed by American charity. It is but human that our sympathies should be extended to these wretched paupers, but Great Britain should be called upon to provide for her own. The inmates of the poor-houses of the United States are most, by foreign born.—E. C.

While the world stands agog at the fabulous sum spent by Mr. and Mrs. Vanderbilt on their ball recently given in New York City, of which the local decorations alone are said to have cost \$20,000, hundreds of scenes like the following are daily occurring just outside their palatial walls: "Frazzled and Aching Aker-man were arrested and thrown into jail in New York, on a charge of insanity, under a medical certificate. Their two children, naked and squallid and ghastly, were taken charge of by the Society for the Prevention of Cruelty to Children. When they were arraigned, it was shown that their presumed insanity was but the frenzy resulting from starvation, as the family had been without food for four days, and the parents were distracted by the sufferings of their children." And yet notwithstanding the squalor and wretchedness existing in that city, Mr. V. contemplates the enlargement of his already immense structure by the further outlay of \$100,000. As he balances his weekly accounts, what must his thoughts be as he is reminded of the account of the "Apostle Peter," or the "Apostle Paul" named, "Bishop Peter," or "Elder Peter," would sound incongruous.—We do not hesitate to say that though saints may fill certain offices, to address them as "Elder," "Deacon," "Rev." so and so, is unscriptural. All in Christ are brethren, on the same plane, and God is no respecter of persons. Since the church has no estates, titles that make distinctions had best be omitted. Christian Evangelist.

Some of our preachers think there is no harm in "Rev." before a name. It seems to us that there is harm in any departure from the severe simplicity of the gospel. No titles of any kind were prefixed or annexed to the names of the saints in the first centuries, and none were ever heard of until the apostasy was doing its work. "Rev." may not mean "revere" now, but it is an ever mark of the apostasy and of Rome. There can be no maintenance of pure primitive Christianity without pure speech, and pure speech will not permit the wearing of titles that were bestowed first by the Man of Sin. We entreat all to study the simplicity of the New Testament. Peter and Paul were Apostles, and the latter was certainly an Elder or Bishop; but the account of the "Apostle Peter," or the "Apostle Paul" named, "Bishop Peter," or "Elder Peter," would sound incongruous.—We do not hesitate to say that though saints may fill certain offices, to address them as "Elder," "Deacon," "Rev." so and so, is unscriptural. All in Christ are brethren, on the same plane, and God is no respecter of persons. Since the church has no estates, titles that make distinctions had best be omitted. Christian Evangelist.

BISHAM GROVE. THE CONFERENCE.

The conference proper did not commence till Tuesday morning at 9 o'clock, but the people commenced gathering as early as Friday morning, hence regular services were held in the tabernacle that evening, and also Saturday evening. Each train brought hundreds of visitors, till by Sunday noon nearly 2000 were on the ground. Those who have charge of the arrangements did their utmost to make everybody comfortable. Many of them took up lodgings in the stalls to the east of the grove. Everybody had a blanket with him. The managers had abundance of straw placed in the stalls, hence by use of the blankets on the straw, sliver fashion, the guests were enabled to sleep very comfortably. But the rain that set in on Saturday proved too much of the good thing. It made but little inconvenience on Saturday, but on Sunday the rain came down in torrents, and literally flooded most of the stalls. We took a ramble among the "w" camp stalls. They were as happy as hogs, but said that it was very inconvenient to live in houses that looked at both bottom and top. Most of them had to move to other quarters in the evening, and all seemed to have rested well. The rain that fell during Sunday made it very disagreeable for those who came unprepared for rain, but all managed to find shelter at some of the many buildings on the ground. For three hours a large assembly was compelled to remain in the tabernacle. At times the wind blew very hard, driving the rain and hail against the buildings with terrible force. It seemed that the very clouds were coming down in a body to deluge the earth. All this convinced the hundreds of eastern people on the ground that it could rain in Kansas, when it felt so disposed. The day closed with a promise of something better to-morrow.

MONDAY, MAY 14.—The morning was cool and dandy, but the sun shone out beautifully. The people came from their sleeping places seemingly much refreshed, and some the worse for the experience of the day previous. At six o'clock they gathered at the tabernacle for morning services, after which breakfast was served at the restaurants.

This is always considered the most pleasant day of the conference. Friends and relatives meet from nearly every part of the Brotherhood to renew acquaintances, and spend a pleasant season together. There is no business done outside of the Standing Committee room. A few meetings were held in the tabernacle, at which some excellent sermons were delivered.

SEVEN O'CLOCK.—The following is a list of the members of the Standing Committee, and the States they are from:

- Abraham Malcher, Tenn.; B. F. Morgan, John Thomas, Samuel Meyer, S. A. Pike, V. A. Jacob B. Trostle, David Long, M. A. H. Miller, Jacob Life, W. B. Deiter, Ed. Christian Bucher, James Quinter, J. S. Holsinger, Pa.; Noah Longuecker, J. C. McMullen, John Smith, Louis; John Brillhart, Mich. Daniel Dierloff, John Wise, T. D. Lyon, Ill. G. Bollinger, Geo. Barnhart, C. C. Root, Mo. Isaac Barr, Washington Wyland, John Kaly, Iowa; David Bechtelmeier, Neb.; W. Gish, M. P. Barr, Kan.; Geo. W. Fesler, Col.

The committee met on Friday and organized by appointing the following officers:

- Enoch Ely, Moderator; John Wise, Reading Clerk; J. Quinter, Writing Clerk.

The Committee is composed largely of new members, but the officers are men of experience. The amount of business submitted to the Committee this year is unusually small, hence it completed its work on Saturday and is spending to-day on the revision of the Minutes. So far its work is very harmonious.—The session will be held in the gallery where benches are made on the floor for the members of the Committee. They take their meals out of the restaurants.

THE REVISION.—For years the brethren have been printing and circulating the Minutes of their yearly meeting among the various congregations in the Brotherhood. It was found very inconvenient in course of time, to consult these Minutes in their detached form, hence in 1876 a committee of fifteen men, as far back as they could be found, and published them in book form, making a book of nearly 600 octavo pages. What has been passed since 1876 would swell the book to about 600 pages. Last year at the Annual Meeting held in Indiana, a committee of fifteen was appointed to revise the Minutes.—Nine members of this committee met at Mineral Creek, Johnson county, Mo., week before last to settle upon the work as it should be presented to this conference in the Grove.—Elder B. F. Moorman, of Roonock county, Virginia, was foreman of the committee while John Zuck, of Cedar county, Iowa, and L. J. Rosenberger, of Covington, Ohio, acted as clerks. The committee completed its work last week, and presented its revision today to the Standing Committee to-day. The revision, which we can learn has been carefully read, and is very complete. The story which is dispensed with, and the decisions presented in the declarative form. When printed, the revision will make about 55 pages the size of the pages in the present book of Minutes, and if put up in book form can be sold for about 25 cents. Much concerning the business of the Brotherhood depends upon the action taken concerning this revision, as the Minutes heretofore have not given the best of satisfaction. The work went into the hands of the Standing Committee this morning, and will likely be presented to the Conference at an early stage of the meeting.

THE CYCLONE. Bismark missed by a hair's-breadth yesterday, what her immediate neighbors caught. Kansas City was visited by the cyclone and torn to pieces. The damage to the path of the storm is estimated at \$200,000, that city. Six lives were lost and twelve people daily wounded. The usual farming and stock play all the mischief, and when it struck the earth its path was marked by destruction and devastation. Wymond

across the Kaw from Kansas City, caught a small share and had one man named Capt. Barnes killed outright. In some cases the citizens were horribly mangled and branded. Many of the wounded are injured internally, but small shops are entertained for their recovery. Eminent residences, churches and business houses were blown down in Kansas City. The course of the storm was up from the West Kansas bottom, over the hills and through the northern portion of the city. Mayor Gibson, of Kansas City, has issued a proclamation to the citizens, as follows:

"Whereas, our city has been visited by a cyclone, killing some of our people, wounding others, and rendering many homeless and destitute;

Now, therefore, I, James Gibson, Mayor of Kansas City, do hereby call upon the people of Kansas City to assemble at the Board of Trade hall, on Monday evening, 11th inst., at the hour of 8 o'clock to provide ways and means to care for our wounded people, and to contribute to the relief of the destitute. The people of Kansas City, be they by birth or adoption, and ready to contribute to the distress of our fellow citizens. I now ask that you help our own unfortunate ones. The cause of humanity demands the attention of every one.

JAMES GIBSON, MAYOR.

Reports from other portions of the country come in slowly as the telegraph wires are in a badly-deteriorated condition. It is reported that Leavenworth was visited by a cyclone, but no particulars could be gathered at this writing to corroborate the reports.

At Empora, Ia. miles south-east of here, the cyclone spent part of its fury, uprooting large trees and blowing down buildings.—The electric storm was accompanied by heavy hail, some of the hail being eighteen inches in circumference. Crops were fully cut up, and in town hardly a house escaped with whole windows.

Some of the members who chanced to remain in Kansas City over Sunday came near being caught in the terrible embrace of the cyclone. While this destructive work was going on in Kansas City, there was a very heavy wind at the Grove, which caused some excitement among the people.

Every train brought in hundreds of members. One train contained eleven coaches, filled to their utmost capacity. By seven o'clock there were, perhaps, not less than 5000 members on the ground, the greater number of whom were from the East. The restaurants were greatly taxed to feed the vast multitude. Large crowds came in late last night.

**TUESDAY, MAY 6.**

Services were held at the Tabernacle most of the day yesterday, and large congregations listened to much excellent preaching. Among those who preached were John Johnson, of Pa.; Geo. D. Zollers, of Ill.; Paul Wetzel, of Iowa; G. N. Workman, of Ohio; and W. C. Nockman, of Va.

We learned that the room set apart for sleeping purposes was completely filled last night. The two large buildings, known as the Exhibition and Agricultural Buildings, had straw placed on the floors for sleeping purposes; the former for the women, and the latter for the men. They were well occupied, so that the ladies they could lay with convenience. The beds in the East were also well filled. The rich and poor lay side by side. For one college professor, doctors, editors, farmers, etc., had to get upon a level of straw, with nothing to cover their forms, save a blanket. But all seemed happy, and really enjoyed the change. The night was rather cool, but none seemed to have greatly suffered. Many of the people are favorably impressed with Kansas, and perhaps their trip West will cause hundreds to locate in this State.

It is a source of much satisfaction to witness the meeting of friends who have so long been separated. Hundreds of loving sons and daughters left their kindred in the East to seek homes in the West. They have grown to manhood and womanhood, gathered families around them, and now are returning to meet parents and friends. Kindreds meet here who have not seen each other for many years, and for this purpose alone the conference is well worth attending.

On Tuesday morning the new dining hall was opened for the first time during the meeting. The machine building had been fitted up for that purpose, with accommoda-

tions sufficient to seat 1,200 persons at the tables at the same time. The women center at the east end of the building, and the men at the west end. On the north side of this building is a large cooking department, with tanks and furnace sufficient to cook one thousand pounds of beef at one time.

At 6:30 this vast building was immediately filled. When all were seated a verse was sung by those at the table, prayer offered, and the meal served in a very orderly way. The waiters performed the work in a creditable manner. The restaurants were also well filled for hours, and one 8 o'clock all were fed.

At an early hour the Tabernacle commenced filling. There was a large open space reserved in the center for the Standing Committee, and around this center the delegates were seated, so as to be convenient for voting purposes in case they should be called upon. It required considerable time and patience to get these delegates properly arranged.

There were about 225 delegates who responded to the call.

At 9:15 the Standing Committee entered. There were at least 5000 persons present, nearly all of whom were members of the church. There were perhaps 400 ministers present. It was a grand sight to behold this vast sea of heads. The meeting was formally opened by Eld. James Quarter, by the use of the hymn, "Far down the ages now," which was lined by the speaker, and sung by the vast assembly. Most of these present had not seen before him. The speaker spoke of the vast assembly before him, and regarded it as an indication of their love for the great Brotherhood, and devotion to the cause of Christianity. Here is our Annual Meeting in the far western part of our Fraternity, yet the people follow it with intense interest, sparing no necessary expense, but making many sacrifices to meet in general conference with the people of God.

After prayer, Elder R. H. Miller announced the organization, after which the Reading Clerk, Eld. John Wise, of Sumner Co., Kan., read the 10th chapter of Acts.

The Moderator, Eld. E. Ely, then delivered the necessary introductory remarks prior to entering upon the regular business to come before the Conference.

Moved to read and re-adopt the rules heretofore governing these meetings. Adopted.

Considerable discussion was indulged in, regarding the manner that appeals should be made to the delegates in case a matter cannot pass by unanimous consent. No decision was reached.

Moved that no appeal for raising funds at the A. M. should be entertained at the meeting, unless endorsed by the Committee of Arrangements and the Standing Committee. Passed.

The Eastern District of Maryland asked whether it is according to the Gospel to enforce the law to get possession of church property? It also asked the A. M. to place itself on record against the use of the law in that way. There were four similar papers from other States. These were called for and read and unanimously condemned the use of the law to get possession of church property.

It was moved to place these papers in the hands of a committee of seven to shape and present to this meeting with proper answers. After considerable discussion the motion was sustained.

Middle Pennsylvania sends a query in regard to receiving into membership a person who has been divorced because of fornication. It was voted to exercise caution in regard to such cases. Passed.

North-western Ohio wishes to know if we can properly baptize re-baptizing, those who have been baptized by those not members of the church, in particular those baptized by the Progressive and Old Order elements.

Some strongly maintained that such persons should not be re-baptized, while others as rashly held that the baptism is illegal, because the administrators by leaving the church have forfeited their right to administer baptism, hence their work must be considered illegal. The discussion was at times quite animating and argumentative. The answer was that such could not be received. Re-

peated efforts were made to pass this answer by the meeting, but failed, hence the delegates were appealed to, who by a very large majority decided in favor of the answer.

At this point the meeting adjourned for dinner.

**TUESDAY AFTERNOON.** The Standing Committee entered shortly after 2 o'clock; long before that time the Tabernacle was well filled.

The first business before the meeting was to call of the names of those appointed by the Standing Committee to take charge of the papers pertaining to the use of law in defense of church property. It was found that some of those appointed were not delegates, hence the motion was recalled by the Standing Committee.

A number of papers were presented concerning the Mandatory Act. Some called for a repeal, others asked for modifications.

To all of them the Standing Committee had formed an answer, which somewhat modified the Mandatory Act, and also made it necessary at times to make a distinction between decisions that are binding and those that are given merely as advice.

There were many strong speeches made, both in favor of and against this answer. Some thought that the passing of this answer would repeal the Act, and for that reason they were opposed to it, but Elder R. H. Miller showed that such would not be the case. After such time had been spent in the discussion, it was referred to the delegates, who almost unanimously decided in favor of the answer presented by the Standing Committee.

The sentiment of the delegates on this question was surprisingly unanimous; only one voted against the modified answer presented by the Committee.

Middle Indiana petitioned A. M. to establish not one more of festal-keeping, and decide that the Lord's Supper should be either on or off the table, so as to be alike in all the congregations.

After a few remarks, it was decided best to make no attempt to grant the request of the petition.

The churches of Michigan asked this A. M. to devise some plan to defray the expenses of the Minute Revision Committee. Moved and decided to do so, and the following were appointed to devise the plan, and submit the same to this meeting at an early date:

Andrew Hutchison, I. L. Berkey, S. A. Shaver, J. S. Sauter, and J. F. Oiler.

Northern Illinois petitioned A. M. to decide that charges, affecting a member's standing, should be presented to him in writing, properly signed, with ample time to prepare for the trial. Some thought that if this were granted, it would give designing men a chance to evade justice; others thought that a failure to grant it would give designing men a still greater chance to take the advantage; it was also held that if all charges must be reduced to writing, it would give the educated to much advantage over those who cannot properly formulate charges in writing.

Moved to defer the case indefinitely.—Carried.

Adjourned at 4:30 so as to have ample time to feed the people before night. By this time there were at least 10,000 on the ground.

It has been years since the Brethren were able to dispense with queries so rapidly and satisfactorily. The meeting finished all business from Virginia to Southern Missouri in two short sessions. This speaks well for the working condition of the Brotherhood at this time. The best of feeling prevailed in the close of this session, and each one seemed pleased with the present conveniences at the Grove. It is said by the visitors on almost every hand that the arrangements here for the accommodation of the people are the best ever experienced by them. If Bismark Gray were not too far to one side of the Brotherhood, there would doubtless be a move made to continue the meeting here year after year.

The Tabernacle and outside benches were well filled in the evening to listen to an able discourse, delivered by R. H. Miller, of Indiana. Services were also held in the Tabernacle

each morning at 6 o'clock, consisting of singing and prayer.

**WEDNESDAY MORNING.**—Who the time arrived to enter the business exercises the crowd seemed unimpaired. Everybody seemed cheerful. The exercises were opened by that aged veteran, Elder John P. Ebersole. The Moderator then declared the meeting ready for business.

The St. Louis church desired to know with what State District it should be identified.

Moved that the St. Louis church property be decided to the Moderator and officers of the A. M., and their successors forever. The reason for this move is that the money to build the house was raised by the general Brotherhood, the move effected considerable discussion regarding the legality of the course. The motion was finally carried.

Southern Missouri petitioned A. M. to adopt plans to raise a building fund to be applied in aiding poor churches to build houses of worship. Similar papers from other States were called for and read in connection with the former. Referred to a committee to be appointed by the Standing Committee from among the delegates.

Southern Missouri also petitioned the Annual Meeting to require editors of our religious papers to sign a document pledging themselves to defend the doctrine and general usages of the church, and to omit matter treating points of difference in the Brotherhood, etc.

Decided by a vote of the delegates to table the petition.

Nebraska petitioned the A. M. to ignore or by aside the Minutes of the A. M., and hereafter use them as a history only, not as a rule of church government. Tabled by a unanimous vote of the meeting.

North-eastern Kansas asked this meeting to either repeal its decision in favor of property insurance, or else permit members to take out life insurance policies.

The discussion on this question was exceedingly animating. It was strongly maintained that so far as principle is concerned, there is no difference, and that if one is allowed, the other must be permitted also. Insurance companies received a good ventilation that was no credit to them. In the midst of the investigation, the meeting was adjourned for dinner.

#### A WIFE'S POWER.

The real value of a devoted Christian wife cannot be estimated. She may save her husband from a thousand snares, and be instrumental in leading him to higher and nobler acts in life. Her chaste conversation, amiable disposition, and prayers, may be the means of his salvation. The following, clipped from one of our exchanges, forcibly illustrates our meaning:

Selwyns Garfield, a graduate of Augusta College, Vermont, and ten years ago a member of Congress, died in Washington, in the midst of splendor and poverty, on the 12th of April. Though at first a man of promising ability, Washington life, during four years of his Congressional career, turned him into a moral wreck. He soon lost his ambition, and became an dissipated gambler as could be found in the District of Columbia.

Mr. Garfield was once a professed Christian, and preached sometimes, and seemed to have as far a prospect of rising to eminence as James A. Garfield. The death of a truly religious wife was a great calamity, taking from him, as the event proved, the purest and strongest inspirations to a true life that he brought to himself. From the time of her death he began to drift, and drifted, as the foregoing paragraph shows, to destruction. There is a deeply solemn lesson in this far young Christian. Do not go in the way of temptation unless duty calls you there. Never surrender spiritual interests to any lust of earthly ambition. It is selling an immortal birthright for a mass of baggage. There is no prayer we need to utter daily and hourly more than this: "Lead us not into temptation, but deliver us from evil."

If here on earth we do not delight in holiness, we have no preparation for that world where God is to be all in all forever.

Home and Family.

Home.—And the fruit of righteousness is seen in peace of them that make peace.—James 3, 18.

Dancing.—The editor of the Christian Standard does not hesitate to send an excellent notice of his members on dancing. His reasoning may also apply to some other things of doubtful propriety.

We have no doubt that many young people are drawn into the dancing whirlpool without any other idea of it than that of an innocent amusement; and they feel outraged when they are treated as criminals—

as if they were guilty of drunkenness, horse-stealing, or robbery. They are deceived by the glamour of this sort of dissipation. They therefore ought to be dealt with very kindly and patiently before they are withdrawn from. But there are some things they ought to be able to see for themselves.

1. The ball-room, with its promiscuous company often such as would not be approved by prudent parents as fit company for their children, its heated atmosphere, its late hours, its thin dresses, and the indelicacy of the round dances in which is found its chief attraction, is not a fit place for a Christian, young or old. The Roman Catholic Church, in indulgent as it is on the matter of amusements, sternly condemns the round dances as of immoral tendency.

2. As to parlor dancing, and the plea for it that it is free from the objection of the ball-room, and that young people to be preserved in ornament and self-possession, and furnished innocent entertainment under the eye of parents; we have to say that it is free from some of the objections to ball-room dancing. But we suggested some years ago—and we still think so—that it is not a fit place for a Christian, young or old. The Roman Catholic Church, in indulgent as it is on the matter of amusements, sternly condemns the round dances as of immoral tendency.

Morning is a good time for prayer. In singing a tune we must have the key-note correct if we would sing in tune; so correctly as we would a correct starting-point in the morning.

BEAUTY, beauty, and loveliness, all meet in perfection in the Lord Jesus Christ. "He is altogether lovely."

2. Even if young Christians see nothing in dancing when they find that it is seriously opposed by the aged and the pious, and that devout Christians are grieved over their proceedings, they ought with due respect to the scruples of their brethren, and with proper regard for the peace and prosperity of the Church, to keep themselves in their order. This the law of love requires from them. If they fail here, they show that their love of the world is superior to their love of the Church, and they have not the Spirit of Christ.

themselves in what they esteem an innocent pleasure, than to bring reproach upon the Church of God and glory worthy brethren.

I. Let us say, that, if churches would guard their young members from this great temptation, they should provide congenial associations for them, and such employments as may fill their laudable and hearts so completely as to leave no room for the entrance of such fault-finding. There is too often a failure at this point.

We have not attempted to present all the reasons against dancing, but to present such as should be on one side of it with all who love God and his people, that they should have nothing to do with it. Pulpit teaching should be plain, strong and kind on this question. The public sentiment of the church should be arrayed against it. There should be faithful and patient dealing with those who thus offend, to bring them to see their error. The withdrawal of fellowship should be a last resort, after it becomes unquestionable that the offenders will not, out of love for their brethren and regard for the character and influence of the church, surrender to any law of pleasure to a sense of duty. There must be firmness on the part of our churches in resisting the tide of weakness that is rushing in upon the church with desolating power.

Weaving Sunshine.

"You can't guess, mamma, what Grandma Davis said to me this morning, when I carried her flowers and the basket of apples!" exclaimed little May Pray, as she came running into the house, her cheeks red as wine roses.

"I am quite sure, darling," said mamma. "That I cannot, but I hope it was something pleasant."

"Indeed it was, mamma," said Mary. "She said, 'good morning dear, you are weaving sunshine every day. I have seen you and what I like to see you do, and what I like to see you say.'"

"After a few moments' pause, a new thought seemed to jump into Mary's little head, and she said, 'Mamma, I think I have a plan. When the Patten was here, she told me that her Sabbath school class was named 'Little Gleamers,' and I know another class called 'Bay Buds.' Now next Sabbath I mean to ask our teacher to call our class 'Sunshine Weavers,' and then we will all go to weaving sunshine."

"It is a good plan. Sunshine-weavers will be kindly remembered long after, but few people have been forgotten. The Sunsguide."

Fallen Asleep.

"Blessed are the dead which die in the Lord."

the Lord, to sustain their lives. While in such a state, the souls of the afflicted and dying cry their burden. She was thoroughly alive in the cause of Christ. Her life was a life of sacrifice, as was her death. A faithful disciple of the Saviour. Funeral discourse by the Rev. J. W. Peck.

MEZIERE.—In the Middle Jack congregation, in Union Co., April 29, 1883, Anson Hays, of Union Co., Pa., and sister Letitia C. Metzger, aged 3 months and 2 days.

It was heard for them to give up earthly, but that could all things will. So join your hearts, and soon you will go to glory the same way. Funeral services by Elder G. W. Crisp and Mrs. William, from part of 1, 30, 15, to a large crowd of visiting members and friends. MARRIAGE.

HESBY.—In the Monroe Co., Ohio, April 1, Anna Hrey, daughter of Jacob and Lovisa Hrey, aged 17 years, 7 months and 15 days, was united in marriage to the Rev. J. B. Kipp, aged 25 years.

BECHTEL.—In the Yellow Creek church, New Enterprise, Bedford Co., Pa., April 9, 1883, Mrs. Peter Bechtel, aged 37 years and 6 months, was united in marriage by the Rev. Isaac Jacob Miller, C. C. Bishop, and the writer, Tom H. H. H.

Our aged mother had been feeble for some time, but could still go about until she was taken away. Her last days were peaceful. She lived to see her 93rd birthday. Her husband, John R. Kipp, aged 82 years.

Matrimonial.

MALLOTT-SRATZER.—By the undersigned, at the bride's residence, 71, miles N. W. of Union, Ohio, June 6, 1883, Mr. Dennis E. Mallott, of Wood Co., O., and Miss Letitia Sratzer, of Union, Ohio.

ANNOUNCEMENTS.

Love-Peans.

May 22, at P. M., Love's north-east, at 10, 15, 20, 25, 30, 35, 40, 45, 50, 55, 60, 65, 70, 75, 80, 85, 90, 95, 100, 105, 110, 115, 120, 125, 130, 135, 140, 145, 150, 155, 160, 165, 170, 175, 180, 185, 190, 195, 200, 205, 210, 215, 220, 225, 230, 235, 240, 245, 250, 255, 260, 265, 270, 275, 280, 285, 290, 295, 300, 305, 310, 315, 320, 325, 330, 335, 340, 345, 350, 355, 360, 365, 370, 375, 380, 385, 390, 395, 400, 405, 410, 415, 420, 425, 430, 435, 440, 445, 450, 455, 460, 465, 470, 475, 480, 485, 490, 495, 500, 505, 510, 515, 520, 525, 530, 535, 540, 545, 550, 555, 560, 565, 570, 575, 580, 585, 590, 595, 600, 605, 610, 615, 620, 625, 630, 635, 640, 645, 650, 655, 660, 665, 670, 675, 680, 685, 690, 695, 700, 705, 710, 715, 720, 725, 730, 735, 740, 745, 750, 755, 760, 765, 770, 775, 780, 785, 790, 795, 800, 805, 810, 815, 820, 825, 830, 835, 840, 845, 850, 855, 860, 865, 870, 875, 880, 885, 890, 895, 900, 905, 910, 915, 920, 925, 930, 935, 940, 945, 950, 955, 960, 965, 970, 975, 980, 985, 990, 995, 1000.

Announcements.

May 22, at P. M., Love's north-east, at 10, 15, 20, 25, 30, 35, 40, 45, 50, 55, 60, 65, 70, 75, 80, 85, 90, 95, 100, 105, 110, 115, 120, 125, 130, 135, 140, 145, 150, 155, 160, 165, 170, 175, 180, 185, 190, 195, 200, 205, 210, 215, 220, 225, 230, 235, 240, 245, 250, 255, 260, 265, 270, 275, 280, 285, 290, 295, 300, 305, 310, 315, 320, 325, 330, 335, 340, 345, 350, 355, 360, 365, 370, 375, 380, 385, 390, 395, 400, 405, 410, 415, 420, 425, 430, 435, 440, 445, 450, 455, 460, 465, 470, 475, 480, 485, 490, 495, 500, 505, 510, 515, 520, 525, 530, 535, 540, 545, 550, 555, 560, 565, 570, 575, 580, 585, 590, 595, 600, 605, 610, 615, 620, 625, 630, 635, 640, 645, 650, 655, 660, 665, 670, 675, 680, 685, 690, 695, 700, 705, 710, 715, 720, 725, 730, 735, 740, 745, 750, 755, 760, 765, 770, 775, 780, 785, 790, 795, 800, 805, 810, 815, 820, 825, 830, 835, 840, 845, 850, 855, 860, 865, 870, 875, 880, 885, 890, 895, 900, 905, 910, 915, 920, 925, 930, 935, 940, 945, 950, 955, 960, 965, 970, 975, 980, 985, 990, 995, 1000.

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Our Book List.

- We are prepared to furnish any book in the market of Fulbright's retail price. Religious works especially. Sabbath-Schools.—The Bible, 10 cents; 100 Bibles, \$10.00. Plain Facts.—250 copies, 10 cents. Gospel Facts.—100 copies, 10 cents. Perfect Plan.—100 copies, 10 cents. Religious Notes.—100 copies, 10 cents. One Baptism.—100 copies, 10 cents. The Morning Star.—100 copies, 10 cents. Close Communion.—100 copies, 10 cents. Emphatic Diaglott.—100 copies, 10 cents. Manuscript Tablets.—100 copies, 10 cents. Biblical Antiquities.—100 copies, 10 cents. Bible School Exercises.—100 copies, 10 cents. History of Palestine.—100 copies, 10 cents. The Kingdom of God.—100 copies, 10 cents. The Christian's Saviour.—100 copies, 10 cents. Brethren's Envelopes.—100 copies, 10 cents. Clarke's Commentary.—100 copies, 10 cents. The House We Live In.—100 copies, 10 cents. Campbell's Weight.—100 copies, 10 cents. Record of the Faithful.—100 copies, 10 cents. Reason and Revelation.—100 copies, 10 cents. Union Bible Dictionary.—100 copies, 10 cents. Robert's Index of Order.—100 copies, 10 cents. Problem of Human Life.—100 copies, 10 cents. Smith's Bible Dictionary.—100 copies, 10 cents. Voice of Seven Thunders.—100 copies, 10 cents. History of Dutch Missions.—100 copies, 10 cents. Certificates of Membership.—100 copies, 10 cents. Joseph's Complete Works.—100 copies, 10 cents. Origin of Single Immersion.—100 copies, 10 cents. Universalism Against itself.—100 copies, 10 cents. Quaker and Sinner Debate.—100 copies, 10 cents. Pinner and Lord's Supper.—100 copies, 10 cents. Campbell and Owen's Debate.—100 copies, 10 cents. Campbell and Paine's Debate.—100 copies, 10 cents. Reference and Pleading Testament.—100 copies, 10 cents. True Immersion Traced to the Original.—100 copies, 10 cents. New Testaments and Union Bibles.—100 copies, 10 cents. Brethren's Complete Works.—100 copies, 10 cents. Hymn Books.—100 copies, 10 cents. Hymn Books (English).—100 copies, 10 cents. 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Correspondence.

They that have the Lord's love upon their hearts... and the Lord's blessing and love, is a book...

Hutchison of the latter. We were pleased to visit Bro. Whitmore, formerly of Ohio... Found him pleasantly situated as one of the ministers of the Centre View church.

Intelligence reached him, "Your mother is dead." The first thought was my very best friend, and that my mother, is gone.

- N. W. Enterprise, Pa., - - - 1 00
J. H. & S. M. Bralier, Ill., - - - 75
Sarah Longnecker, Uniontown, Pa., - - - 70
Lydia Ball, - - - 1 00

From Moscow, Idaho. The description the writer gave in B. M., No. 10, of Northern Dakota, should be Northern Idaho. S. J. PEILEY.

From Monmouth, Kan., May 5.

From Elmwood, Cass Co., Neb., May 6.

FOR BROTHER HANSEN. H. J. Litchy, Waterloo, Ia., - - - 2 00

Announcement. Members of the Mission Board of the 10th District of Indiana, are requested to call at the Communion in the Pipe Creek Church, on the 14th day of June.

Dear Brethren.—DISTRICT Meeting of Southern Kansas was held at previous announcement, in the Point Creek Church, Benton Co., Mo.

No church news have been given for some time from the Weeping Water church. An angel to say that Bro. Geo. Stambaugh from Fremont Co., Iowa, has bought a home and settled in our midst.

- FOR THE POOR IN DENMARK. David Shong, Sherwood, O., - - - 50
S. Swanson, Louisville, O., - - - 75
J. G. Slaughter, - - - 1 00
J. C. Bogle, Aughwick Mills, Pa., - - - 1 00
An unworthy sister, O., - - - 1 00
N. H. Sporgle, Shannon, Ill., - - - 4 00

An Announcement. Brethren of the Wooster church will deliver their Love-feast on the 30th of May, at C. Hoover's, near Smithville station, O.

There was not much business before the meeting; but what little there was, was ably discussed by the brethren. There were three papers sent to A. M. by M. T. Beer, our delegate.

No church news have been given for some time from the Weeping Water church. An angel to say that Bro. Geo. Stambaugh from Fremont Co., Iowa, has bought a home and settled in our midst.

- FOR THE MEETING-HOUSE IN ST. LOUIS. D. Ansherman, Middletown, Md., - - - 50
E. Horn, Roseville, O., - - - 1 00
Andrew Bashore, Lost Creek church, Pennsylvania, - - - 16 61

From Round Mountain, Ark.—May 9.

Three Days and Three Nights.

FOR THE BANISH MISSIONS. J. Eysel, Chertsey Lane, Pa., - - - 8 25

Birthdays Meditations. BY Wm. M. LYON.

Since our last report have received the following: G. Gish and wife, Roanoke, Ill., \$10 00; W. Wimer, Oregon, - - - 25 00; J. Studabaker, Ohio, - - - 1 00; W. Wimer, Oregon, - - - 25 00; W. Wimer, Oregon, - - - 25 00; W. Wimer, Oregon, - - - 25 00.

Now, by reference to Leviticus 23: 4-8, we see that in the first day ye shall have a holy convocation, etc. This then is the high day spoken of by the evangelists, and is an annual Sabbath.

FOR THE BANISH MISSIONS. J. Eysel, Chertsey Lane, Pa., - - - 8 25
D. Ansherman, Middletown, Md., - - - 1 00
D. Keim, Chester, Pa., - - - 1 00
A. M. Hoofstetter, Millersville, Pa., - - - 1 00
S. H. Henricks, Shaler's Mills, O., - - - 2 00
George S. Rowland, - - - 5 50
S. A. Munst, Waterloo, Iowa, - - - 5 00
D. Shively, from Mt. Zion church, O., 11 00
W. Muller, from Warrensburg church, Missouri, - - - 15 00
R. Beardall, Dayton, O., - - - 1 00
M. Myers, - - - 1 00
G. J. Klein, from Iowa River church, Iowa, - - - 1 58
Benj. Z. Eby, from White Oak church, Pennsylvania, - - - 7 75

Another year is gone! My work is not yet done. Days, months and years are still gliding swiftly by, and I am still permitted to dwell in this "tabernacle of clay."

From Maria, Pa.—May 7.

In Memory of an Aged Mother in Israel.

FOR THE BANISH MISSIONS. Rosie Snowberger, Pattonsville, Pa., 1 00

FOR THE BANISH MISSIONS. Rosie Snowberger, Pattonsville, Pa., 1 00

Yesterday we had services in the cemetery at this place. John L. Hildebrand preached a very interesting sermon on Matt. 8: 25. After service closed, two young souls were received into the church.

Just a week previous to mother's death she was present at her eldest-son's family reunion at the residence of my father, and requested them to have prayer-meeting appointed at her house for the next Wednesday evening.

FOR THE BANISH MISSIONS. Rosie Snowberger, Pattonsville, Pa., 1 00
A. M. Cronan, Mt. Carroll, Ill., - - - 2 00
E. Newman, El Dorado Springs, Mo., - - - 2 00
C. M. Yemont, Madison, Kan., - - - 1 65
J. Witnow, Centerville, Mo., - - - 1 00
J. B. Witnow, - - - 1 00
M. Miller, South Bend, Ind., - - - 1 00
J. W. Beeghly, Ashland, O., - - - 1 00
G. W. Beeghly, - - - 1 00
G. Shadler, - - - 1 00
J. L. Raly, - - - 1 00
W. Peters, - - - 1 00
Wm. Sadler, - - - 1 00
J. Beeghly, - - - 50
O. McGee, - - - 50
M. G. Martin, - - - 50
A. J. Myers, - - - 50
D. Beeghly, - - - 50
J. Shoemaker, - - - 50
John Beeghly, - - - 50
C. Berkey, - - - 50
G. Swinehart, - - - 50
A. Trossett, - - - 25
Wm. Swanson, - - - 25
A. H. Child, Hardscville, Pa., - - - 2 00
I. Jamison, Neb., - - - 2 00
A free gift, - - - 1 00
J. B. Spucht, Dunkirk, O., - - - 5 00
E. Williams, Fankstown, Md., - - - 5 00
D. C. Hurdman, Hamilton church, Mo., - - - 1 00
J. W. Wampler, Walnut Creek church, Missouri, - - - 5 00
R. K. Wain, - - - 5 00
R. K. Wain, - - - 5 00
S. H. Mohler, Mineral Creek church, Missouri, - - - 36 20
Nanae Lost, Ind., - - - 1 00
C. E. Horn, Tinsville, O., - - - 4 00
A sister, - - - 50
J. W. Meis, Altoona, Pa., - - - 1 00
R. A. Brown, Penfield, Pa., - - - 1 00

FOR THE BANISH MISSIONS. Rosie Snowberger, Pattonsville, Pa., 1 00
A. M. Cronan, Mt. Carroll, Ill., - - - 2 00
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C. M. Yemont, Madison, Kan., - - - 1 65
J. Witnow, Centerville, Mo., - - - 1 00
J. B. Witnow, - - - 1 00
M. Miller, South Bend, Ind., - - - 1 00
J. W. Beeghly, Ashland, O., - - - 1 00
G. W. Beeghly, - - - 1 00
G. Shadler, - - - 1 00
J. L. Raly, - - - 1 00
W. Peters, - - - 1 00
Wm. Sadler, - - - 1 00
J. Beeghly, - - - 50
O. McGee, - - - 50
M. G. Martin, - - - 50
A. J. Myers, - - - 50
D. Beeghly, - - - 50
J. Shoemaker, - - - 50
John Beeghly, - - - 50
C. Berkey, - - - 50
G. Swinehart, - - - 50
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Wm. Swanson, - - - 25
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From Galesburg, Kan.

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son, why art thou cast down? I must go forth and bear the burdens of my day. I must meet the labors of life with willing mind and ready hands. I must prove my life by my work. Let us have the combination of the will-matter; Fear God and do his commandments.

Greenleaf, H. G.

From Thorapue District, Mich.—April 24.

The members of the Thorapue church met in council, preliminary to District Meeting, and all business was disposed of in a Christian-like manner, we believe, to the satisfaction of all present. This church had its trials and dark days, like all other churches that were disturbed by the so-called fetics. But we are now looking forward to a brighter future, which has already manifested itself in love among the members of the church, by the uniting of two precious souls to the church by baptism, on last Sabbath.

This church sent two papers to D. M. L. D. FAY.

From Buchanan, Mich.

*Dear Brethren:*—I TAKE this method of informing my many friends throughout the Brotherhood, that I have located in Berrie Co., Mich., and am still preaching the same Jesus, and upholding the same cause that I espoused over twenty years ago, holding sacred Paul's instructions to his Epishian brethren. I spent considerable time in the most Wiles, in preaching, with Van Buren, and Berrie counties, Mich., and St. Joseph Co., Ind. Met with many warm-hearted brethren and sisters, with whom it was a pleasure to meet, both in the public sanctuary and the family circle.

While the enemy of souls is at work, trying to scatter the flock, what a pleasure to meet with those who labor for peace, and who remember that "without peace and holiness no man shall see the Lord." Brethren and sisters, let us all remember that if we are the followers of Christ, we have his spirit. The Apostle says, "if we have not his spirit, we are none of his." His spirit will lead us into all truth. John says, "Believe not every spirit, but examine them, whether they be of God." He has not led us in the dark, but has given us an infallible guide in his Holy Word, whereby "we may prove what is that good and acceptable and perfect will of God." Again: "Other foundation can no man lay." Let us rely upon the Mighty Arm, which is able to save, and save to the uttermost. If we build upon this Foundation, the floods will not overflow, nor will the wind blow, nor will the rain fall, for it will be founded upon a rock. Then, if we never meet on earth again, we shall meet in that beautiful city, whose builder and maker is God.

I. N. MILLER.

By Grace J. A. Seward.

*Our dear Brother J. D. Mast* says, in B. W., No. 2, page 3, for a explanation, as he help where he is, on Ephesians 2: 8, which reads as follows: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." The brother then says, "The question is, can a person fall again after he is saved?"

We will first consider the first and general effect of the grace here spoken of. The apostle, in verse 3, classifies the children of disobedience, and says: "Among whom also we all were by nature the children of wrath, even as others." Again, Rom. 5: 12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Many other Scriptures show that the whole human race had lain in utter ruin and loss forever, without a possible remedy for its recovery, entirely out of the reach of power and wisdom of mankind. Thus, God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16. This was the great, and forever lasting, plan of redemption, the definition of grace, is "unmerited favor of God." Hence, the highest name of the beam grace is the redemption of the whole world through the atonement of Christ, "that he, by the grace of God, should unto death for every man." Heb. 2: 9.

In the economy of his grace, God always,

for some case, in his wisdom, saw fit to make our access to his favor conditional upon the surrender of our will, as if there be such a thing as bondage from our submission, that service at our hands; but both seen to be necessary to require service, in order to secure our submission. Having, then, been redeemed, and having so rendered submission by confidence in his Word, by grace are we saved through faith, and that not of ourselves; it is the gift of God.

When a person fall again after he is saved? There are three different states of the saved, and all by the grace of God.

1. In the atonement without our will.
2. Through faith, by our will.
3. By a faithful endurance unto death.

In the first state, Christ tasted death for all flesh, 2: 9; it is necessary, that he believe, and is baptized shall be saved; but that believeth not shall be damned;—Mark 16: 16; and in Acts 2: 47, we find that the Lord added to the church daily such as should be saved, or such as were saved, by the German translation has it, *sic the saved*. In verse 37 of this same chapter, the inquiry of the apostle's audience was, "And what baptism, shall shall we do?" No sooner were they told what it is to be saved, than they gladly received his Word, and were baptized; the same day there were added about three thousand souls. The third state of the saved is, however, the only one from which a person cannot fall, nor forfeit his interest in this boundless grace. This is the first state, of which the Savior speaks in Mark 16: 16, and the Scripture says, "shall be saved." Also, Matt. 21: 34; Mark 13: 12.

The apostle speaks of many who were baptized unto Moses, and had eaten and drunk of the same spiritual food and drink; and God becoming displeased with them, they were overturned in the wilderness. Now Paul informs us, that these things were our example, and warns us, "that he thinketh he standeth, let him take heed lest he fall." 1 Cor. 10: 1-12. Again, Heb. 6: 4-6 "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to be renewed again, unto penitence." Here, all the blessings of the present state of the saved are set forth, with the possibility of falling away from them. In Ja 2 Pet. 1: 9, we find that "those who have received like precious faith with the apostles, and lack in the added graces, are blind, and have forgotten that they were purged from their all sins." Rom. v. etc. verses 20-22.

"For it is after they have escaped the pollutions of the world," etc.

These and many other passages show that a person saved by grace through faith, having escaped the corruptions which are in the world through law, has only entered the warfare for the victory of everlasting salvation. All such passages as the 8th chapter of Romans, Acts 13: 48, and 1 John 5: 4, must be, and, indeed, easily can be so understood, as to leave those warning as of the danger of falling from grace, without practical. May the grace of God prevent Paul be ours, who seek it as did Paul, is my prayer.— Amen. C. C. ROSE.

The Bitterness of Death.

"As ye have said, Surely the bitterness of death is past." 1 Sam. 31: 32.

No subject can be more proper for our meditation than that of death. It is one upon which all; a subject solemn in itself, and one most amazingly forgotten by the human family. It is evidently one of Satan's chief ends, to keep out of the sight of men their death, and thus to deprive them of their manly endeavors to evade the work of death. The threatenings of death were announced to the Divine Law as given to our forefathers in Paradise. "Thou shalt not eat thereof thou shalt surely die." So life, from that hour, was a passage to the grave. This doctrine is explicitly taught in Romans 5: 12.

All ages, countries, classes and degrees of men have verified this. "The living know that they must die." Every home is the residence of mortals, from the hotel of the president to the palace of the monarch. Moral or spiritual excellence avail nothing in preventing the stroke of death. We must meet

the King of Terror; when, how and where we know not. The future is widely concealed and secret knowledge. God reserved the times and seasons of our submission, that service before him his heralds, which attack the citadels of the human body; such as extreme sufferings and agonies, racking tortures, burning fevers, incessant restlessness, suffocation and weariness. These are often a cup of bitterness which language is unable to describe. We may be that this is the bitterness which Agony can give.

But when we consider death in its truest sense, what bitter agonies must attend the wicked, when he knows that in death he must meet a just Judge that will wrong no one, and when he knows that he cannot escape these pangs. It cannot be the pains of the suffering body that makes it so much dreadful, for, by many seemingly avowed may as it is a sweet sleep; others seem to be in great mental agonies, which are fearful. It is something which has never been described, and of which we have had no experience.

It conveys us into eternity, the region of unknown darkness,—the world of spirits; and brings us into direct contact with God. "It gives our evil sin peace, and it seals our doom forever." Surely these are the chief elements which constitute the "bitterness of death." But the bitterness of death may be taken away, even before the sufferings of the body have been felt.

The religion of Christ can extract the sting of death. 1 Cor. 15: 56. It provides a sustaining power, a cordial, a habit of strength. It gives us peace, and it takes the cup of death is often resignedly and cheerfully drunk, by the hopes which it inspires in the soul. It lifts up the head and directs the eye to the blissful future, the heavenly world of life and glory.

"Blessed are the dead which die in the Lord." Yes; "to die is gain." O, blessed peace! which sorrow has no power; the cup of death is wiped from our eyes! How bright those hopes, when we shall see the King in his beauty. O, Christian, remember that Christ will be with you in the tremendous billows of death, and will sustain you when "desh and heart shall fail," when the most tender fleshly ties are to be cut asunder, and all your earthly connections severed, and your even life itself is fading away, and we are called to cross the river.

Little will the bitterness of death disturb our joys and our gratitude at his coming, when beyond the "rolling river," we shall see the angels coming to "escort us into Abraham's bosom," the "Paradise of God," where he has fitted-up the new heavens and the new earth, wherein dwell the righteous saints. Give us, then, that we await all that and that death is an essential and awful trial, which of which reliance on God alone is the antidote.

O, reader, how do you stand? Out of Christ, all is lost. Terrible thoughts enter beyond the power of words to express. "To-day, if you hear his voice, harden not your hearts."

H. W. STRICKLER.

Lansing, Ill.

The Gospel the Power of God.

MERT, yet not too much, is being written, of late on the subject of the cleansing of the flesh; an essential point indeed. The object is, that in as may be accomplished, through the power of the Gospel, the glorification of man. The work of God, the redemption of spirit, and body, and soul, is necessary, because of the Gospel? Not altogether, because there is a Gospel, but by the application of the blood of Christ, through the Gospel. How is the blood applied to the cleansing of us from all sin? Answer: By obedience to the Word; "having ye already purified the soul in obeying the Truth." 1 Pet. 1: 22. The mind is purified, so as to render an individual temples for the indwelling of the Spirit of God.

That power, powerful as it is, may be to many a dead power, or, at least, be of no effect. Let us return to the first thought, the cleansing of the flesh. (Come may say, and we do not enough that we should purify our souls as directed in 1 Pet. 1: 22, that we should assign the redemption of our souls? We answer, not enough. God will more design the redemption of our souls than in our bodies. Hence, we should hold our bodies in high esteem. First, because God made them in his own image; not as vain scientists would have

us believe, a mere make-shift for the soul for a little season, then to crumble to rise no more. Second, because, after man's death, he is resurrected by sin, God was made manifest in the likeness of man, in the person of Jesus Christ, no less for the redemption or salvation of the body, than of the soul or spirit.

No marvelous thing that the Great Apostle met opposition in teaching such a doctrine when Thomas, one of the twelve, was in doubt, and said, "My body has been made alive, perhaps because I have had my hands smorgled by the nails. The power of God was not less manifested in the prints of nails, than in the brazen serpent in the wilderness, and of baptism for the remission of sin in the present dispensation, nor of the resurrection of the dead bodies, although they may have returned to dust, whence, by the same power, they were created. Hence, Paul's prayer, that God in behalf of the disciples, that they may have their spirit and soul and body be preserved blameless unto the coming of the Lord.

We see that the purifying of the body is no less important than that of the soul, as the salvation of one means the salvation of the other. Man's body is a component which does not part, but the body is of less importance than either of the component parts. This properly understood, should go far towards bringing about the needed reform, as regards the abusing of our bodies, not only by a slow process of poisoning by filthy habits, but also a slow shortening of life for the sake of worldly gain.

J. A. ROSE.

It is all the blind men in the Kingdom should endeavor to hear me down that the sun is not bright, or that the rainbow has no color, I would still believe my own eyes. I have seen them both; they have not. I cannot prove to their satisfaction what I assert, because they are destitute of sight, the necessary organ; they would not—they could not—be misled, if I were wrong, they are blind. Just so, they who have been taught of God, who have tasted that the Lord is gracious, have an experimental perception of the truth which renders them proof against all the sophistry of the infidel.—A. WATSON.

"Above all things in the world," lately wrote the editor of one of our leading American magazines, "character has supreme value. A man can never do anything great by character—intellectual, moral, spiritual—unless he has it. A man can never do more or better than to deliver, or embody, that which is characteristic of himself. Masquerading and make-believe produce little impression, and in their products and results, die only."

The Criterion very properly says: "A humble, old church where sincere and humble worshippers meet together is far more pleasing to God than a gorgeous pile of stone and marble, where pride and vanity fill the press. The chief thing to be attained is simple trust in God and steadfast loyalty to the faith, as taught by Jesus Christ. On this rock, the Church must be built. "All other ground is shifting sand."

Brethren at Work.

A Religious Weekly for Everybody.

THE BRETHREN AT WORK is an uncompromisingly religious and Christian paper, and is published weekly. It recognizes the New Testament as the only available rule of faith and practice. It contains the best sermons, commentaries, practical graces of God as the only source of pardon, and all the various sufferings and persecutions which Christians are called upon to endure. It has Faith, Repentance and Baptism as conditions of pardon, and the Kingdom of God as the result. That Test: Immersion, or dipping the baptized person, face-downward, is Christian Baptism. (See Matt. 28: 19; Mark 16: 16; Luke 3: 3; John 3: 18; Acts 8: 38; Rom. 6: 4; Col. 2: 12.) That the Lord's Supper is a holy meal, and is eaten by those who are faithful, and should be taken in the love, or after the close of the week. That the Salvation of the Holy City, or City of God, is the result of the work of God in the heart. That War and Rebellion are contrary to the spirit and will of God, and are the result of the work of Satan. That a National Government is the result of the work of Satan, and conversion is essential to true freedom. It analyzes that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 14: 40. It also advocates the scriptural duty of counseling the sick with oil in the name of the Lord. It is short, it is a condenser of all that Christ and his apostles have contained, and is the only religious paper in Great Britain and the islands of the Western Ocean. It is published weekly, and is sent to all who send the subscription price of \$1.00 per annum. Sample copy sent free of cost. For address, call on or write to: MILLER & SMICK, No. 1015, Olive St., St. Louis, Mo.





**Religious Essays.**

Help.—We receive our issues three times a year, and you may send us notices and letters, and we will send you notices and letters in return.

**BROTHER REFORMERS.**

We are working in one vineyard.  
Some are strong and some are weak;  
But the sowing of the vineyard  
Is the common joy to us.  
Some must sleep to dress the mould,  
But the few can pluck the clusters,  
To the Autumn's kiss and gold.

We are bolden, and the tongue  
Flies slowly day by day.  
Some speak by the pulpit's side,  
Some bring the law to us.  
Only one to play the capstone  
Of the structure all is laid.  
While the shout of "Gloria mibi,"  
Rings to the vaulted sky.

We are fighting in the battle,  
But we cannot all be killed.  
Some are slain by the sword,  
Some are slain by the pestilence,  
Some are slain by the fire,  
Some are slain by the sword,  
Some are slain by the pestilence,  
Some are slain by the fire.

When the blessed Kingdom comes,  
Let the meek and lowly Jesus,  
Who is the Lord of all,  
Come and reign with us.

**OUR SAVIOR.**

**No. 3.—His Death.**

We have now come to the closing part of our subject, and a one it is to think upon. Who can picture the scene in the Garden of Gethsemane and not feel sad? And then follow him a little further, and in our imagination see him standing before the officers (innocent as a lamb), and interrogated with many sorrowful questions; and in making no reply, he was shamefully abused.

When we leave all this on our minds, can we refrain from shuddering a bit? And you, dear sister, when you think of our dear Savior extended between heaven and earth, suffering the most excruciating death ever endured by man, all for our and your sake, can you withhold from shedding a fountain of tears?

There is a thought connected with the death of our Savior, that rather impresses my mind at this time, and that is the cry he made when he said, "It is finished." First, we shall notice his trials and conflicts previous to, and in his expiring moments.

"It is finished!" A sentence of few words, but the worth of that exclamation is not at all times perceived as it should be. The mission that Jesus was sent to accomplish was now finished. The work of redemption was done. O what a load of grief and sorrow must have been lifted from our Savior's worried body! It was but a short time before that Jesus was in the garden, agonizing with his Father, praying with such fervency that his sweat became as great drops of blood falling to the ground. His soul became excruciating sorrowful, even unto death; he was heard to say, "O my Father, if it be possible, let this cup pass; nevertheless, not as I will, but as thou wilt."

"It is finished!" What a power there must have been in that outcry! For the earth could not withstand that tremendous call, but trembled from her uttermost depth. All nature seemed to be draped in mourning; the sun could not look down on such a scene any longer, but refused to shine for three hours. What a gloomy time there must have been at that time! Jesus was in the garden, agonizing with his Father and forsaken him for a while, for Jesus was heard to say, in great distress and deep emotion, "My God, my God, why hast thou forsaken me?" The derisions, the mockings and scoffs that Jesus endured previous to his crucifixion, and the painful laceration inflicted on him (both in body and mind) while on the cross, will be felt to the very marrow of the human mind to its fullest extent. Though

we let our thoughts run deep on the subject, and get animated to the fullest height, yet our knowledge is but a drop, in the winding up of his life's career.

"It is finished!" We will now change our subject from a realization of grief and pain, to an anticipation of joys eternal. Such were the hopes of our dying Savior. To the dying penitent he said, "Thou shalt then be with me in Paradise." Jesus did not dwell the hour of death, but to him it was a blessing; his hopes of gaining the bright Elysium above were certain. When they were leading him away to be crucified, a great company of people, including women, followed, bewailing and lamenting for him. Jesus turns to them and says: "Weeping shall then be with you not for me, but weep for yourselves and for your children." What sympathy Jesus had for them! Although great trials were awaiting him, yet he would say, "Weep not for me; I will be able to overcome all my trials; you may not be so able, therefore have a deep concern for yourselves and for your children."

"It is finished!" Perhaps the mind of Jesus just then ran back to his childhood days, when he was about his "Father's business"; and then, as time rolled on, when he was sorely tried by Satan, with his flashing temptations, and exposing himself to many hardships while going about doing the will of his Father in Heaven, he could take a backward view of his life. He would say, "Father, I have done the work thou gavest me to do." The work of redemption is done; my work on earth is now ended. I have now redeemed man by giving up my life in this uncalculated, barbarous way. But still, hereafter shall they see me sitting at the right hand of God the Father, and enthroned with power. Victory has been gained; I shall now ascend to my Father, and he will be long sweet rest an eternal rest, in the beautiful Eden above, there to be crowned King of kings and Lord of lords."

Some, perhaps, may read this article who have not yet become willing to have the Lord of Glory reign over them, but still live careless and unconverted about their souls' salvation. Do not retreat to the future, therefore, do not put off serving your Lord and Savior until you get old, so that your service will be of little use; but come now and serve him all the days of your life. Give honor to whom honor is due, and love him who first loved you. Think oft of the sorrows that Jesus underwent to make possible a way of escape from that sinning path that leads to death.

Some may think this (that it is not very likely), who do not believe in the divinity of Christ, who say that they think all he has been saying about his Father (as we term him) has been time wasted. But I do not look at it in that light. It sinks deep into my heart. My conscience frees me from the thought of being mistaken in the Holy One; and the former you get rid of your doubts and visions, let the letter be it for you. Christ said, "Ye believe in God, believe also in me." Do you really think that God would give a conscience to understand, a heart to conceive, a voice to dictate for us of his reality, and then suffer us to go on so blindly? He who created such a little lower than himself, do you not think he would appear to us of our own? Did you not see Jesus as Christ the unknown? But who will answer?

"But how often do we hear of the reformer!" Let us, then, who believe in Christ our Savior, hold fast to our belief and in the time we shall be rewarded, if we find not. Let us add we have to the right, nor to the left, but to the right, forward to the prize of our high calling which is in Christ our Lord and then at last we shall be lifted to the glory-world, there to sing the song of everlasting bliss with those that have gone before.

**HEARING THE CHURCH.**

By F. C. BARBERIDGE.

Dear Brother,

Yours passed the 5th unit last year. The grammar of Christ is bigger than the laws and principles of philosophy. Matt. 18: 18, is a matter of competence as well as individuality. Two units can never deal with each other as if they were not part of a larger organism. The grammar of offense and conviction, and forgiveness, or declaration and exorcism, is plainly a church matter, and

cannot terminate solely on the individual's immediate concern. "Tell it to the church," gives it a general character, and the refusal to hear the church separates from the church, so that the word "thou" in verse 17, is not exclusive of a larger relation. To put so radical a gulf between the offended and offender, while the latter retains his relation to the general body intact, is inconsistent with the very aim of organization. What would the offender care for the avoidance of a single person while he is held as a full member of the church, with all the privileges and immunities of membership? He could sit down with the saints to the holy supper, while the offended one would be obliged to stay back, thus enjoying less freedom than the heathen and more than the Jew. It would be self-declared ourselves contrary to her life, order, and judgment, and cannot be regarded and treated as if the facts were the reverse.

No member can be related to a fellow as if he were a heathen, while the church holds him as an organic unit in its constitution. My foot is one member and my hand is another. Can I make a vital gap between the two, a vital gap from all organic connection with my hand, while I preserve their relation to the body? Impossible, but not more so than in the higher spiritual sense. Let me be more than an heathen man, and a *member*, because the body of which you are a part so regards him. We have no right so to deal with a fellow-member until the church puts him into a position to justify our conduct. To separate the three stages, engaged in relation to offenders, and have both individual and corporate censure and authority rejected, is to make a vital and radical excision of the offender from all concern, that is, the general body. If the church exercise her authority agreeably to the mind of Christ, and her decision is despised, she is inconsistent and suicidal to retain the life of a member.

**CHRISTIAN COURTESY.**

By W. M. LEOX.

We hear a great deal said about "etiquette" nowadays. Etiquette is the ceremonial code of polite society. Well, to a great extent, it will do, but like many other things based on human tastes and decisions, it is carried to extremes. To carry it out to the "letter," would be what I call being on your "p's and q's." This is etiquette, falsely so-called.

The act and deportment of every true gentleman and lady are always easy, graceful and unassuming. They are characterized by every true man and woman. Now we have had a *Christian Courtesy*. Every Christian, man or woman, who is a true Christian, knows how and when to move, talk, eat and appear, because he is governed by that Christian spirit which he obtained by adhering to the teachings of that book called the Bible. All who understand the pure essence and principles of this Book of books, will always have a safe and sure guide, no matter what may be their vocation in life, or where they are called upon to appear.

No, no, no, many would think the Bible a very coarse book of etiquette, but if its teachings were carried out and practiced fully in our lives, we would have no need of such books as "Complete Etiquette," "Guide to Politeness," "The Bible can make you a gentleman," "The Bible can make you a lady," "The Bible is perfection," and when he arrives at the highest state of earthly perfection, he needs no book of etiquette. However, I do not object to any system or code of rules and laws intended to promote the good of mankind in the various vocations of life. Any government that conducts to our good as regards the individual and our society, is worthy that God, that is not contrary to good reason and sound, solid sense, and in accordance with God's law, should be regarded as a safe standard by which to choose and direct our steps through life.

An intelligent mind, beaming with the brightness of a pure Christian spirit, will always know God and our brotherly acquaintances anywhere. Fashion, custom and style should always be regulated by sense, reason, good taste and judgment. The least objection from these is unbecomingly, unwise and unnecessary. For instance, regarding the general conduct of to-day, when Messrs. A and B meet each other, we hear something like this: "How do you do?" "Well, thank you, this is the answer," and we will

thank God," instead of thanking the person, would it seem more consistent? But let this suffice here.

I now wish to bring the matter home and confine my remarks to the subject "Christian Courtesy." Do we all have it and live it out? Is our walk, conduct and conversation such as becometh Christians? We should act as Christians, not only in the house of God, but in all places, to manifest a loving spirit to those who differ from us. Every Christian, and every Christian, should be patient, and always welcome them when they attend our meetings. Meet them warmly and kindly. When they visit our houses, strive to entertain them with Christian courtesy. Do not wait for them to "take the lead" in conversation. Give it, if it is your place, but then wait.

Let us bring it right home. Every Christian, when he attends the house of God to worship, should be especially careful to meet and greet those who may live at a distance. Remember, it is not their place to "hunt you up." Almost everybody knows this, yet it is not always observed by everybody. Remember how you feel away from home when you are invited to a meeting, and how you feel to discourage, because you do not proceed him and welcome him with a hearty hand-shake and pleasant countenance. Never neglect to meet your brethren and sisters and friends, too, if they are not at home, but have come to worship with you in your congregation. Greet them with Christian courtesy. We should never violate this Christian rule: Make the stranger feel at home. And last, but not least, brethren and sisters, never leave the house of God where you have listened, perhaps, to your weak minister trying to preach, and say,—"Ah! he preached a poor sermon." If it was weak, keep it to yourself and ask yourself this question: "Was it my fault? Yes, perhaps part of it. Why? Well, let me see. In the first place, it is supposed that I had no good chance, and then, I did not get to speak to him, either before or after meeting; and then his sermon was very light, and I fell asleep during meeting." Well, really, this does seem almost enough to account for the "poor sermon." Surely, I ought to have had more Christian courtesy. And if you other true Christians

Greenland, H. Va.

**THE GOOD SPIRIT.**

By GEORGE WORSW.

"Who is a good spirit and he worships him no more." A SPIRIT is something invisible to the natural eye and talks with the mind. The Savior once said to his disciples, "A spirit hath no flesh and bones as ye see me have." This at once settles the question. Any matter once acknowledged by the great Head of the church, should forever silence the caviler. Spirits operate on the mind and exercise their influence upon us, either for good or evil; that is, there are good spirits and evil spirits.

God breathed into his nostrils, and man became a living soul. Gen. 2: 7. Ever since that time, man has been a living soul. As man has given that principle, he is able to communicate with it, and exercise his life's influence upon it.

But through the fall, man has become contaminated with sin; and this has given the devil an opportunity to operate on the mind of man, as distinctly seen from the love of God. The devil is supposed to be that fallen angel that proposed to raise his star above the stars of Heaven; and because of this he was cast out of Heaven into the earth, and is now the Prince and Power of the air, and ruling in the hearts of the children of disobedience; exercising his influence upon them.

It is this operation of the devil that is making considerable progress. There is a class of men who think all the Spirit there is enclosed in the Word of Truth, or written Word. It is said, "My word is spirit and it is life." Jas. 1: 23. It is also said, "If I do not say, the Comforter will not come. But if I say, I will send to you the Comforter, who is the Spirit of truth, who shall abide with you forever." From this expression, we are willing to take it for granted that there is an abiding Spirit aside from the Word of God; so that when we hear the Word preached, there is a Spirit's power operating upon our hearts, while the sound of the preached word is operating on our ears; or even while we

resulting the Gospel, our hearts are affected by the Spirit's power. Just so while engaged in reading the literature of today—the tracts mailed through on the market for the young to read. The devil is operating on the heart of the reader and exercising his influence upon him to his real disadvantage. Hearkening to the oratory and display of many of our public talkers who have little or no Christ in their sermons, is well calculated to deceive the hearts of the simple, giving the devil a chance to exercise his influence upon their minds; and unless something is done to counteract the current, vice and misery will be the result.

Now the question is, how will we result that present part of man so as to make him understand fully that God loves him and will make him happy? God conversed with Adam in the Garden of Eden before his fall; but it seems after he fell God employed angels,—prophets and apostles and even agents, to converse with him for the purpose of warning him of things to come and also of his duty. Why then do we not do the same? We best know to God himself; but the support of that man because we cite that it was inconsistent with the dignity of God to talk face to face with him after his disobedience in the Garden. Yet his love was great toward him. It was in many ways displayed to his understanding, by making the proper use of the means given by God, he could still be made happy for eternity.

The agents employed, with the additional help of the Spirit's power, would be sufficient to convince and convert every man and woman in the land; so we could have a general re-joining together, but for the opposing power, which is ever ready to operate against the Spirit of God, the work is much retarded and less successful. Since the world has his agents, the devil has also his agents, and the number is legion; both by sending forth trashy literature and that which has the name of Christ attached, for the purpose of casting over it a degree of sanctity. I am sorry to say that the Unit takes up well that use of high literary attainments middle class freely at it; and the result is much more deplorable.

Love of money is a ruling passion, and when that is laid on the table, the gamblers will soon gather around and begin operations; and it matters very little whether religion is the theme or whether Robert Ingersoll is about. It matters not whether the subject is, "What shall I do to be saved?" or whether it is, "What shall I do to be rich?" It is all the same to the avaricious dollar is hoarded up. If the Spirit of God were to interfere about that time, he would be treated like good old Paul was, when Felix troubled before him, and said, "Go thy way, Paul; when I have a convenient season, I will call for thee."

It is not fearful to think of the result of such delusions? And yet our consciences say, "Yes, men go on without ever stopping to think what the end will be. The spirit of man will live always; it is from God; it is part of God, and will live to all eternity. Then, since man is accountable for his acts, O, what will be the end of those who act so indifferent about their eternal welfare? The Savior said, "My men, when I judge you in the end, I will say to you, 'Depart from me, ye who do not know me.'"

The spirit of man, when it leaves the body, will go to God who gave it, and the Word, which is also Spirit, will be brought before, and a settlement will be made, according to your advantage or not. If the love of money is the ruling passion with you, dear reader, let me tell you that Paul says it is the root of all evil and has taken many people to woe and ruin. Or, dear reader, we hope, will reach your mind—and, my dear friend, will I wish you to travel to the bar of God, so you may stop and think before it is too late.

Abraham, L.

THE CHURCH OF CHRIST.

BY W. H. ROOSE.

The Covenant. No. 11.

It is natural that a change of government brings about a change of administration, a change in its forms, ceremonies, and laws. It is not necessary that a nation change its government when it assumes a different form of rulership. A King may assume as president, or a president, or a president could perform the duties of an emperor. We are living now under the same rules of the spiritual kingdom that reign over Abraham and the Prophets.

yet we are not governed by the same rules and regulations by which they were. They lived in Christ's kingdom of grace under the first form, while we are living under the second form. Their laws had the spirit of bondage, while ours have the spirit of liberty. — Theirs, neither we nor our fathers were able to bear, while ours is a yoke that is easy to be borne. Their law was imperfect, while ours is perfect. — Their law was that which kills, but ours is that which quickens us into life eternal. Their law made them children of Abraham by right of purchase or birth, but we become the children of God by the vicarious sufferings and crucifixion of Christ, and a birth resulting from a begetting by the Word of God and quickened by His Spirit. — Their law was that which was justified by works under the Mosaic law, while we are justified by works under the law of Christ. Those who violated the laws of Moses, suffered its penalties shortly after the transgression was committed; but those who disobey the commandments of Christ, will not be judged until the second resurrection. The law of Moses was given only to Israel or the Jews, but the commandments of Christ were preached to all nations. It was given to be kept until John the Baptist. Christ was or is the end of that law. The Gospel law will not "vanish away" until Christ will deliver his kingdom into his Father's hands.

Thus we see that there is a marked contrast between the two laws. We have not given the Scriptures reference, not all of them, searching for proof to support their doctrine, will find all we have given, before they get through. We cannot conform to the law of Moses, and the law of Christ at the same time; neither is there a possibility of the two laws becoming reconciled to each other. We must give up one or the other. "To whom ye yield yourselves, will ye be obedient to him in every point, because if you offer at one point, you are guilty of the whole law. Those who cling to the law of Moses in part, are guilty of transgression in a two-fold sense; in the manner of its observance, and in not enforcing the part that brings the transgressors to justice and make them suffer the penalty for non-observance. (There be anything in the Scriptures, we must do it, or say something in the manner of the observance.)"

There are a number of points in the doctrine taught or drawn from the Mosaic dispensation, but we will notice the Sabbath more particularly. When the fat wreted fourth, "Remember the Sabbath day to keep it holy," the people, to whom it was given, also received the directions as to how they should keep it. We do not think that it should be allowed to hold fires on the Sabbath, nor to travel from their houses. Those who disobeyed were immediately stoned to death. If the command to keep the Sabbath day holy has never been repealed, the manner of its keeping has never been modified. God never made a law without attaching a penalty for the disobedience.

The fourth commandment could not be strictly kept at the present day. God in his infinite wisdom clearly foresaw that when the law-giving power of the Gospel of his own dear Son would spread forth to evangelize the world, the law of Moses stood as a barrier to hinder its progress. None of the people to whom the Ten Commandments were given, had their hearts changed, and the law would be necessary. Fully two-thirds of the followers of Christ live where it is absolutely necessary to transgress this commandment. The laws of Moses were not made for all people and all climates; but the Word of Truth was and is adapted to the universal habitations of the earth. Fires could not be dispersed with in the frozen regions of the north, but fire, repentance, baptism, feet-washing the Lord's Supper, the Communion, the holy kiss, the anointing with oil, and the manifestation of brotherly love, can be experienced and fulfilled as well in Iceland as in the more sunny climes of Italy.

The old covenants are not binding as the law of Moses, yet the law of Moses does not violate them because he would be abolishing the very principle that strengthens and perpetuates the Church. The proclamation or glad tidings in the new covenant is peace; it is one of the fruits that emanate from the Spirit. A man cannot kill and still be a member of the Church. It came out to destroy man's lives, but to destroy the Church of Christ never did, and the said, "remember unto Christ the things that are God's," and into God the things that are His." He can

not commit adultery, because that would be adultery, peace, and would be opposite the life of one who is a member of the Kingdom of heaven; it is a fruit of the flesh. Thus we might grow and describe the whole catalogue of sins, but deem it unnecessary, as the ten commandments were given to the transgressors of nature and godliness.

There is enough of the Friends' faith in me to believe that there is no more in the Sunday than any other day. It should be the Dispensation is a spiritual one. An act that would condemn us on Sunday, should also condemn us on any other day as well. The Sabbath day was never used as a day to serve God excepting around the home altar. We are admonished not to forget the assembling of the saints together. This assembling should be to the honor of God. It should be for the edification of each other. We should meet to build each other up in the Christian life. We should meet to learn, and serve Jesus. We would ask our friends who cling to the Mosaic law, where are our hopes founded? Whence do we obtain spiritual life? — The answer is, "The law is doubly appropriate as a day to assemble the saints together, and become more confirmed in our hopes, enjoying the unexpressed joys in the Kingdom of Glory. Christ burst the bars of death on that day. This is the resurrection day. Without his resurrection we would have no hope beyond the grave, and if we have no assurance of a resurrection, the atonement is profitless to us. We should be diligent to see how we can enjoy on the Christian Sabbath, but we could not on the Jewish Sabbath. — Which will we have?"

In John 1:16, we have another expression that shows what we must serve. "And of his fullness have all we received, and grace for grace." For the Law was given by Moses, but grace and truth came by Jesus Christ. Here we find the Evangelist makes mention of two covenants, or sets of commandments. They are set at contrast. They bear no resemblance. The one came by Moses, but the other by Jesus Christ. Some might come to the conclusion that though they differ, we could keep them without doing violence to either; but in this they are again healed off by the expression, "grace for grace." Contrast is made between the unwritten laws of the Law of Moses, and the fullness of Christ. The Law of Moses had no life, neither could it give life. It was the law of truth, and also the truth of law. The truth of grace, and the grace of truth was to come, not as a lifeless thing but as a living power by Jesus Christ, and out of his fullness. The truth, so it is the Law is limited and has no grace, but the truth as it is in Jesus, is boundless, and is the truth of grace. Lawful truth and graceful truth have the same basic idea, but they differ in their development. But in our distinctions concerning the laws we should be careful not to imply that grace was not the source of the law. The law was not the source of grace, and would have been no law. Yet it was only law and never could be as lovely as grace.

The vegetable life is the same in the thistle as in the colts of Lebanon, or in the oaks of Bashan. The animal life in the lion is the same as that in the child, but the developments are not the same.

"The thistle, or the grass," would be more intelligent, perhaps, by giving it something like this: "grace superadded by grace." "Christ is the end of the law for every one that believeth." Rom. 10: 4. What a grace there was in the old Jewish religion, and the ceremonial law, but this has all given way to the grace that comes in Christ, a religion that is higher, mightier, grander, and more spiritual, and better suited to man everywhere; and always, "grace for grace."

Then let us not, as Paul would term it, commit spiritual adultery by consigning the features of the two covenants, but let us receive a chaste virgin until we meet the prospective bridegroom at the marriage supper. Then again the covenants are linked into the old and the new alike. Truly the law was reserved to that time. Take the new only. Cast the old garments to the Cross, where they were nailed.

A TRACT IN SEASON.

A gentleman in New York, who is in the habit of distributing tracts on Sunday, was one day engaged in going through a Sunday school. His little daughter came from Sunday School, and found him at home, with his bundle of tracts lying on the table. She

seemed surprised, and was quite pained when he told her that he should not go out. "Do not take them, papa," she said. "No, my dear; it is too wet."

"Do not," she replied; "the wind was already dressed for the wet—had on her water-proof rubbers, and she would take the big umbrella, and the rain wouldn't hurt her a bit, and I said, 'these people will want your tracts.'—Do let me go, papa."

Finally she got his consent and started out. On one house she was obliged to knock a great while before she could get in. A woman, with a gloomy face at last came to the door. The little girl said, "I have a tract and want you to, till she had finished her water-proof rubbers, and she would take the big umbrella, and the rain wouldn't hurt her a bit, and I said, 'these people will want your tracts.'—Do let me go, papa."

GOING TO CHURCH.

LET no trivial cause detain you from attending the regular church services. We have by far too many "fair-weather Christians." Their attendances are so fluctuating that they can hardly account anything. These things ought not to be. We should not bring to God the lame or the blemished offering. We should not use up our strength to such an extent during the six days that God has given us to do all our work, that we have nothing left to serve God on the seventh. One who did this, is certainly yielding God up of his just due, and abusing his privileges. Let us render unto God the things that are God's, and to Caesar the things that are Caesar's.

The tobacco question is engaging the minds of many earnest Christians. Not only those who are not smokers, to the neglect of those who are in bondage to the cruel tyrant are just as anxious to be freed from its poisonous fangs. Many of them deprecate their situation—long for something to turn up to break the charm. Persons who have never been addicted to the use of tobacco think it very strange in our country, to see any one do anything that I could only call "tobacco mania." Strange infatuation! Strange weakness! In many cases, That man who has never been there does not know how to sympathize with the unfortunate devotee.

"No temple is large enough to hold the ark of the Lord and Dagon at the same time. If the ark remains, against Dagon as you will, his head and hands will be broken and God will be supreme." Mount Carmel voices the Bible call to decision and decision, assuring us that there is not room for both the hearts of the people or in the wide nation for Jehovah and Baal at the same time. "There is no middle ground," said Jesus. "He who is not for me is against me; he that gathereth not with me, scattereth abroad."

Says the Rev. Dr. Brown, at a recent meeting in Glasgow: "There is a great need that bad men should be made good, and good men better. Yet if he had the choice of the two he would choose the first, for he would be converted to the low level of our ordinary piety; and that if a thousand saints should be quickened to apostolic fervor and activity, he did not know but that, in the wide, comprehensive view, he should prefer the latter, because every one of these revival saints would be a center of holy influence and holy life."

It is difficult for us to conceive anything that is more beautiful than the answer given by one in affliction, who, when he was asked by his brethren, "How do you feel?" lightens the stroke to draw near to him who handles the rod.

# Brethren at Work.

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JOSEPH ANICK, BUSINESS MANAGER.

## SPECIAL CONTRIBUTORS.

Each Fly. A. W. Brown, D. E. Drobache,  
James Evans, S. S. Mohler, L. J. Buehler,  
David Yarnall, C. C. Buhlman, L. W. Stockwood,  
David Hill, S. T. Emerson, S. T. Emerson.

## YOUR PAPER.

Is to date your name on your paper shows to what class the Brethren have assigned and a request for more. Thus "I don't know" shows that the paper has no info for that time. "I don't know" shows that you will not be there.

Bro. Jno. S. Hannah, of Spring Run church, Pa., died the first of the month. He was in the ministry.

Excuse us for taking up so much of the paper with A. M. news. We concluded to tell it all at once, and then let that suffice.

We never could see the use of a minister standing before a congregation with badly soiled hands when there is so much soap and water in the world.

A PAIR of good spectacles was left at Bismark Grove, and may be had by describing them correctly and forwarding five cents to pay postage, to M. M. Eschman, Warrensville, Mo.

At the close of the A. M. Bro. Enoch Ely informed me that it was his intention to spend most of the season traveling in the West. He thinks of visiting California and Oregon before his return.

Prof. J. W. McGorty, of the Kentucky Bible School, is to hold a Bible School at Fort Scott, Kan., July 14-23. We announce this for the benefit of some of our brethren who have a desire to see the man, and acquaint themselves with his method of teaching.

On another page will be found Drs. Flowers' appointments to lecture at various points. Some corrections will have to be made next week in that part which relates to Indiana and Illinois, as he will not visit our State at all present. The corrections came after the insertion of the paper were printed.

The railroad companies were greatly surprised at the great numbers they were required to carry to the A. M. The number, in many instances, was far greater than they anticipated. We may be safe in saying that not far from 4,000 came from the States east of Kansas City.

**CLUBBING RATES**—THE BRETHREN AT WORK and *Primitive Christian*, to the same address \$2.50. B. at W. or *Primitive and Young Disciple*, \$1.85; or the three papers \$5.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

On another page will be found a report of the Old Order Annual Meeting, held near Flow, Ind., of the same time. We have news at Bismark. We do not mean to endorse the proceedings of the Old Order meeting, but publish the proceedings merely to gratify many of our readers, who desire to know what was done at that meeting.

SOME of the oldest Brethren at Bismark Grove said they never before attended an Annual meeting at which there were so many members and so few outsiders. To many of them it seemed like old times, when the most of those who attended Annual Meetings were members. This feature of the Meeting was very enjoyable, as it made all of us feel as if we were at home among the brethren.

At the Annual Meeting, we met Bro. E. A. Orr, who, a few weeks ago, was called from here to look after some of his relatives sick with the small-pox, near Pittsburg, Mo. He reported the family in a reasonably good condition. But since then, we learn that his youngest son, died, and two of his sisters are sick with the same disease. Orr was not required to expose himself to the disease in order to care for his kindred.

THE Brethren at Huntington, Pa., have reason to rejoice. Eleven students of the Normal were baptized a few days ago. That shows that there is a good religious influence in the school that is producing excellent results.

D. S. T. BUTTERBACH, of North Manchester, Ind., who attended the late A. M., says: "We do think our late A. M. serves us as a bright shining light—an example of love, peace and union among us. Brethren, let us well consider where we stand. When ever and wherever we find an evil spirit of contention, let us ever manifest a desire for peace. Thereby we may create a love and unity of flow in every heart. Then our late meeting may be well and will prove productive of much good."

Bro. D. L. Miller, President of the M. Morris College, and his wife are making arrangements to sail for Germany about the middle of August next. They may visit Denmark in the Fall, and spend some time with Bro. Hope to see how he is prospering, and also to encourage him in his good work. They will then return to Germany, and Bro. Miller will attend the Winter of the Halle University studying the German language. In the Spring they expect to visit Italy, Rome, Palestine and perhaps Egypt. Sister Miller is fitting herself for the trip by taking lessons in drawing, so as to be able to make drawings of the most interesting places visited during the tour. To Germany will be accompanied by Professors J. W. Jenks and A. W. Bennett, of the College, who expect to spend at least two years at the Halle University. The two last named have already engaged their passage of Bro. L. A. Plate, foreman of our office, who is agent for the North German Lloyd Steamship Line, one of the best lines between New York and Europe.

EFFORTS were made to deter many of the members from attending the A. M. at Bismark by telling them it was no suitable place for Christians; but those who attended realized to their own comfort that there was no good reason for such apprehensions. A more convenient place for an Annual Meeting could not well be found in America. All the necessary buildings were there for sleeping and eating purposes, even in damp weather. Nearly all were lodged within the inclosure at a very trifling cost. There were buildings enough on the ground to shelter more than ten thousand when the rain was pouring down in torrents. At night the whole enclosure, of 200 acres, was lighted up by electricity; so traveling around after night was as convenient as in the day-time. The Tribunal was the most comfortable structure in which the A. M. was ever held. Those who were there to see for themselves certainly could find no fault. Hundreds said they wished Bismark Grove were near the center of the Brotherhood, that we might hold our meeting there each year. For our part, we would not want a better place for an Annual Meeting.

## TRIP TO BISMARK GROVE AND RETURN.

DRIVING to say as much about the meeting as possible in our last issue, we omitted this report, saying much concerning the trip from here to the place of Annual Meeting. In company with Bro. Joseph Anick, his daughter Alma and M. S. Newcomer, our delegate from this place, we left M. Morris at 10 A. M., Friday, May 11, and reached Aurora at noon. Here we met the regular C. B. & Q. R. passenger train, on its direct line from Chicago to Kansas City. Four of the coaches were already filled with members from Ohio and Pennsylvania; many of them from the vicinity of Ashland, Ohio.

There were but two chair coaches on the train, and these were so well filled, that only one of our company was able to get a chair. This part was very much regretted. It was our good fortune to occupy one of these chairs the entire trip, and we do not hesitate to pronounce the convenience first-class. The chair is so constructed that it may be changed into a very comfortable box for sleeping purposes. We also had a chair from Ohio and Pennsylvania. Brethren excellent, but so well were we entertained by them, that we at times actually forgot to pay much attention to the country through which we were passing. The condition of the road

was excellent and the attention our company received from the railroad men was all that could be desired. Attached to the train was a dining car, where the best of meals were served.

Before reaching Quincy we fell asleep, but some of our company determined not to cross the Mississippi River without seeing it, hence had the whole crowd waked up in good time. We crossed the River near midnight; hence could not enjoy the scenery as well as we would like to have done. We would judge the bridge to be about one mile in length. It would have afforded us much pleasure to have spent at least one day in Quincy, as we were quite familiar with the place in our boyhood days.

We again gave ourselves over to the gentle embrace of sleep, and did not awake till near Cameron, Mo. A glance at the fields and vegetation showed that we had passed into a warmer climate. Considerable corn was up, trees past bloom, and the forests in full foliage. This condition steadily improved as we approached Kansas City. This part of Missouri contains much excellent farming and fruit country. The land is much finer, good productive; there is much timber, good markets; an excellent stock-raising country; good for fruit, and a very fine climate. Good for us to see why all of this part of the State is not settled with industrious people from the North. South of the Missouri River is much country just as good and with a still milder climate. The prejudice against Missouri is rapidly passing away. The high license law, lately passed by the legislature will greatly remedy the liquor traffic, so that it may soon become a State noted for its temperance principles. We think the day is coming when Missouri will be one of the foremost States in the Union. Its mountains of iron ore, zinc, lead and vast coal fields, with its fertile valleys, woodlands and plains, washed by the great Father of Waters on the East, and cut through the center by the longest stream in the world, gives it wealth and facilities, known to no other western State. This is yet to be added a mild climate, and many other good qualities too numerous to mention, and yet it is not the Garden of Eden, for it has its faults as well as all other parts of this sin-cursed world. Still as a place to live and enjoy life, the eastern people will find it about as good as anything west of the Mississippi River.

Paradox this digression. We reached Kansas City, the great Chicago of the West, about 8 o'clock, where we found hundreds of other members, who had reached the place by different routes.

We were soon on our way to Bismark Grove, 37 miles west of Kansas City. The morning was quite dull, as it had been raining for some time. We greatly grieved on the Union Pacific rails through some of the most productive country in Kansas. The soil was a fast, high, medium grade, potatoes large enough to cultivate and other things advanced proportionately.

We reached the Grove near eleven o'clock. It was still raining. A walk of nearly a half mile, over a gravelled path, through a beautiful grove, brought us to the place of meeting, the large barnacle, in which the Conference was to be held.

There are at least ten other buildings on the grounds, some of them very large. These were mostly used for sleeping and eating purposes. One building, capable of seating over 1,200 persons, was used for the dining hall. Two other buildings about one hundred feet square, had straw spread over the floors and were used at night for sleeping purposes. The men occupied one building and the women the other. Three other large buildings were used for restaurants; another for the Standing Committee and three others for business purposes. To the east of Bismark Grove proper, is a large number of well-arranged and enclosed stalls, bedded with fresh straw. As many as twelve persons could sleep in one stall. These were the first sleeping apartments to be taken. Next came a good company of brethren, and a coupled stall No. 8, and can testify that it was an excellent place to sleep when it did not rain

too hard. Hundreds found lodging in the City of Lawrence, two miles to the West.

It rained nearly all day Saturday and most of Sunday. We never saw it rain harder. It also rained considerably on Wednesday. The rest of the time the weather was very fine.

Our intercourse with the Brethren during the meeting was very pleasant. We never before had the pleasure of meeting so many old acquaintances, nor did we ever enjoy an Annual Meeting so well.

Nearly all of those present being members, made it look much more like a Brethren's meeting indeed.

The Committee of Arrangements did its work well. Bro. M. S. Eschman, Secretary, and Bro. S. S. Mohler, Treasurer, were just the right men in the right places. They performed the work assigned them in a very skillful manner, laboring to make all comfortable, and accommodating to everybody they could. So far as we were concerned, we felt splendidly, and do not think we were treated any better than the rest. Some who are not accustomed to attending the A. M., may think the accommodations not so good, but those who know most of our Annual Meetings, will doubtless pronounce the arrangements at Bismark Grove the best ever experienced in the Brotherhood. The entire Grove was covered with a heavy mantle of grass, so that mud did not annoy the people to any great extent. At times the mud was very disagreeable in the roads, and around the front of the tabernacle, but a few hours of sunshine and wind made traveling delightful. The weather was also a little cold at times, and on a few occasions the wind blew a regular "Kansas gale."

At night the whole Grove was lighted up by electricity, so that it was as pleasant after night as in the day-time. The electricity was furnished at the Machine building, over one-fourth of a mile from the Tabernacle, and conveyed to ten different points on wires extending from pole to pole. The lights in the Grove were on the tops of poles about 24 feet high. There were also three lights in the Tabernacle. These lights enabled all to attend the evening services, which were generally very entertaining. Everything was conducted after the usual order and custom of the Brethren. No one interfered in the least with our privileges, nor did any one attempt to annoy the meeting at any time.

The supposed objectionable features, were not found by the impartial visitors. They united in pronouncing everything so convenient, agreeable and quiet. We saw but two things that we felt a little timid about. On Monday a few of the fast ones in Lawrence attempted to slightly show off by driving their fast horses over the excellent roads in the Grove; but the gate-keepers soon put a stop to that. Then there lives on the ground an old man, called Jimmie, employed by the owners of the Grove to care for the premises, and his orders are, to shoot every dog that is found in the enclosure. He carries out his orders promptly. We did not see one drunken man, nor did we hear the first particle of swearing.

We further state, that if Bismark Grove were near the center of the Brotherhood, our people would want to hold their meeting there every year.

Bro. Anick devoted most of his time looking after the interest of the E. A. T. W. and was well compensated and greatly encouraged in the work. He enrolled a number of new names, and in various ways transacted business that was of importance to the firm. We regret that we could not visit some of the surrounding country while here, but we were kept so busy that we did not even get to visit Lawrence, though only two miles away.

Most of the people with whom we conversed seemed very well pleased with Kansas. It is destined to become the stronghold of the Brotherhood in the West, and to-day is the most profitable field we know of for missionary work. The people are generally industrious, intelligent and thrifty, and seem determined to make their efforts in Kansas successful.

The railroad companies were very great-

One road took a large company of our people to Reo County. In order to get you to see that fertile part of the State; others went into Missouri to look at land and see how they would like the country. Hundreds of them will likely purchase farms and help build up the cause in this beautiful State.

We left the Grove early Friday morning with the intention of going direct home, but Bro. P. Fahmy of Chicago, met us at the depot in Kansas City and said that if we could stay till evening, he would take us over the cyclone district.

By 5 o'clock we were comfortably seated in a buggy with the doctor—pity that buggy; the doctor weighs 230 pounds and the collar got a trifle less—and soon found our way to that part of Kansas City through which the cyclone had passed the Sunday before. We followed the track of it about two miles. No one can imagine the effect without seeing it. Fine, costly residences and churches were seen completely to pieces, and presented what but a pile of ruins. Hedge trees, two feet in diameter, were twisted off like playthings. Sometimes a fine residence would escape untouched, while the buildings on either side would be completely demolished. Some buildings had the two sides torn completely away, leaving the front, back and roof standing securely. We could not see a whole column falling of the curious franks this cyclone performed, but we will let the above suffice in this hastily written narrative.

While we were thus looking over the city, the proprietors of the *Bazaar* at Frank and Franklin Christian were busy at work, preparing plans for the consolidation of the papers. We are not yet permitted to tell the outcome of the consultation; that is to be made known in due time.

We left Kansas City about six o'clock on Friday evening, and were too sleepy to think of much but lying down on one of the nice, padded chairs, and trust our future to the God and the C. B. & Q. railway company.

We reached here on the next evening; found it well, for which we thank the good Lord, and all others that so greatly aided us during our journey.

In behalf of Bro. Esheleman permit us to say that he had to lose much time, perfecting and carrying out the arrangements for the meeting; much depended upon him. The meeting may pay expenses, but not much else, and, as a slight compensation for his labors, and to help him along a little, we suggest that you send him 50 cents, and get his semi-monthly, the *Youth's Helper* to the end of the year. The paper occupies a field entirely outside of the limits of our church papers, and a little from you will be quite a help to him. Address him at Warrensburg.

What we have to say about the work of the meeting will be found elsewhere. Much of it was made up from what we wrote for the *Evening Daily Herald* during the meeting. It may conference of this meeting because such a conference of much more than usual importance.

**BISMARCK GROVE.**

**THE CONFERENCE.**

**Number 2.**

Our last report of the doing at the Annual Meeting brought us up to Wednesday noon. The matter was sent in by mail, and placed in type, ready to go to press on Monday morning.

WE NOW RESUME our narrative: **WEDNESDAY AFTERNOON SESSION.**—The meeting was called to order at 2 o'clock, and a prayer at which there crested some confusion, stirring business nearly a half hour.

Business was then resumed by continuing a discussion of the insurance question that was before the meeting in the forenoon. One of the ablest brethren in the Conference was an active part in the discussion, and his able speeches were made and strong arguments presented on both sides. One speaker offered that life insurance companies be the cause to the land and were doing more than that good, and should be discouraged every hand. At one time the discussion

grew somewhat exciting, and some confusion resulted. Of course this must remain an unsettled question among us. We have long held positive views on the insurance question, and listening to the discussion rather confirmed them.

The sentiment of the meeting was so divided that the case was finally deferred indefinitely.

The Standing Committee then reported the following as the committee to take the Building Fund project into consideration: Samuel Harley, Jesse Stutsman, J. C. Lohman, L. H. Diche and Geo. C. Bowman.

The committee appointed yesterday to take into consideration papers in regard to leaving for church property, reported that it was wrong to enter suit for church property. That brethren may look their own meetings, houses, etc. Moved to accept and carried.

The finance committee reported that the expense of the Revision committee was \$255, which was assessed to the different State Districts, the money to be sent to Andrew Hutchinson, Centerville, Johnson county, Mo. Accepted by the meeting.

Brother B. F. Moomaw, foreman of the Revision Committee, presented the Revised Minutes to the meeting.

It was recommended to the Committee to be put into proper shape, published and submitted to the churches for examination till the next A. M. We understand that the work will be placed into the hands of the printer shortly, so it may go before the Brotherhood at an early date.

At five o'clock the meeting adjourned for supper.

At 6:30 the next assembly surrounded the little lake near the Tabernacle or performed the first instance of baptism ever performed in Bismarck Grove. The sight was the grandest yet witnessed during these meetings. The lake is about 100 feet long and 60 feet wide, surrounded by banks gradually receding from the water's edge; so that at least 5000 persons could witness the ceremonies. It was the most charming baptism scene ever witnessed by the writer.

Elder John Wise appeared at the west end of the lake, where stood the applicant in the midst of hundreds of the members of the church. He read to the applicant that part of Matthew 18 which refers to the duties of members in case of private trespasses, asking him if he would consent to abide by the instructions laid down in this chapter. After this Elder Wise, with the applicant and several of the members knelt in prayer. Then they both went down into the water, the applicant kneeling, was dipped three times face-forward into the water, the administrator repeating: "I baptize thee into the name of the Father, and of the Son, and of the Holy Ghost." After that he laid hands on the head of the baptized man, and uttered a short but appropriate prayer. When the man had risen to his feet he solidly held each other with a kindly grip, and walked to the shore where the newly baptized member was received and saluted by other members of the church.

At 7:30 the tabernacle was again filled to listen to an impressive discourse by W. R. Deeter, of Indiana, on the meaning of the term, "The Word of the Lord." Bro. Deeter is a fluent speaker and of pleasant address.

Considerable rain fell during the afternoon, rendering the roads in the Grove quite muddy. A number of persons had their pockets picked during the meeting, and a few were relieved of considerable cash. The Secretary of the Board of Arrangements told them that it was no wonder they had their pockets picked; their manner of crowding together gave these thieves a first-class chance.

**THURSDAY MORNING.**

A very heavy rain fell at night, much to the inconvenience of many who slept in the stalls. At 7 o'clock there was a very heavy shower which rendered it quite disagreeable in the vicinity of the Tabernacle. During the night many of the visitors returned to their homes, more wet to-day.

The Standing Committee did not enter the Tabernacle till 10 o'clock.

The Moderator declared the meeting open for business. At this stage of the meeting

two of the speakers made apologies for some expressions made the day before in their speeches on the insurance question. On motion these apologies were accepted. D. N. Workman was appointed to take charge of funds raised at this meeting; the money to be used for various purposes—to aid a poor widow whose house was blown away by the storm that passed through Douglas county, a few days since, the rest to aid in the building of meeting-houses.

M. S. Newcomer, Samuel Clegg, J. U. Birmingham, D. B. Gibson and Daniel Cook were nominated and confirmed as a disbursing committee to properly distribute the funds raised as specified above.

The Revision Fund Committee made a corrected report of their work, which was considered yesterday. The amount proposed to defray the expenses of the Revision is \$200, instead of the amount given yesterday. The amount assessed to the different State Districts is \$340, the corrected report accepted.

Colorado and Kansas sent a paper commencing the frequent mention of College matters in the church papers, and advertisements.

Voted that the meeting require nothing more of the editors than what they are now doing.

On motion the meeting voted to extend fraternal greetings to the churches in Denmark.

The report of the Building Fund Committee was submitted, stating that the Committee saw the necessity of active work in that direction, hence recommended that a committee of five be appointed to formulate a plan, with the necessary rules, etc., and submit the same to the next A. M., that the plan may be properly adopted after being made as perfect as possible. The report accepted and the following appointed as a committee to carry out the session of the former committee: Daniel Vaniman, S. S. Moller, W. R. Deeter, E. Ely and John Zuck.

Colorado and Kansas presented a paper suggesting a plan for general missionary work. On motion this paper was referred to the above committee. The appointing of this committee was a part of the most important work before the meeting; it is a very advanced step in the interest of the mission cause, of which we may say something in the future.

Adjourned for dinner till 1 P. M.

**THURSDAY AFTERNOON.**

The Standing Committee did not enter the Tabernacle till 1:45 and immediately called the meeting to order, and proceeded to business.

A petition from Tennessee asked that a body of the Bowman members might be received into the church without being re-baptized. After a short discussion it was unanimously decided that they could not be received on their former baptism.

A paper, from Southern Ohio, asked what was to be done with Bro. J. W. Beer, since he, as an elder, fellowships and invites expelled ministers into his congregation, and takes an active part with them in their work. Decided that it is the duty of the adjoining churches to look after such cases.

The Standing Committee last year to hear charges against S. H. Bushor, reported that he had taken his letter from J. W. Beer's church and placed with a body of expelled members at Ashland, had notified the committee that he would have nothing to do with it, and could not be brought in trial, hence it was decided that he could no longer be retained as a member of the church of the Brethren. The meeting sustained the decision of the Committee.

Southern Ohio also called for the the A. M. for 1884. The request was granted.

The meeting then extended a vote of thanks to the Brethren of Missouri, Kansas and Nebraska for the excellent arrangements, and good accommodations at this meeting;

To the members and citizens of this vicinity for their kindness and hospitality during the meeting;

To the railroad companies for reduced rates for those who have attended this meeting;

And especially to the Union Pacific R. R. company for the use of Bismarck Grove and their excellent building.

The following committee were ordained:—S. Sugar Creek church, Allen Co., Ohio.—H. E. Miller, Jacob Rife, Geo. W. Cripe and W. R. Deeter.

Amwell church, N. J.—Moess Miller, Samuel Harley, Wm. Hestler and Christ. Ueber. The meeting was closed by Eld. John Metzger at 3 P. M.

This called the only A. M. ever held by the Brethren west of the Missouri River, and when the next one will be held there the Lord only knows. There were perhaps over 2000 people on the grounds when the services closed. These gradually disappeared, and by noon the next day we presume the place looked lonesome and forsaken. Never before were there so many members in Kansas, and it has been a long time since the A. M. has closed with such a unanimous feeling on the generality of the work done.

There were perhaps a few questions not settled so satisfactorily, and hence may have to be more fully canvassed in the future. Foremost among these is the insurance question. The meeting stood almost solid on the points affecting the actions of the two elements that have gone off from us. Some members of these elements were on the ground and conducted themselves in a very creditable manner so far as we know. We had a short talk with Beer, Holsinger and Yoler of Ohio. They treated us with marked kindness. We also met A. P. Gibson, of Butler, Mo. We were well acquainted with him when he lived in Munciepa Co. of this State. He is a man of unusual talent as a speaker. He is now a minister of the Congregational Brethren. We met others whom we cannot now take space to mention by name. We hope the day will come when they will see proper to return to the flock and help along with the Master's great and good work.

One by one we would like to mention the names of a host of aged veterans who have done good work in the Master's vineyard, and soon must pass away, and other faces now strange to us must take their places, but we cannot do so at present.

A collection was raised up at the meeting and \$314.03 taken; \$109.98 was paid to a poor sister who had her house destroyed by the cyclone, and the remainder was divided equally between the meeting-house projects at St. Louis and Arrow Rock, Mo., Round Mountain, Ark., and Albion, Pa.

**NO FLOUNCES IN SCHOOL.**

From the following circumstances it would seem that there is a school in England that is making an effort to carry out the principle of plainness to its fullest extent. Schools of that character should be welcomed everywhere.

A laboring man in Wainborough, Eng., was called before the County Court for neglecting to send his daughter, aged six years, to school. The fact of her non-attendance was admitted, but, for the defence, it was shown that the child was not allowed to attend the school because she had a flounce on her frock. The view of Wainborough, and one of the managers of that school said that one of the rules was that of children must come neat, clean, and plain in their dress. The flounce was deemed an infringement of the plainness, and the child was consequently refused admission, the mother declining to remove the flounce. The little girl was brought into court wearing the dress objected to, which had a small flounce of fringe at the bottom. The chairman said the rule as to neatness was a very proper one. The dress of the child did not appear out of the way, but it did not suit the taste of the managers. The Bench would not inflict a fine, but the defendant must either take off the flounce, or send the child to another school.



Correspondence.

Also they that found the best report of you on our... and the best of the brethren and sisters... that were written before his name—March 20, 1891.

Information Wanted.

At the A. M. while at the writing... in Kansas City, through mistake, some... leaders' were exchanged. Our lists... contained a considerable amount of... Any one having said booklet, please... me a card, and an exchange will be... by express. J. A. R. (circ.) Monday, Ill.

From Daniel Hays, May 14.

I left home this morning, to visit among... churches of W. Va. Came to Matthews... River, where I had an appointment... P. M. Found our old brother Jacob... this quietude, near the end of his race... sitting in his chair, conversing. We... led services at the church here, by and... returning, Bro. Matthews peacefully... and his eyes in death. He was a few years... than I was. His home was the home... the traveling brethren. He has gone to... heaven. His sin sat in a cloudless sky!

From Sabetha, Kan.—May 7.

The weather here is the best that could... desired. Everything is looking fine; small... booklets well and people are doing... prospects here are for a very large crop... all kinds of grain and fruit, exceeding... There will be none in this section... the country. The church, too, is prosper... tunately, having had many additions by tel... this Spring. Many members are moving... from the East. The new church at Sabetha... almost completed, so that services can... held in it. This is the first Brethren's... school built in Nebraska Co. I hope more... to be built soon, as they are needed here... E. J. BERTH,.

From Camden, Ind.—May 17.

The old ship is still sailing slowly here... having no trouble at present; all... labor and activity that those gathering... and sine into the church since last Octo... come by letter, some by footstep. We... have two interesting Sabbath-schools... under our control. Hope these schools... to be the means of doing much good, so... church has just passed through a dark... and well as high small booklets the... of our work and hope the brethren... come to our assistance and help us, and... for us that we may all faithfully labor... together for good. S. W. UTRAC.

Three Weeks.

is the history of the writer, perhaps no... the weeks of his life were filled with more... labor and activity than those gathering... and sine into the church since last Octo... come by letter, some by footstep. We... have two interesting Sabbath-schools... under our control. Hope these schools... to be the means of doing much good, so... church has just passed through a dark... and well as high small booklets the... of our work and hope the brethren... come to our assistance and help us, and... for us that we may all faithfully labor... together for good. S. W. UTRAC.

with us two weeks before Annual Meeting... laboring to complete the arrangements. Many... others deserve our thanks for their zeal, care... and labor, but space forbids giving their... names.

I presume no one was pried with more... questions on excursions, stamping tickets... sleeping accommodations, list articles, place... of ticket office and a score of other questions... than the writer. I tried to exercise patience... but I fear the supply got a little short occa... sionally.

If a dipper was wanting, or neat run... short, or milk failed, or wood run out, or... ticket, handkerchief, spectacle, pocket book... show, coat, glove, blanket, key or memo... randa book, not food, or straw was needed, a... door to be unlocked, a railroad agent, a let... ter to be written, a friend to be found, an in... convenience made, a mild curse desired, Bro... B. Estabrook was appealed to; and it is just... possible that in the midst of so many de... mands and so much care, he may not always... have answered wisely. I remember after... working hard from A. M. until 11 P. M., I... was awakened at 2 1/2 by some one who said... he wanted to subscribe for the daily Herald... paper with which I had connection what... ever. I confess his disturbing my rest with... his wishes, did not increase my esteem for his... goodness and wisdom. No one can form an... idea of the magnitude of conducting an An... nual Meeting until he has passed through the... great task. That it requires patience, pro... ficiency, is evident, but what could be done... if the Lord did not go to his kind brethren... that are full of love, to help.

The other members of the Committee of... Arrangements were active and earnest in... helping, and are entitled to our thanks for... their constant toil and watchfulness.

Thousands of personal friends were present... with, none of whom I had the pleasure of... saying much more than a passing greeting... It would have given me great joy to conver... se with these truly, but they know that it could... not be done. I forgot to mention the workers... at the ticket-office. Bro. Metzker, assisted by... four clerks, conducted the financial affairs... with credit to himself and the Brethren... "And will it pay expenses?"—was put by... many. As yet we do not know, but fear they... will be a deficit, as the expenses of labor... were heavy. We shall have auction of goods... May 23d, in Lawrence, after which we will... call, hoping to be able to meet in three... weeks here. M. M. ESHTLMAX.

FOR THE ST. LOUIS HOPE-THOUSE.

- Dear Brethren:—The following amounts have been received since last report: J. B. Prier, Cuckerton, Ind., \$1.00; Cyrus Woodard, Wellsville, Wooster, \$2.00; Barbara A. W. Platt, Clatsburg, Mo., 1.00; Elizabeth Behner, Clinton, Ill., 2.00; Mary Kohler, Canton, Ill., 2.06; Silas A. Stover, Ludlow, Ind., 1.00; No name, Leas, Ill., 1.00; Susan Rowland, Ill., 1.00; John Harshbarger, Kan., 1.00; Benjamin F. Irick, Pleasant Grove, Kan., 1.00; A. W. Petermann, Lancaster, Ill., 1.00; David Beck, Erin, Ind., 1.00; No name, Iowa, 1.50; John Miller, North Manchester, Ind., 5.00; Daniel P. Wims, Moore's Store, Va., 2.00; Samuel Kurr, Tipperrhoe, Ohio, 10.00; Abraham and Isaac Tom, Cairo, Ia., 2.40; Sada L. Backus, Huntington, Ind., 2.00; Geo. Lewis, Milford, Ind., 1.50; Daniel Wyzong, Nappanee, Ind., 7.00; Benjamin Kessler, Natchez, Ind., 10.00; John Snowberger, Condon, Ind., 10.00; Samuel Crisp, Sidney, Ind., 5.00; Elizabeth Snelman, Stanton, Va., 20.00; Geo. Gibbs Church, Ill., 10.75; Received at Annual Meeting, held at Bismark Park, Kan., 1891, 30.00.

JOHN METZKER, Treasurer.

Old Order Annual Meeting.

CHILDREN of one common family all have... more or less sympathy for the welfare of each... member of the family, and when you behol... the joy of the few, how anxious are those that... are left behind, to hear from those that are gone, and any intelligence received by any member... of the family, is soon communicated to all... the rest.

Just as we think it is in regard to our... Brethren that here come out from us. No... doubt thousands are waiting to get to hear of... the business that was transacted here yester... day and today by them. Therefore we will... try and give you the substance of the busi... ness that was transacted, and some of the... principal reasons for making their decisions... as they did.

The meeting was opened in the usual or... der, after which A. H. Sosenmy announced... himself as the one chosen as Foreman but... declined.

Abraham Flora, of Ohio, then took the... position of Foreman; Samuel Kinsey, Writing... Clerk; Aaron Frantz, Reading Clerk. Sixty... three churches were represented by messen... gers or letters, and the following were... present.

The first business was a report from the... hymn-book committee. The committee ac... knowledge some errors in their work and re... cognized some funds on hand which will be... used in printing their petitions, and reasons... on account of which they withdrew from the... church. The stereotype plates of hymn... book to be given to Kinsey.

The second business considered, was the... report of the Committee appointed to collect... petitions, resolutions, etc., for publication... They had found, in getting them all together, that they would make a pamphlet of 50 pages, and the printing, mailing, etc., of 10,000 to cost \$380. There being \$177 donated for that purpose, and these pamphlets being in... tended to be sent out free, (one to be sent... first to each minister whose name appears in... our directory) each elder or minister is to lay... the matter before his church, receive dona... tions and forward same to Kinsey, together... with order for as many copies for free distri... bution as they desire.

Third business considered was the report... of the committee on the revision of Minutes... This report was introduced by quite a lengthy... address. Then spoke of quite a number of... things that have passed A. M. that suited... them very well and a few things that they... desired to change a little. One was in giv... ing certificates of membership, to be very... careful to insert the word "old" in addition... to German Baptist. The other was against... proceesing upon apostasies. They "advise... that arrangements be made by the Brethren... to shay down when it can reasonably be... done." The Committee on Revision to con... tinue another year, with the exception of A... H. Sosenmy, presided, and Joseph Church... substituted for prayer.

As the fourth in order, letters of greeting... were read.

QUERIES.

I. This was in regard to appointing a... Committee of Arrangements and Treasurer, and to collect A. M. fund by donation, to as... sist the churches to hold A. M. in parts of... their Brethrenhood where they met not so... numerous. Arguments in favor of this... were that they had been represented by their... officers both East and West, that this would... be a small handful, and if it could be so ar... ranged that they would be able to take the... A. M. they could convince their enemies... that they were more numerous than they... represented.

2. This was represented to have originated... among the delegates, that as the Brethren... declined a cut of dues for the Brethren, that... this meeting should also lay down a cut for... for sisters' bonnets and caps or handker... chiefs.

Ans. Bonnets to be cut straight. Handker... chiefs large enough to cover the shoulders, and caps not allowed, for fear of starting... two enemies. No hats, umbrellas, etc.

This matter was only allowed to pass by... an explicit agreement that the old elders... would not take it home and try to enforce it... Solomon Stacy, in making a speech on the... cut of bound, said, that they had accepted... the Miami Resolutions, and he found no... square corners in that. They were willing... to accept the Miami, but found no square... corners in that. The matter has been... included to the Miami Resolutions when the... "old" book place, they would not have had... decisions. Know very well that he could... not enforce it in his church, but would not... say that he would not try.

3. To reconsider Art. 2, of last A. M., held... at the elder in church where A. M. is held, select Standing Committee. Ans. Let messengers select Standing

Committee and the Committee select their... own Foreman.

The objection to change was, that there... would be too much year-working, and too... many smart young elders get on Standing... Committee.

4. Same as 2nd.

5. Queries that originate from a local... trouble to be answered by A. M. and not... placed on the Minutes would be more apostolic.

6. To have hymn-book committee collect... a suitable number of German hymns and... print and bind them with their other book... Ans.—Decided to use the German hymns... found in the old book.

7. Does not the Gospel confine Christians... in choosing companions to "confine them... selves to Christian only?"

The following was also proposed: "We... think not; but think it dangerous to choose a... companion of different faith."

Ans.—Let the messenger erry it home... The objection to this query was that it... contained the word Christian, and other de... nominations might think that they were trying... to make laws for them.

8. Requesting Annual Meeting to restore... the practice of sending lay down a rule to... have A. M. held privately as other con... ventions?

Ans.—Let the messenger erry it home... The objection to this query was that it... contained the word Christian, and other de... nominations might think that they were trying... to make laws for them.

9. Requesting Annual Meeting to restore... the practice of sending lay down a rule to... have A. M. held privately as other con... ventions?

Ans.—Let the messenger erry it home... The objection to this query was that it... contained the word Christian, and other de... nominations might think that they were trying... to make laws for them.

10. Requesting Annual Meeting to restore... the practice of sending lay down a rule to... have A. M. held privately as other con... ventions?

Ans.—Let the messenger erry it home... The objection to this query was that it... contained the word Christian, and other de... nominations might think that they were trying... to make laws for them.

11. Requesting Annual Meeting to restore... the practice of sending lay down a rule to... have A. M. held privately as other con... ventions?

Ans.—Let the messenger erry it home... The objection to this query was that it... contained the word Christian, and other de... nominations might think that they were trying... to make laws for them.

12. Requesting Annual Meeting to restore... the practice of sending lay down a rule to... have A. M. held privately as other con... ventions?

Ans.—Let the messenger erry it home... The objection to this query was that it... contained the word Christian, and other de... nominations might think that they were trying... to make laws for them.

13. Requesting Annual Meeting to restore... the practice of sending lay down a rule to... have A. M. held privately as other con... ventions?

Ans.—Let the messenger erry it home... The objection to this query was that it... contained the word Christian, and other de... nominations might think that they were trying... to make laws for them.

14. Requesting Annual Meeting to restore... the practice of sending lay down a rule to... have A. M. held privately as other con... ventions?

Ans.—Let the messenger erry it home... The objection to this query was that it... contained the word Christian, and other de... nominations might think that they were trying... to make laws for them.

15. Requesting Annual Meeting to restore... the practice of sending lay down a rule to... have A. M. held privately as other con... ventions?

Ans.—Let the messenger erry it home... The objection to this query was that it... contained the word Christian, and other de... nominations might think that they were trying... to make laws for them.

16. Requesting Annual Meeting to restore... the practice of sending lay down a rule to... have A. M. held privately as other con... ventions?

Ans.—Let the messenger erry it home... The objection to this query was that it... contained the word Christian, and other de... nominations might think that they were trying... to make laws for them.

17. Requesting Annual Meeting to restore... the practice of sending lay down a rule to... have A. M. held privately as other con... ventions?

Ans.—Let the messenger erry it home... The objection to this query was that it... contained the word Christian, and other de... nominations might think that they were trying... to make laws for them.

From Cerro Gordo, Ill.—May 22.

LOOKING over the subscription paper, many subscribed for the St. Louis meeting-house at the annual meeting held at Arnold's Grove, Indiana, 1882. I find about two hundred dollars are yet unpaid. I will say to all that have not yet paid, we need the money, as we will soon commence to build the house in St. Louis, as it is so much needed. We still need about four hundred dollars. So many members and churches have not done anything yet. Do you not feel that you would like to help a little in such a good work? All who are inclined to give, send immediately, so we may know what to depend on. Send all donations to John Metzger, Treasurer, Cerro Gordo, Platt Co., Ill.

From Ladoga, Ind.—May 9.

Dear Brethren:—

MAY 6, we had the blessed privilege of listening to a sound discourse, on love, by Wm. R. Harshbarger, after which he extended an invitation to sinners to come forward and receive the baptism of repentance bestowed upon them. Eight precious young souls, besides his daughter Emma, were induced to lay down their burden of sin, and take up the cross by walking with the faithful. The nine were buried with Christ in baptism and arose to walk in newness of life. Of the nine, seven were Brother's children; which proves the result of careful training. This seems to throw another ray of sunshine into our peaceful church, and we are made to feel as the apostle, who said, "I thank God and take courage." Acts 28: 35. As we behold the lambs retaining one by one, to serve and obey the true and living God, we pray that he may bless each one and give them strength and courage, that they may hold out faithful and loving influence over their fellow associates, and make the world feel that there is everlasting pleasure in living a true Christian.

That they may live long and keep the solemn vows so lately made, and be an ornament to the church and a blessing to society, teaching others the beauty there is in holiness, and a reward in the service of God, is the prayer of their sister in the faith.

SALOME A. WROSEN.

Offering the Gift.

"Therefore, if thou bring thy gift to the altar, and thou rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and first go thy way: first be reconciled to thy brother, and then come and offer thy gift."—Matt. 5, 23, 24.

SOME think that Scripture alludes to the Communion table; others that it refers to prayer as well as to the Communion. That is that be as it may; it concerns the very important. If it alludes to the Communion, how many of us go there and offer our gifts, knowing that our brother has something against us? He to pray, how many more bring their gifts to the altar daily, when their brother has something against them? We very often hear our brethren and sisters talk about their church, not fulfilling the Scriptures, while, at the same time, we may lack a great deal, if we are not very diligent. The church we belong to, may be all right; but we may not be; it is no easy to see the faults of others, but how hard to see our own! We may do many things that the Scriptures tell us we do not do at all.

If we come right to the point, and examine ourselves carefully, we may think of some brother or sister that has something against us: if they have, we certainly have something to do before we bring our gifts to the altar, or else we must leave them there, and first be reconciled to our brother.

As the communion season is close at hand, and I have been studying this for some time, I thought it would be profitable for every member of the church to read it home to himself.

MARY J. WENZ.

A Sad Accident.

ONE of the most thrilling stories that ever occurred in this section of country, took place May 11, near Napoleon, Elkhart Co., Ind. The steam boiler owned by Joseph Geyer and brother, exploded at 10:30 A. M., on the 11th day, and killed two men instantly. Mr. Ackert, of Napoleon, Ind., who was there at the time, repairing the boiler, and Wallace Brundage, who had just come to borrow a tool. A near-neighbor—Levi Geyer died in

about 30 minutes after the explosion; the fireman—Henry Kuisely—about 36 hours after. Bro. John and Joseph Geyer are wounded; Joseph will probably get well, but it is a little doubtful about Bro. John Geyer, his recovery. In all, four have died, and two are yet suffering severely by the scald—they faces, neck and parts of the body are all raw.

It was a pitiful sight, to see the dead and dying lying around the shingle factory, and the living calling for help to remove the rubbish. The cause of the explosion is unknown; but it is thought by some machinists, the water had got too low. The boiler was thrown nearly 300 feet, and when it struck, it plowed the ground some six feet in length, and two feet deep, and then turned over. Wallace Brundage was buried on Saturday—funeral services by the brethren. Levi Geyer was buried on Sunday, at the brick church. It was the largest funeral ever held at that place; about 2,000 persons were present—over 300 vehicles. Brundage and Geyer both leave a wife and small children to mourn their loss.

Thousands of people have visited the ruins, from different parts of the country. The surrounding community is so shocked, that work is suspended, and the sympathies of hundreds are drawn out towards the afflicted and bereaved friends. May the Lord help us to be ready when death comes.

LATER—Henry Kuisely, also one of those who was killed, was buried May 13. His suffering was intense; his flesh was all scalded, so he looked terribly. Before he died, he was received as an applicant but could not be immersed any more. He called for his brethren to pray for him several times before he died. Some of the River brethren were called to assist in holding the funeral service.

J. H. MILLER.

Letters Remaining from A. M.

LETTERS for the following named persons were left with me at the close of the late A. M. meeting. If any one desires his letter forwarded, by sending me a name and a correct stamp, I shall place it in another envelope and direct it to him.

G. W. Fowler, J. W. Martin, Henry Hess, Wendly Clarke, Jonas Warvel, Wayne Foutz, D. C. Moxam, Anthony Funderberg, Frankie Ripley, John W. Monds, Frank Keller, J. F. Oiler, Daniel Provant, S. T. Hawke, Daniel Provan, Peter Weimer, T. J. Nair, J. L. Miller, John Smith, Jacob Kiesel, Moses Kefer, Daniel Sroell, Martin R. Forney, J. D. Trostle, A. E. Cross, D. B. Price, Sixth Street, J. W. Bishop, South Bayley, M. H. Stogdole, Samuel Badger, Joseph Sultzback, John Fink, Preston F. Miles, John Clappier, Martin R. Forney, Wm. Workman, Daniel D. Boussek.

M. M. EMBELMAN.

Warrersburg, Mo.

"Come over into Macedonia and Help Us."

MANY are the calls for help to spread the Gospel, and many feel willing to help; but how to help seems to be the great drawback, which hinders the spread of Divine Truth. Not because efforts in any of the many different ways will fail to accomplish the desired object, but because a lack of co-operation of effort, do we fail in our attempt to our own apprehension in the work of Christianizing the world. Some approve one plan, some another; so there are divisions among us, as to the accomplishment of this great work. A plan is herewith submitted for what it may be worth; and all who approve it, if they desire there be, can accept it on its recommendation.

In the days of the apostles, there were calls for the help of those whose duty and privilege it was to extend a helping hand. And there still are calls for the something from various parts, so that it requires help to meet the demand of call for Gospel Truth.

At our late A. M., the brethren saw the need of help, but the manner or plan of helping was the point to discuss, which yet seems to be undecided. "Come over into Macedonia and help us," is still the cry which is not satisfactorily answered. The cry is, "More brethren!" Let us re-

spend; let us enter earnestly upon the great work; and if we will get to work jointly, I fear not that we will meet many calls, and rescue many who are perishing for want of the Bread of Life.

The plan is not so much for those who yet "ponder" in the "hill-country of Judaea," the counties and States around us. While we feel the great anxiety for those separated from us by the great deep, yet why should we not first tender the Gospel to the "creatures" of our native country, and thus save much time and money, which a voyage would use in a manner which we are accountable? Why spend hundreds of dollars in traveling to reach a point to introduce the truth, when, at an expense of two or three dollars, or less, we can reach a place where the Gospel has never been represented in its true light?

But still the cry is, "help us." Now for the plan. Since the Brethren are becoming more and more scattered over the country, and are always called to leave their homes, it would not be well if the missionaries proceed, they would make all efforts (reasonably required) to preach in neighboring counties, where there are only a few members, who are ever ready to receive the brethren with open doors and hearts, and give them kind entertainments. Thus is saved the expense of going away over and spending the Lord's money not a whit more profitably.

Many brethren live in isolated places, where they seldom hear the truth, preached in its purity. How shall we help them? Pay a man to go there and help them? No. Let them help themselves. How? Pray ye the Lord of the vineyard to send laborers into the harvest. Objection: Those brethren may not be sound in the faith. Nay, but many are "rooted and grounded in the faith," and they are sure not to get more sound by living as exiles from the brethren, but by giving them the work into their own hands, it certainly would cause them to be more zealous.

The idea is, let them organize, ordain ministers, who can hold meetings regularly, and we will have much more to lose toward spreading the Gospel. Then, after we have sufficiently extended our work in this direction, if we have a surplus, give us the Lord his people, as to send me to "Joppa," or any other place. Objection: We might be respected of persons, if we put off till the last those across the waters. Yes; but we also would be respected of persons if we let our neighbors know in this respect, i. e., our fellow-Americans.

Let us help the beggars at our doors, and get out into the highways and hedges, and search for others who are perishing in sin. We are fully in sympathy with our brethren who want to help the needy in foreign lands, but think it more expedient for the present, to use our efforts closer home.

B. E. KAPLER.

The Cold Wave.

MONDAY night, May 21, was perhaps the coldest May night Northern Illinois has seen for many years. The next morning many of the gardens looked "sick," and fruits are entreated about some of the fears.

In northern Illinois, a more severe storm prevailed. In some places, it was so cold that the strawery plants were caught and to cross work. Half fell in a few localities to the depth of eight inches. In some parts of Ohio, a foot of snow fell. In other parts, there was an immense rain-fall, doing great damage to crops. The storm extended throughout the Eastern States as well as the West.

From Canada, Ind.—May 18.

OUR church is in a prosperous condition at this time. Eight have been added to our small number this Spring by baptism, one by letter, one re-baptized, and four moved in that have not yet presented their letters; making fourteen in all, and three more applicants for baptism.

We saw in the B. E. W. a question in regard to a person being received into the church without baptism, if he were in ill health. We think when they have the right faith, they cannot get too weak to do the Master's will. I will tell you of a dear young sister who was baptized the fifth Sunday of winter for four weeks, and a great crowd of spectators was present, and the most of them said she would die in the water; her mother

even kissed her and bade her good-by; told her she could not stand the cold water; and she said, "Mother, that water is not cold." She said she had but a few days to live in this world, and she wanted to prepare for a home in heaven. After she was baptized, she said she felt the best she had for some time. So we think when we have a Gospel faith, we can do anything the Lord wills.

WILSON HITCHCOCK.

From Ashland, Oregon.—May 15.

Dear Brethren:—

WE are having very pleasant weather. Crops of all kinds look very promising; health is generally good. This is the day that A. M. convenes. May all business that came before the meeting be transacted up to the day of our Lord, and to the building up of the Brethrenhood generally. Think of us, dear brethren, in our isolation in the far West.

E. R. W.

From Oregon.

I WISH to tell you that the Willamette Valley received a little scarce late Winter, along with the people of the East. The cold snap of the first of February totally destroyed our nine-leafed wheat crop of this year; but we did not despair, but went to work and re-sowed; and by Easter Sunday, the main body were done, and now the prospects for a good crop are about as encouraging as though nothing had happened. The weather is very fine.

DAVID EARLY.

From Andrew Co., Mo.

I WISH to call the attention of ministering brethren to the Whitesville Church, Andrew Co., Mo. There is quite a body of members there, with a meeting-house and a number of deacons, but no speaker. They are under the care of Bro. Wm. Sell, who lives about forty miles away, and is so situated that he cannot give them the assistance they desire. They desire traveling ministers to call with them and preach for them as often as they can. They much desire to have some minister locate among them. The climate, soil, productions, society, school privileges, railroad facilities, etc., are good. Timbers they praise—generally high rolling—would seek a location. If you are thinking of going, I will be very glad to see you, and do as they wish. If you wish to write to them, address Isaac Taylor, at Whitesville.

J. D. HAUGHELIN.

GAMBLING has become a felony in Tennessee. A Nashville judge has threatened to imprison those who are found guilty of breaking the law "until they are able to pay the fine or so fall that legs and arms will stick out of the windows." It is reported that five thousand dollars' worth of gambling apparatus was burned last Thursday in the public square and that gamblers are taking their rapid departure from the city.

Brethren at Work.

A Religious Work for Everybody.

THE BRETHREN AT WORK is an unexpensive edition of Primitive Christianity in all its ancient purity. Testimony as to the full and noble role of faith and practice.

And numbers that the sovereign, unmerited, love of God, the source of pardon, and the fountain of life, is the only condition of Christ as the only price of redemption.

That Faith, Repentance and the righteous works of Christ are the only price of redemption.

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MILLER & AMICK, No. Morris, Ohio Co., Ill.







it would require a narrative of the wanderings of all nations on the earth. Our North American Indians and the ancient Peruvians and Chibchas would probably be deeper mysteries than we would feel like solving. They all had a vague idea of a God or Spirit, and paid careful attention to all His promptings. The ancients were led by their own inclinations often rather than by the workings of the Holy Spirit. They undoubtedly are the descendants of some of the tribes of Israel, hence they could easily have had the idea of a God, or a Supreme Ruler. Whether these be the facts or not, they have a powerful weight against skepticism.

It is "unhappily" not understood that the idols were framed together by the Word of God, and not through the poisonous forms of sensuous religion, the all-reconciling, all-explaining, word of vanity—Development; nor the doctrine that goes forth in the subsequent sphere of earth-lore, scientific gnosticism, the magical, wonder-working, so-called "magic."

"By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only-begotten son." A great deal of confidence has been placed in Abraham's faith, which was accounted unto him for righteousness. It is evident, Abraham's faith led him to offer his son Isaac as a sacrifice. It is not the present, but the past, faith or confidence in God is presently strong, yet that faith is totally barren of fruit. God measures our faith and knows its strength. He measured Abraham's faith, and knew that it warranted not; but suppose Abraham had reasoned as many have since his time, in this manner: God has called on me to offer my only son Isaac as a sacrifice. He has promised that if I do not, he has promised that Isaac shall be saved; there is nothing in works, hence God will justify me without my works; do you entertain, for a moment, the hope that God would have accounted such a faith to him for righteousness? In Rom. 4: 3-6, we find that Abraham believed God, and it was counted unto him for righteousness; not to him that worketh in himself; not reckoned of grace, but believed on him that worketh not; but believeth on him that justifieth the ungodly, his faith is counted for righteousness, etc.

Abraham's faith lay in the covenant God made with him, in that his seed should be made as numerous as the sands upon the sea shore. His descendants were not the only ones who were to be called the children of Abraham, but they could be bought with money. The literal family of Abraham was the ante-type of the future dispensations of grace under the leadership of Moses and Christ. Abraham was always a faithful child of God. His offerings were made, yet his faith was not certified. Now, when we have the full realization of God's promises to him, I cannot find that Abraham was to realize these promises upon conditions. Circumcision was the seal of this covenant; hence we can easily see that a man would not be justified by works, yet when there is particularly more to do, when who will dare to question the consequences, they refuse, or neglect, or circumvent? No one could be a true child of Abraham (by faith) without circumcision, hence that was the condition of entering this relationship.

Thus the faith that God has ever found in His faithful subjects, was one that was invariably consummated in, or fulfilled by, works. We never rest of any one pleading faith in God's promises, except that faith be them to the collings of the law. Now, when we are in the dispensation of "works," our Lord was teaching His disciples. He never had sight of the doctrine of good works. His whole life was directed to the setting of man upon a higher plane of moral purity; this could not be accomplished without works of a corresponding nature.

There were many who looked forward to an eye of faith to the law when man should be brought to the throne, which was such a blight in the hearts of holy men. Job said, "I know that my Redeemer lives, and because he lives, I shall live also." The disciples had faith in God and placed confidence in Christ; yet they did not understand the nature of His mission. Christ said unto them, "I ye believe in God, believe also in me. For he that believeth in the Father, he that believeth in the Trinity, he that believeth in me always faith. When we are possessed of true Bible faith, we are begotten of God. This is the first step in the divine progress toward spiritual justification,

and Gospel faith is made manifest by love toward God and our brethren. Our love is also made manifest by keeping the commandments. *John. 14: 23, 1 John. 5: 2.* That love with which we are filled by Gospel faith, finds its outlet in the will of God. *1 John. 5: 2, 3, 4, 14, 23-24.* If heart-faith overcomes the world. It regards the workings of secret societies as proceeding directly from the evil one. It conforms not to the worldly superstitions and extravagance. It attaches itself to no custom or habit whose principles are at variance with those of the Kingdom of God. It accepts Christ as its all in all, whatsoever He wills, that will prompt it to do.

Thus it has been gloriously exemplified by Abraham, who was looking forward with bright anticipations upon the object of his warmest love, in whom centered a thousand hopes. But when the parental feeling had risen to the highest, and the called upon in glorious anticipation, the son fell upon his knees, and said to him, "I will give thee a sacrifice unto God." From the day he received the promise, he had been favored with such manifestations from above as to give to his faith all the depth and firmness of calm assurance. He could fall back on the character and verity of the Eternal One and feel that he stood upon the solid Rock. But who can express the feelings that must have welled up to his mind at the moment? "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there in a burnt offering on one of the mountains I shall tell thee of." Or, how shall we describe the scene of Abraham taking farewell of Sarah; or the separation of the son from his mother, who had loved him as a first-born with great fondness; or of the three days' journey, the simplicity and confidence of Isaac in his conversation with his saintly father, and the stern strictness of Abraham's heart to subdue its emotions? We are held as by some mysterious spell. Silence is more eloquent than words. With sorrowful anticipation we have looked forward, until, on the morning of the third day, Mount Moriah burst upon his sight.

He stopped, reasoned, gathered strength. He and Isaac wended their way up the mountain steep alone. Isaac carried the wood for the burnt offering and Abraham the knife and the wood. When they were some ten miles from the altar, Isaac said to his father, "Behold the fire and the wood, but where is the lamb for the burnt offering?" Abraham answered, with quivering lips, "My son, God will provide a lamb for a burnt offering." From this time, Isaac was submissive. Behold with what gladness he would have yielded in the wilderness of Gethsemane and upon the cross! Isaac was released as promised, by God providing "a lamb for a burnt offering"; but Christ was released after he had done his mission, through the Resurrection. We are called to no such sacrifice. Our faith worketh in us to the destruction of sin and evil propensity. Faith procures a more excellent sacrifice for Abel than for Cain. "Without faith it is impossible to please God." Faith sublimates a faith that prompts unreserved obedience to the whole uninterpreted teachings of our Redeemer!

#### CHRIST'S REIGN ON EARTH.

BY E. M. BROWER.

"Thou shalt be made as the stars in the firmament, which shall rise out of the sea. But the saints of the earth shall be made as the stars in the firmament of heaven, even forever and ever." *Rev. 17: 14.*

THESE two verses are an explanation which was given Daniel of the vision he had, recorded in the same chapter. We will consider the following: First, what are these great lights? They are four kingdoms—See verse 28. Second, what is the meaning of the stars in the sea? It is generally conceded that they represent the Babylonian, Medo-Persian, Macedonian and Roman empires. And out of the ten horns, "—this last power, are ten kingdoms that shall rise. And another shall rise after them, which shall subdue three kingdoms." *Dan. 7: 24.* This last king, or power that shall rise, and subdue three kingdoms is generally considered by Protestants to be Papal Rome. What happens to this power? The judgment shall sit, and they shall take away his dominion. *Dan. 7: 26.* Who shall take the kingdom? The saints of the Most High. *Dan. 7: 27.*

The next question that naturally arises, is, Where will this kingdom be? Will it be here on the earth? Most assuredly it will; at least, it would take a marvelous stretch of the imagination to place it anywhere else, for the first time that precedes this one, are all on this earth, and there are no reasons for arguing that this one will be transferred to some other place. In verse 27, we are informed that the kingdom under the whole heaven shall be given to the saints of the Most High, which would include the nations of the whole earth; or, in other words, they shall rule over all the nations of the earth. Of course, they must be here to occupy it, and they and their Savior will be together. *Eze. 38: 17.* And then the following passages of Scripture will be fulfilled: *Matt. 5: 5—"The meek shall inherit the earth"; Ps. 37: 29—"The righteous shall inherit the land and dwell therein forever"; Rev. 5: 10—"They shall rule with me over the Gentiles"; and we shall reign on the earth, and they reigned with Christ a thousand years.*

Some writers try to make it appear that these passages will be fulfilled on the new earth, but the Bible does not say "new earth." And then will the Lord God "wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it. And it shall be said, Lo, this is our God; we have waited for him and he will save us. We will be glad and rejoice in his salvation." *Isa. 25: 8, 9.* The question is, has been asked, if the Savior reigns on the earth personally, where will his throne be? He shall reign in Mount Zion, and in Jerusalem. *Isa. 23: 17, Ezek. 44: 22 and 45: 1.*

Stiles, Oregon.

From the *Practical Brethren*.  
THE LOST BROTHERS—A NARRATIVE OF TRUTH.

Geo. and Joseph Cox of Bedford Co., Pa. Compiled by Matthew Sell.

#### THE BROTHERS.

"Love is the bond which cleaves to flesh."—*Pope.*  
It was on a calm and clear September morning, in the year 1856, that myself and friend set out on a rambling excursion among the hills and vales that skirt the base of the king of mountains in Bedford county, Pa. The downy wing of the cooling zephyr sweetly fanned our brows as we slowly ascended one of the "long lines" of the Alleghenies. Having followed for some time a path that wended away through the undulating fields of that unbroken forest, we at length came upon the margin of a deep gorge that seemed to stretch far away into the bowels of the mountains, upon the salvage of which we discovered what was once the home of a laboring cottager, but now was tenanted by a solitary wanderer. The rank weeds of the field told us that it was no longer inhabited;—all was still and silent, save ever and anon the grating notes of the katydid, or the monotonous song of some autumnal insect.

"Here, but a few months ago," said my companion, "a beloved family, happy in all the wealth of virtuous affection, resided. They were the grain and chaff of all who knew them. But a blighting calamity came upon them, and all at once their joys became blasted, and their hopes scattered withered to despair. Yet from among the drifting ruins of their expectations and from out the far-drawn wreck of all their dearest hopes they would exclaim, 'The Lord giveth and the Lord taketh away; his shall be the glory for ever and ever.' But the history of their calamity only serves to prove that there is a generous, noble, and philanthropic impulse in the hearts of our people to relieve the sufferings of their race."

"What was the calamity that befell them?" I eagerly inquired.

"It is a graphic narrative, and will take some time to relate it, and what makes it more impressive is that it is entirely true."  
"Do give us the narrative, then," said I anxiously.

"Well, I will try to rehearse it, but I fear I will come short of doing justice to the facts. For the sake of such a moving character, especially in view of that few can hear it of themselves, I know nothing to be one of the most thrilling narratives that has ever found a place in the history of this region. The narrative is as follows:—  
On the thirtieth day of December, 1847, Samuel Cox, a young man of good morals and excellent character, and Susannah Shouse,

a young lady of unsullied reputation, were united in the bonds of marriage, in the midst of a circle of friends who were pleased to witness the hallowed union of two such virtuous and noble hearts. With no wealth but that of priceless and religious affection, they began the journey to their destiny, and looking forward beyond the gulf and foam of time, they entered on the march of eternity, and fixing their eyes on the boundless riches of a glorious eternity, resolved to know no system but that that has for its object the glory of their Creator, the benefit of man, and the salvation of themselves. Happy in the society of each other, and in the affections of the friends who surrounded them, they discerned that was growing up around them; they began to think of emigrating to the far West, that they might procure a home more congenial to the expanding intellect of their rising offspring, and where they would be better able to rear them in the habits of honest and healthful industry, and by a virtuous education to prepare them for the service of their country. Accordingly in the fall of 1851, Mr. Cox accompanied by his little family, consisting of his wife and two sons, George and Joseph, emigrated to the State of Indiana, where, in the midst of a kind and generous kindred, they lived beneath the smiles and blessings of all who became acquainted with them. And although they were not without their share of the vicissitudes of pain and poverty, yet undismayed and undiscouraged they toiled along, still looking for a brighter day. At last, when pestilence was shaking from its gloomy wings the poison dews of disease and death upon afflicted nations, and pouring destruction upon the lungs and hearts of pale and emaciated beings, and the signs of plagues of pestilence and plague were in the streets and cities of the populous West, until the making of coffins, the sewing of shrouds, the digging of graves, and the marching of funeral trains, became the chief business of the day—then this little family thought of returning to their native hills and vales in Pennsylvania.

As their time of departure was appointed, they, their wife, friends and neighbors gathered around them, all seemed interested in the welfare of this beloved family, especially in the two endearing little boys, George and Joseph, who seemed to be the wonder and delight of all, both young and old. All who beheld them loved them. Their sparkling wit, their noble sense, their laughing eyes, and intellectual brow, won the love and admiration of all who knew them. Kindred and neighbors alike pressed them to their bosoms, and with tendering eyes kissed upon their cheeks their silent but fond farewell. The weeping family then, after sighing a last adieu, turned their faces to the East, and again wended their course toward their native Nests. After a few days' sojourn in the city of New York, their native hills that for years had only been seen in the visions of their own eye, but now the pleasing reality was before them in the most enchanting costume. The roseate band of living Spring had clothed the earth in robes of emerald velvet, fringes and foliaged shrubs and vines, and gemmed with flowery brilliancy of a thousand hues; that scented breeze with odors sweet as the air of the Chateaux groves, while the winged minstrels made melody, vale and mountain to echo with the melody of their songs. The sun retiring behind a cloud of unrimmed blue, was going down in his glory as the tired travelers beheld the old farm-house, the happy home, that they saw. There, too, was the old school-house, where in the days of her childhood she had rambled in blissful ignorance and careless joy. Then came the habitation hark, whose blooming banks called up all the pleasing associations of her youth. Next came the orchard with all its several collections; then she saw the fields of the old farm-house, and the old school-house, and the old home, and lastly in the door appear her white-haired parents, and with a smile of welcome they bound into the arms of their returning children, and the two lovely little boys were pressed in fast affection to their overjoyed hearts.

(To be continued.)

A FANTOM has made a recent discovery, by means of which he can tell with almost absolute certainty who are the faithful, working, praying members of any church. He says:—"Those who pray the longest in the public, pray the least in the closet. Those who grumble, or boast the most of what has been accomplished, do the least."

## Brethren at Work.

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J. H. MOORE, Editor.

JOSEPH AMICK, BUSINESS MANAGER.

## SPECIAL CONTRIBUTORS.

Rev. E. A. B. Beck,	A. B. Beck,	D. H. Brainerd,
James Evans,	R. S. Bosh,	J. J. Brubaker,
Benjamin Tamm,	C. H. Bosh,	A. W. Southwell,
Daniel Hoop,	S. F. Blay,	R. P. Bowerman,

## YOUR PAPER.

Think that you own your own paper just as much as if you had your own paper? Haven't you at one time and a request for payment? Then it is "not yours." Now, since the paper has been made for you by the "Brethren at Work," don't you think you own it? If you do, you will not allow it to be used for any other purpose than the one for which it was made for you. If you do not, you will not allow it to be used for any other purpose than the one for which it was made for you.

ONE was baptized in this congregation last Sunday.

THE small-pox has broken out in Jacksonville, Florida.

FIVE lately united with the Church at North Manchester, Ind.

THE Winebrenner Testament will be sent post-paid for \$1.00.

BRO. SILAS HOOVER has held meetings in Watouah, Iowa.

JAMES H. GIBBY may still be addressed at Rosbake, Woodford Co., Ill.

SISTER D. L. MILLER was very sick all last week, but is now much better.

BRO. JOHN METZGER was preaching near North Manchester, Ind., last week.

THE selected article on Tomatoes, this week, should be carefully studied.

F. CLAFFER has changed his address from Union, Neb., to York, York Co., same State.

SOME good articles on the resurrection of the dead would be appreciated by our readers.

THE Czar of "all Russia" was crowned May 27th. The affair cost Russia ten million dollars.

J. S. HOLSINGER, of Pa., went from the A. M. to Marshall Co. Ill., to visit his brother Christian.

BRO. ISAAC CHILK, of Virginia, gave our office a short call last week. He was returning from the A. M.

DRINKING a half dozen at Beloit, Wis., May 23th, five fish, weighing as much as a pound, fell in the streets.

A group of snow fell in parts of Virginia, May 22nd. The day before it eight inches deep at Lima, Ohio.

JOSPH HOLLER and wife, of Blountville, Ind., expect to start on a West-in tip about the middle of September.

ALL those addressing S. M. Goughman until June 10, will write to Lathrop, Col.; after that date Salem, Marion Co., Oregon.

MR. FOOTE, proprietor of the *Freeholder*, London, was convicted of blasphemy and sentenced to 12 months' imprisonment.

By mistake, a sister at the A. M. gave a ten dollar gold piece instead of a five. She was afterwards found and the mistake rectified.

OUR pressman, Noah S. Garrison, has the measles this week, making it unfortunate for himself and the office. We hope for his speedy recovery.

PRESIDENT your Master knows what a capital plowman you are, and He now wants to let you become a reaper, because you do the plowing so well. — *Spiritual*.

ONE of our correspondents wants to know what became of the bodies of the saints that are now in their graves—after the resurrection of Christ. Matt. 27: 52, 53. Who can tell him?

CHAS. W. BLAIR asks if the Lazarus who was raised from the dead was the same that lay at the rich man's gate. We answer, that they are generally supposed to be different persons.

OVER one foot of snow fell in Ireland week before last.

It is thought that J. W. Bear, of Ohio, will move to Kansas.

BRO. C. C. Root, of Missouri, is again in the mission field.

THE yellow fever has broken out afresh at Brownsville, Texas.

THE *Dixiel* Play charges one cent per word for obituaries.

J. BAYLIDAN, of Danville, Ohio, has been advanced to the second degree of the ministry.

THE Commencement exercises of the Mt. Morris College will take place Tuesday, June 10th. There will be 14 graduates.

THOSE desiring Ministers of the late A. M. will send in their orders, as soon as possible. Price 10 cents per copy, or 80 cents per dozen.

BRO. D. E. PRICE returned from Kansas last week. He visited several communities in the southern part of the State, but says he likes Illinois best.

ONE man sent in an order for five Winebrenner Testaments last week. We cheerfully recommend the book for the use of ministers and Sunday-schools.

BRO. MICHAEL MILLER, of North Manchester, Ind., has been ordained to the Eldership.—BRO. ISAAC MILLER of the same place, has been advanced to the second degree of the ministry.

THE Committee of Arrangements at Elmwood Grove, hopes to be able to make its report in three weeks. In all probability the meeting will not fall much short of paying expenses.

DE. TALMAGE has been fourteen years pastor of the Brooklyn Tabernacle, and just commemorated his anniversary. He has received into the Church during his pastorate 3,300 persons.

THE Brooklyn Bridge, the largest bridge in the world, was formally opened May 20th. It is about one mile long, connects New York City and Brooklyn, and cost nearly fifteen million dollars.

MANY of those who attended the Meeting at Elmwood Grove were so well pleased with the country in Missouri, Kansas and Nebraska, that a number of them will never West the coming Fall.

A CORRESPONDENT sends an obituary notice of a person who died "July 23, 1881." The writer is just a little mistaken. Perhaps we would better wait a few months before publishing the notice.

THERE have been few men in modern times so valiant in sacrifice as the Episcopal Bishop of Mexico, who, without receiving a cent of salary, has spent in his cause his entire private fortune, of \$150,000.

A SOCIETY has been formed in England under the presidency of the Archbishop of Canterbury, which has for its object "the Christianizing, simplifying and cheapening of funeral and mourning ceremonies."

SEND in your orders for the Annual Meeting Fall Report. You will find some interest, for reading in this year. Those by reading the Report you will know what was said.—Price 20 cents per copy, or \$3.00 per dozen.

FOUR hundred and thirteen Mormon emigrants from Switzerland, Germany and Scandinavia landed in New York, Sunday before last, en route for Salt Lake City. Their rail fare from New York to the West cost them \$14,000.

BRO. L. C. WOOD, of Sycamore, Va., met with a misfortune on the night of May 16th. His house and nearly everything he had was burned to the ground. He is certainly entitled to the substantial sympathies of those who have plenty to spare.

WERE the Savior to come to some of our common meetings and see from six to ten ministers behind the table he would hardly say, "the harvest is great, but the laborers are few," for he would see the signs that lay at the rich man's gate. We answer, that they are generally supposed to be different persons.

BRO. ALLEN EVES, of East Portland, Oregon, has gone with his family to Ellensburg, W. T., where he expects to remain till September. His wife is in very poor health, and it is thought that the change of location may improve her condition. He also reports two applicants for baptism.

WE ought to be very positive about the things clearly taught in the Scriptures, but when a matter is so indefinite that even good, well-informed Brethren differ about it, it is not wise for either of them to be very positive about their own views being just right and others wrong. Even good men may sometimes be mistaken.

A BROTHER from Indiana passed through the Southern part of Indiana last Tuesday evening. Scores of houses were demolished, much timber leveled to the ground, and a number of lives lost. Farm-houses were lifted fifty feet into the air and dashed to pieces of the ground. In one village, every house was wrecked in less than three minutes.

EMPTOR William, of Germany, has issued a decree, ordering that Nov. 10th and 11th, be observed as the four-hundredth anniversary of the birth of Martin Luther. The Emperor says: "I pray that God may listen to the applications, in which I and all evangelists unite, that the celebration be productive of lasting benefit to our evangelized church."

SOME time ago, a young lady, very ill in Waretown, Va., went into a trance, which was mistaken for death. Preparations were commenced for her burial, when she suddenly recovered. She expressed disappointment at her recovery, and said she had been to heaven, where she saw a number of persons who were dead and whom she had seen.

THERE is no use in having from six to eight ministers at one meeting. Send them out and put them to work on the outskirts of the congregation. With a few miles of every meeting-house there are points where much good might be done. Some of those might teach Bible schools and others preach in that way there would be work for all. The Lord has no use for drones.

IN the last few weeks we were kept too busy to keep track of the numerous cyclones that have lately visited different parts of the West. We simply mention the fact that shortly after Kansas City was so badly damaged by a cyclone, one passed through the South Western part of Missouri, another through Indiana, Wisconsin, and another through Colorado, Illinois and Iowa, doing in Morgan county especially.

FOR more than two years a war has been carried on between Peru and Chili of South America, resulting in a defeat and complete destruction of the former power. A treaty of peace has at last been agreed upon and hostilities have ceased. Peru is entirely demoralized, and loses valuable territories, while Chili gains in strength and becomes more wealthy. This is the fruits of cruel war—neither governs, and justice covers her head in shame.

AMONG the invocations of the Book of Common Prayer is the petition: "From lightning and tempest; from plague and pestilence, and from death, and from murder, and from sudden death, good Lord, deliver us." That the soul of your year is upon us when the first clause may be offered with unusual fervor, is proved by the awful cyclone that swept through a portion of the South some weeks since, crushing and crushing as it went, leaving its narrow path marked by ruins and the mangled corpses of the dead.

THERE are thousands of people in the United States and Canada who depend solely upon the BROTHERN AT WORK for their religious reading, outside of the Bible. Many of these read everything there is in the paper and wish for more. They read the articles, think and talk much of particular thoughts clearly stated, and in that way they are often greatly edified. If writers knew how much their articles are appreciated they would certainly feel well compensated for all of their efforts. A little here and a little there helps us to feed the eager multitudes and aids in building up the cause of Christ. Let all who can, send in their contributions, and we will send a few well prepared thoughts for the readers of the BROTHERN AT WORK.

SOME men are exceedingly jealous about the reputation of the church, but very indifferent concerning their own reputation.—They talk much of keeping the church pure but very little of keeping themselves pure. They should reverse their manner of proceeding, and reach purity of heart as a personal work. Just let the reputation of the church alone and get to work in the heart on the people. It is heart work that we stand so much in need of just now.

IT is regretted that new and old in church members. Christ taught his disciples to belong rather to neither party; they were to bring things both new and old out of their treasures. They were to prove all things and hold fast that which is good. If we will follow these instructions we need not be troubled about two parties; we should take the good in both and reject the evil whether new or old. New things are sometimes good, and old things may sometimes be bad. Let us learn to accept or reject things on their merits.

NEW POSTAGE RATES.—On and after October 1, 1883, letter postage will be uniform at two cents for letters to say part of the United States. On and after July 1, 1883, money orders for \$5 and under will be charged for three cents. The order will be payable to bearer, and will be good for three months from date of issue; after that time the holder can get per value only by applying to the department at Washington. On the same date the rate of money orders on all sums will be increased, and not exceeding \$10, be procurable for eight cents, and from that to \$100, the rate being increased up to 45 cents.

A HORRIBLE fire took place on the great Brooklyn Bridge last Wednesday. The accident occurred at midnight, at seven o'clock each, end on the New York side. A woman fell from the fall as the douse through moved over the bridge. The crowd on the bridge, and the great ones pushed forward, others fell and still others, women and children screamed, the excitement increased; the throng from the rear moved on like a mighty river until the people trod one upon the top of the others, over a mass of human beings ten feet deep. The dailies give a long list of the killed and wounded.

OUR office was favored with a number of callers last week, viz., Sister Eva Shellmeyer and her sister Mary. Sister Eva is a teacher in the graded school at Covington, Ohio. She has a lot of friends around the Mount Zion who were glad to see her. Miss Mary Young, of Stark Co., Ohio, is here to visit her brothers who are attending school. Our young Bro. WINE of East Tenn., comes to spend two years in the Mount. Bro. ABRAHAM BARNHART, of Washington Co., Md., is here also; he is working in the graded school at Covington, Ohio. Bro. NORMAN BARLEY, of Nebraska, gave us a very pleasant call.

## REFORMERS.

MANY of those who count themselves reformers seem to have never learned that reformations are things that grow, and require time to ripen into proper working condition. A better knowledge of history, and a more thorough acquaintance with the principles of growth and development, would probably lead to a more practicalness in some of the reforms. Many objects need constant improvement. This is the case with human beings that of animals, grasses, vegetables and fruits. It is no less true of the soul than of the body, and is equally important in the church. The church needs constant renovation, constant improvement and development. The processes by which this is done, are as plain and self-evident as any line of mental culture that can be named.

This is reformation, and should be constantly carried on in harmony with the principles of development.

IT cannot be accomplished by spasmodic efforts, nor can you drive all the chaff out of the church by a few men making cyclones or hurricanes of themselves. Such work blows away chaff, wheat, grain and all, and is, therefore, extremely detrimental in the end. We are extremely anxious for a reform in the church, but we think it would be better that reform must be conducted by men who are willing to first reform themselves. Christ said to Peter, "When thou art converted,





## Correspondence.

Notes.—Then they had found the Lord, and after one or two more of the kind he went on, and a book of revelations was written before him for them that loved the Lord, and that they should be his—Malachi 3: 9.

## Pocket Book Found.

JOHN T. EBB of Lawrence, Kan., found a pocket-book, containing notes, receipts and deposits of deposit to the credit of Jacob Baker of North Manchester, Ind., also tax receipt. I have seen the above described pocket book. There are some more papers in the book then are described. Mr. Ebb said, the owner should give him some description of the pocket book or its contents, and send him a complete recent paper, then he would send it by mail or otherwise as the owner would direct. I saw Mr. Ebb last Tuesday at the depot in East Lawrence, Kan.

JOHN SHELLBARGER,

Shinn's Crossing, Ohio.

From North Manchester, Ind.—May 26.

## Dear Brethren:—

Our Love-feast on the 24th inst., passed off very pleasantly. Truly this was a feast of love. Many deep impressions were made, and we hope good results will follow. Among the ministers present was Eld. John Metzger, from Illinois. We were made to rejoice when we heard that he was coming, as we had formed a pleasant acquaintance with him in our youth. Many tears were seen flowing during his discourse. Other ministers were present on the occasion, that held forth the Word with power. The following morning Bro. Michael Miller was advanced to the full ministry and Bro. Isaac Miller to the second degree of the ministry. Five were added to the church by baptism, and four by letters since our last report. —A. E.

D. C. CRIFE.

At Home, Sweet Home.

## Dear Brethren:—

After a season of ardent mental labor and the fatigue of four weeks, traveling included, how pleasant it is to get to the place, which on earth we call our home, to form a reunion with those with whom we are connected by the ties of natural relationship, endorsed by long years of mutual labors, cares and toils, of prosperity and adversity, with our hopes and fears to review the past and to contemplate the prospect of the future.

In calling up the reminiscences of the past four weeks, there are some things in ourself and others that we approve and some things that we would rather have resented otherwise.

In our work of the revision of the Minutes, all of us doubtless had honestly and sincerely, what we were able to do the best method of formalizing the work so as to make it what it ought to be, so as to promote the best interests of the church.

On this point we had obtained different opinions, which must needs be harmonized before we could proceed in the work, and to do this concessions, (more or less) must be made, which were not willing to compromise our earlier views, awarding to others the possibility that their conclusions were as good as our own. In the presentation of my work my reflections led me to be somewhat elaborate, giving generally a brief introduction to each subject,—then, in the most important cases, a synoptical sketch of the former minutes, which were as far as possible operative, and those of less importance, to give the references to Scriptural texts in all cases, and to the Minutes, concluding with a declaration of the principles contained in them; but in part the Committee differed from me, apparently fearing to make the work too voluminous, and therefore omitted the Scriptural texts and references in the several Minutes. I would have liked to have retained these references, but my brethren thought otherwise, and in deference to their superior wisdom, I yield my preference.

In the prosecution of our work we had reference to the copy of each member, and I think may say truly that all desired to be on the best, and if we could not harmonize on what we would have preferred, we would take as we thought, the next best thing upon which we could all agree.

In passing along, we found some questions which have been before the Annual Meeting, a number of times and decided differently,

upon which our judgment would have led us to have made a definite decision. But in view of the fact that faithful brethren differ upon them, there was no use in spending time and wounding the feelings of brethren, who are just as sincere, and just as wise and just as holy as ourselves, in trying to enforce our own peculiar views, and, further, to worry if we are not careful, quibble upon points and bearings of a question, when there is scarcely a shade of difference, and would make the decisions as much to the satisfaction of the church and to the glory of God. We should not expect to have things always our own way, and therefore, if we cannot have it as we would prefer, let us be content to get the next best thing.

It was sorry that my engagements made it necessary for me to leave before the closing exercises of the meeting. I should have liked to have taken an affectionate farewell of my brethren with whom I had been pleasantly associated. But such was the case, I left the Grove on Thursday at 3:30 P. M. Fifty hours travel brought me to R. C. Moomaw's, arrived on Sunday, preached to a large congregation, then went to the river where J. W. Purdy baptized an old lady of 78 years, who had been a member of the Baptist church for nearly 40 years, and she said that she had found the "more excellent way." From here two hours' ride on the cars brought me home. I found all tolerably well, and everything prosperous, for which I thank God and take care. —R. F. MOOMAW.

From North Manchester, Ind.—May 22.

## Dear Brethren:—

We are made to rejoice that we had talked to the Church such as are made willing to confess error and acknowledge Jesus as Lord two precious sabbaths, Sunday, April 22, 1883.—These and the following "run all," found since our last report.

Yes, God is love. This is made manifest to its full extent when we think for a moment. Our journey to our late A. M. and return, brings to mind again that God has presided over us, cared for us, prolonged our lives, protected and abundantly blessed us with health and strength, that we could return to our homes and enjoy the sweet fellowship with our little family, our neighbors and their families. Here we are made to say, "Home, sweet home, no place like home."

Arrived home Saturday, May 19th; had preaching Sunday, May 20 by David Penningburg; baptised one and are made to believe there are others who will in the near future join our ranks and make the good confession and demand baptism for remission of their sins.

Brethren, let us see simplicity in our manners, going forth in the discharge of our every duty. Let us spend our weeks seeking to have the best chance to hear us, and convince the outside world that we love them and the redemption of their souls, thereby setting forth a shining light to those who perchance may look upon us as peculiar people zealous of good works.

D. S. T. BETHRETH

## Protection Against Tornadoes.

It is view of the fact that the people of Mississippi and particularly those of Copiah, Simpson and Lawrence counties, have suffered so severely for several years from tornadoes, it might be well to call their attention to the following proposed article. Finley, of the Signal Service gives the subject of the following several characteristics and dangers, with practical directions for the protection of life and property, which, had it been generally read and understood in Benarraig, Wesson and Georgetown, would have made the mortality list of these towns much smaller than it is.

There is no difficulty whatever in telling when a cyclone is coming. No symptoms are ever recognized, and can never be mistaken. These people at Benarraig and Wesson, who had seen the cyclone that just a year previous destroyed the neighboring town of Monticello, knew what they had to prepare for, but un-

fortunately did not know what to do in this emergency when prompt action was so much needed.

Nothing entering into a scientific discussion of cyclones, their cause and origin, it is sufficient to give the following preliminary signs, easily perceptible to and comprehensible by every one. On the day of the storm, and for several hours previous to the appearance of the tornado clouds, the atmosphere is sultry and oppressive. Clouds form first in the Southwest, and then almost immediately in the North-east. If they are of any height, their appearance resembles smoke issuing from a burning building, or straw stack, rolling up in fantastic shapes to great heights; again, like a fine mist, or quite white, like fog or steam. These dark clouds at times present a greenish or copperish hue. Again, they appear jet black from centre to circumference, as they sometimes present a purple or bluish tinge, and at times, are strangely light, but always with what appears to be black smoke surrounding them.

The clouds form in the South-west and North-east and finally come together with a terrific crash, and then the funnel-shaped tornado cloud appears upon the western sky moving lightly to the front from within this funnel-shaped cloud. It is very rare that a heavily-loaded freight train passing over a bridge or through a tunnel, is heard, and then the cyclone or tornado is upon you.

Now, as some of these signs appear hours in advance of any danger, as these storms occur only in certain seasons of the year, from April to September, and as they are restricted to certain sections of country, it would seem that the people of these sections should be warned and preventing any very great loss of life. And there are. The far Western and North-western States suffer far more severely from tornadoes than Mississippi does.—Kansas has as many as a dozen every year, and Iowa is annually visited by them; but although these storms are just as bad on the Western prairies as in Mississippi, the loss of life there is very light, because the farmers and millwrights know what precautions to take when a tornado visits them.

The Signal Service gives this warning: If caught in a tornado always move with the smallest dispatch to the north, unless in so doing you are obliged to cross the entire path of the storm. A glance toward the west will tell you whether you are on the southern edge of the probable path, the tornado cloud or more to be feared. If in the center of the eye between the centre and southern edge, your chances are best in a direct course to the north. If further to the south, move directly and very rapidly to the south, bearing slightly east. In no event should you ever run directly east or north-east. There is always sufficient time to escape the tornado, even if it be only a few hundred feet; as a general thing the tornado cloud is seen at one to three miles distance, giving you from one to three minutes' warning—sufficient time to enable you to get from a quarter to half a mile out of its course.

As for houses, they are no protection, and no shelter against a storm of this kind.—No building has been or is likely to be so constructed that it will withstand the force of a tornado. A frame house is safer than a brick or stone one, because it is more elastic, and a one-story building safer than one of two stories. But, whatever the style or character of the house, always leave it if it is in the path of the tornado. The Signal Service also recommends as the best place for safety a cellar, unlined and well covered, and many farmers in Kansas have constructed these dug-outs—simple holes in the ground, covered to protect the inmates from flying timbers, where they can run in the event of tornadoes. Under no circumstances, whether in a building or cellar, ever take a position in the east or south rooms, or a north or west corner in an east room, or a south or west corner. Remember that the tornado invariably moves in a north-eastly direction. This simple rule will save nineteen-twentieths of the lives now sacrificed to the storm-flood. If forced to remain in your house, and where you have no cellar, always take a position in the north or west room, or a corner, or the better still, face downwards upon the floor or standing with your back to the wall; and always take your final position on the first or ground floor. Never stand or lie in front of a door or window, nor a stove or heavy piece of furniture, and always close your doors and windows.

If you are out of the house avoid forests and groves, make for the open field and throw yourself face downwards, toward the east and your arms over your head to protect it.

Such are precautions to be taken, well understood in Kansas and Iowa, but little known in Mississippi. It is due to no compromise, however, that the same storm which took the lives of 300 in the North, and took up a mortality of 100 in the South, passed through Iowa with heavy destruction of property, but without the loss of a single life.—*Practical Farmer.*

From Locke, Ind.—May 27.

## Dear Brethren:—

My visit to the brick church-to-day. Discourse by Alexander Miller, from I Peter 3: 12, followed by Peter Stackman, people seemed to be well entertained. Sunday-school at the same place 3 o'clock P. M. E. Anglemeyer superintendent. Also Sunday school at South Union church same hour, Jonas Frederic, Superintendent; have three Sunday-schools conducted by the Brethren in this district. I attended a meeting at Monticello, Ind., at the hearts of the children. I attended a Love-feast one mile west of Goshen, May 24, had a very pleasant feast. Our dear, old brother, D. B. Stutsman who is blind, was also present and seemed to enjoy himself.

All with whom I have conversed, who have been to the A. M., members and friends, relate to a pleasant trip and a good meeting. All praise to our reigning Lord for his goodness and mercy. —J. F. MILLER.

## From the Baptist Field.

## The Enreka Springs.

In company with my three sons-in-law, we left Parsons on the 24th day of April, with left Parsons on the 24th day of April, with fishing and boat, camp equipment, hunting and outfit set out for the Indian Territory and Arkansas. We found in the Territory just such a country as Kansas, prairies, rich and leamy, with very little timber, and little water, that could be called living water, until we reached Grand river, one of the most beautiful rivers. Here we expected to have a good time fishing. But we found it learned that the Indians had laws forbidding white men fishing in any of their waters, and as we did not wish to be brought before the Indian authorities to answer such a charge, we pushed on into Arkansas, as far South as Fayetteville. Being then satisfied with the jollings over the prairies, we turned towards the Enreka water-falls place. Here we found a large town, and think it would have been much larger had not the houses been built so much one over another. But the greatest wonder of the place is the Basin Spring, and its reported medicinal virtues. This basin, which has been dug out of a solid white granite rock, by means unknown, will hold about four gallons of water, which is said to be the purest water in the world, the invalids, by thousands, resort daily to the cure of whatsoever disease they may have; and then to listen to the marvelous reports of cures performed, is astonishing. These include almost every disease human flesh is heir to, such as scrofula, sore eyes, total blindness, cancers, dropsical swellings, and other troubles, cured by being shipped, and by application and use of these waters. And there has ample provision for all who may wish to attend this place, and boarding is not higher here than at most of our country towns; but I would advise any one wishing to try these waters, to have their baggage home to them, as it appears the waters do not lose their virtue by being shipped, and there are men who follow this business of shipping, like almost all other medicinal discoveries, are the result of an accident. It is said, by the oldest citizens around this place, that one Dr. Jackson, many years since, in company with his two boys, in a hunting excursion, ran a plaster into the cave, above the spring, and their eyes being shut, and their heads over-whelmed, was advised by his father to go down and wash his eyes in the cool spring, which resulted in curing them. After this the doctor turned his attention to the medicinal virtues of the waters and actually bottled it up, and sold it for eye-water. This is on the order of one of his boys who now lives at Enreka. As to the medicinal virtues of Dr. Jackson's eye-water, let the thousands, who have used it, testify. One other curiosity, is the so-called petrified Indian, which was dug up a few feet below the surface; the evidence is overwhelming, that it is not a petrified body but a carved stone, caused by a kind of

ement about one and one-half inches thick. It is now generally believed to have been a Pagan Idol. The man who found it, sold it for the handsome sum of four thousand five hundred dollars. So here is another evidence of the country having been inhabited previously to its discovery by Columbus, by a people having knowledge of the arts and sciences.

A. B. ROBERTSON.

Farrons, Kansas, May 9th, 1883.

From Flora, Carroll Co., Ind.—May 29.

Dear Brethren:—

This informs you that we are having much rain. Corn is small; grass is getting the mastery of some. Some farmers have to plant over, on account of bad seed. Health is good. The good cause prospers so here; one more was added to the church, by baptism, a few days ago—an old brother, about seventy-five years old. We hope he will hold out faithful to the end, and win the prize.

CHRISTIAN LESIE.

In the Field Again.

Dear Brethren:—

We are now at work at Bradford. Here are some fifteen men, still left without a home. They are all fallen in the way, and gives them a coil, or what service they obtain from our Home Mission. Brethren, remember Bradford, on miles north of Jarvisport, on the R. & G. Santa Fe R. R., in Harrison Co., Mo. From here, I go to Mt. Moriah, in Harrison Co., where there are about twelve isolated members, those to Matthias, and another flock without a resident pastor.

C. C. ROOF.

From Dunkirk, O.—May 26.

Dear Brethren:—

On Feb. 22nd inst. passed off with the usual solemn joy, and sweet lives in our hearts from the memory of the past. Brethren L. H. Dickey and Wise were our speakers; Elder Hickey officiating. Services also on next day, at which time installation services were held by common consent of the church. Bro. A. J. Bangham took upon himself the solemn responsibilities of the ministry of the second degree. May help him to faithfulness. Bro. Spauld not having returned from A. M., his installation was deferred.

S. T. BOSLEMAN.

From Junetta, Neb.—May 28.

Dear Brethren:—

It has been some time since I have given you any news from this part of God's moral vineyard. Our Communion is over. It was enjoyable indeed, to all present. The brethren from a distance were Jacob J. and H. H. Kindig, and their companions, from Illinois; Samuel Forney, of Kearney, Neb., and Peter Forney, of Hamilton Co., Neb.; making altogether a pretty strong force; the ministry the Word being preached with power. Deep impressions were left on the minds of some, which, I think, will not soon be forgotten. No additions by baptism, but we have had rich additions this Spring, by letter, which swells our number to twenty. We rejoice to see members come in; we would like some one in the ministry to come; and as we have but one in each office yet. Brethren, come West, would do well to look here before purchasing elsewhere, as we have a good country. D. BEVELHEIMER.

Orphans' Home Report.

Dear Brethren:—

It may be that many members are wondering why on the Brethren's Orphan Home report, the 1st of March, it charged Superintendents: Sister — More and her son, Benjamin Mier have taken charge of the Home. The Trustees hired sister More and her son, with a team of two horses, and harness, for one year, for the sum of \$755. B. Mier is to farm all the land, and get all necessary farm work. The Home is to be the grounds of the farm, and the benefit of their labor. Trustees furnish farming implements, feed, provision, and clothing for the children; hire wood help all the year, as sister Mier is too old to do all the labor herself.

There are but three children in the Home now. The boys, aged 8, and 2. The expenses of the farm and Home will exceed \$700 this year, to run it successfully.

This may seem extravagant to some, but on March 1, when the change was made, there was nothing left but some clothing, bedding, and furniture, and many things were wanting, that the Trustees had to supply, besides repairing buildings and fences. Donations to the Home are solicited, and thankfully accepted.

Donations to the Brethren's Orphan's Home, since my last report, Feb. 9, 1883, are as follows:

Table listing donations to the Brethren's Orphan's Home, including items like Meconin Creek church, West Zach, Bushnell, Ill., and donors like Daniel Vaniman, Hudson church, Ill., and Sixty Five Fruit Trees by J. J. Cart, of Morrisville, Wis.

By order of the Board of Trustees of the Brethren's Orphan's Home.

STEPHEN SHIPLEY, Treas. and Cor. Sec'y.

Corro Corde, Ill., May 21.

From Deep River Church, Iowa.—May 25.

Dear Brethren:—

The church here, met in council May 19. Among other business proposed, we decided upon the time for holding our Love-feast, which will be August 23 and 24. We think the time of our Feast this year, will not be so near the time of others, but that all will desire can be in it. We hope to see a good representation from neighboring churches, especially the ministry.

How it strengthens us to attend Love-feasts, where we hold sweet communion with our dear brethren and sisters!

We also elected our Sunday-school Superintendent. The lot fell upon Bro. B. R. Taylor, who has been our Superintendent every year, except last year, since our first organization. Being a minister, he now has double labor to perform; but, as he is a very expert worker in the cause, we think we shall have a profitable school under his guidance. The writer was elected Assistant Superintendent.

We desire the prayers of the faithful, that we may ever be found teaching the will of God. JESSIE MILLER.

To the Brethrenhood.

It will be remembered by those who were readers of the Progressive Christian since January of the present year, that in No. 8 of said paper, there appeared a short article, written by J. H. Worst, accusing the undersigned of circulating a report that the Progressives of North-west Ohio, at their first Love-feast, where the wine had not been provided, had used beet juice and dried-apple juice as a substitute for the wine.

Upon learning that such statements had been made, I wrote to the editors of that paper, denying the statement, as made by Worst, but assuring them that there had been a Progressive Love-feast, where wine had been provided for the supplies, and that one of the ministers present substituted beet juice or dried-apple juice as a substitute; but his advice was rejected, and the wine sent for.

My reply to Worst, and two other letters, giving a correction of his statement, has, so far, been kept back by those men who had so highly of their love for the whole truth, and hence I take this method of clearing up all of the charges of circulating a false report. And, should the facts of the one in dispute, be required, they can be given.

LAMOND WEST.

Feeders of Sheep.

AT THE joys and social pleasures of Autumn, meeting many dear brethren and sisters remained in the West, to visit loved friends, see the country, and meet and worship with those of like precious faith. Among the number remaining, were some feeders of sheep and feeders of lambs. This class were ever ready to do duty, and we have enjoyed themselves in the Master's work.

On Sunday, May 13th, the foreman, Bro. J. P. Flowers, of Mt. Zion, the members of the Warrsburg church, and in the afternoon, Bro. B. Whitner, of Illinois, delivered to the Brood of Life. On Saturday eve,

May 23, Bro. Ephraim Stoner, of Maryland, came up and fed the sheep with arousing food from the Gospel of Jesus. Sunday, the 27th, Bro. Abram Mosbe, of Tennessee, made our hearts glad, morning and evening, and our souls with heavenly manna. Bro. Geo. C. Bowman, of the same State, was expected to be present also, but he remained over in the region of Cornebin, to feed the sheep at Mineral Creek. God be praised for sending us such messengers, with that food that nourisheth and strengtheneth the soul and spirit of man.

We are now at work at Bradford. Here are some fifteen men, still left without a home. They are all fallen in the way, and gives them a coil, or what service they obtain from our Home Mission.

WARRSBURG, Mo.

From Astoria, Ill.—May 28.

Dear Brethren:—

ACCORDING to previous arrangements, our Love-feast came off on the 23rd and 27th inst. The ministers from abroad were: C. Baker, Shiocton, Pa.; Jacob Longnecker, Palmyra, Pa.; S. H. Sprague, Shelburne, Ill.; J. L. Myers, Colchester, McDonough Co., Ill. The meeting was largely attended,—one baptized. We believe many good impressions were made by the preaching of the brethren. We think our dear brethren for their labor of love. We desire their prayers still, as well as those of the saints elsewhere. We are trying to find labor in the footsteps of the Master, but have made slow progress in the last few years. We, however, cherish the hope, and think we can see in the distance the dove of peace approaching. Five were added to the church, by baptism, within the last five weeks. May God's protecting power be abroad over them, to keep them in the narrow path. May the goodness of God and the communion of the Holy Spirit be with the brethren and sisters everywhere. CORNAD FITZ.

From Hudson, Ill.—May 29.

Dear Brethren:—

OUR Love-feast is over. While we did our utmost to obtain admittance all day around, yet no one responded. The morning of the 26th was gloomy; a heavy rain had fallen the night before, and we were left alone and had some thoughts of "postponement," when the sisters said, "We will have a Love-feast to-day." The clouds began to disperse, both spiritually and naturally, and by evening we had a large audience, with a good deacons as we ever saw during the existence of the evening. Next day, there was preaching twice, and a small Love-feast at a private house, for the sake of two afflicted "mothers in Israel"; so even if our ministering brethren were not present, we felt that the Master was.

T. D. LYONS.

From Mount City, Mo.—May 25.

Dear Brethren:—

We held our last quarterly council April 7. Had a very good meeting. The church called two brethren to the office of deacon, the lot falling on Wm. G. Ames and Jno. G. Nauman, who we hope and trust, will fill their office to the honor and glory of God, the good of the church, and the advancement of Christ's Kingdom. We also reported on this time, and decided to hold our Feast May 25. We set the time immediately after Annual Meeting, expecting ministerial aid. But failing to have a notice of our meeting published, we did not get the aid we expected. However, Bro. S. A. Hemberger, of Nohaway Co., was with us, and officiated; also preached for us next morning. But few members were present outside of our own congregation, but we had an enjoyable season together. We felt and realized that we were more firmly united, our spiritual strength renewed, and that we were built up in that most holy faith.

We also rejoiced to receive into the fold two young sisters, who were now willing to give their hearts to the Lord. May they fight a good fight; may they keep the faith, and adore the doctrine of the Lord Jesus Christ, by living pure, Christian lives. We also received one aged sister by letter.

The weather has been cold and wet this Spring, causing a great deal of the corn planted to rot in the ground; a great many are now planting over. Our prospects for a crop are not very promising. In my next, I will give you a short history of our church here in Holt county.

J. R. KELLER.

From Ashland, O.—May 26.

Dear Brethren:—

PLEASE change the misplaced comma in my article; instead of reading, "we should not, we must obey them," it ought to be punctuated, "we should, not we must obey them," because it changes the idea of the sentence. L. HAZEL.

From Ceylon, Ind.—May 28.

Dear Brethren:—

YESTERDAY was our regular meeting day at this place. After services, we repaired to the water-side, where prayer was wont to be made. A brother and sister yet in their youth, walked bravely and finally into the chilly waters, and were "baptized with Christ in baptism," to "walk in newness of life." We hope they will live faithful to their vow, for it would be "better not to vow, than to vow and not pay." How many have disregarded their baptismal vow, and broken the covenant they made with God, to live faithful until death! The young brother and sister are the son and daughter of Bro. Christian Blocher. EDDA WATSON.

From Sycamore Station, Va.—May 29.

Dear Brethren:—

BRO. L. C. WOOD, a minister of the Synagogue of our faith, and our brother, Secy. of our Station, Pittsylvania Co., Va., had the misfortune to have his house and kitchen burned down, on the night of the 16th inst., losing nearly everything he had, which misfortune has placed him in very needy circumstances. We appeal to you, and to the members of his church generally, through your paper, for aid. We are assured that if we do not do it, we are not really needy, but we receive aid at the hands of his brethren; but under the circumstances, we feel certain that you will help him when we inform you that he is the pioneer minister of your faith and order in the county, and getting old and feeble. He has a few members scattered over the county, but all poor, and not able to help him. We take this special interest in his welfare because we consider him worthy, and too independent to make the request himself. Contributions may be sent to L. C. Wood, and we assure you, they will be thankfully received and receipted for. Hoping he may receive a liberal response from you and your brethren, we subscribe ourselves,

Very Respectfully Yours,

D. V. DICESSON,

S. C. ADAMS,

Deacons in M. R. Church.

Brethren at Work.

A Religious Weekly for Everybody.

THE BRETHREN AT WORK is an encouraging narrative of Primitive Christians in all its sacred purity. It is a religious tract, as the only reliable rate of faith and practice.

And manifests that the sovereign, unsearched, unchangeable, and eternal God, is the author of all our mercies.

The various sufferings and afflictions of Christ are the only price of redemption.

That the Sabbath, the Lord's Day, and the Communion, and hence for the remission of sins.

That True Remission is dipping the candidate three times, fore-wards, in Christ's blood.

That Fast-Watching, as taught in John 15, is a habit commanded to be observed in the Church.

That the Sacrament of the Eucharist, and in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Sacrament of the Eucharist, or Kiss of Christ, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and teaching principle of the religion of Jesus Christ.

That a National Institute in the south is done, certainly daily work and concentration in order to restore Christianity.

It manifests that public worship or religious exercises, Christians should appear as directed in 1 Cor. 14, 2, 4.

It also emphasizes the important duty of assisting the sick with aid in the name of the Lord.

In short, it is a compilation of all that Christ and His Apostles have taught, and is the only reliable rate of faith and practice.

Printed and published by J. M. Adams, at the office of the Brethren at Work, No. 112, Broadway, New York.

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BRETHREN AT WORK.

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VOL. VIII.

MT. MORRIS, ILL., JUNE 12, 1883.

NO. 23.

—Set for the Defense of the Gospel!—Philippians 1: 17.—

"HALLOWED BE THY NAME."

Thy sacred word proclaims his shame Who dares profane God's holy name— God's spirit given—will take as slight as that which soot is to a miller's mill. Why will we sin so freely? The vengeful furies of His eye? Why scorn the word of warning given And doom their soul to loss of Heav'n?

THE DAYTON CONVENTION.

FIRST DAY.

At 9 A. M., Wednesday, June 6, quite a number met assembled at Music Hall, in Dayton, O., to hear and see what would be done in the Progressive Convention. The place is well arranged, and will seat 1500 persons, but is much better adapted for music than for speaking. The crowd was slow in gathering, and the chief men among them seemed to dread the work before them, though not a little timidity for a time. A hymn was offered by Holsinger, and prayer by P. J. Brown.

J. H. Worst was chosen temporary Chairman. He then arose, walked upon the platform, and thanked the audience for the honor, and named E. Mason, Secretary, and E. L. Yoder, D. Bailey, and J. W. Beer, as committee to nominate officers for a permanent organization. These then withdrew to a private room, but soon returned, and announced H. E. Holsinger, Moderator; Wm. Spangloe, Assistant. The names of Secretaries I could not recall.

The Moderator was then introduced by Worst, who then retired to a seat. Holsinger arose, thanked the assembly for the honor conferred, and said, "One year ago, I was designated as much as a man could be, but today, I am honored as highly as a man can be." He then read the Rules to govern the Convention, but I could hear only two of them, and these were short, but good: 1st, "Speak loudly"; 2nd, "And to the point."

Business began by enrollment of Delegates, from New Jersey westward:

New Jersey, none report; Eastern Pa., letter from Isaac Price; Middle Pa., two Delegates; Western Pa., eight Delegates and two letters; Maryland, one Delegate.

At this point, the work was interrupted by J. H. Worst, who thought the Body should first have a name, and he moved to suspend an adjournment for a time, and attempt a consultation of the different bodies represented. This was accepted, and representatives of four different bodies, viz., The Progressive Brethren, the Leuzites, the Congregationalists, and the Thranianites, of Va., were found to be present.

Report of Committee was that they could see no material difference between said bodies. A letter from Committee of Congregational church said, the union is effected, and we are one. Reports accepted, and, on motion of P. J. Brown, the names, Leady Brethren, Congregational Brethren, and Progressive Brethren, to be dropped forever, and the one Gospel name, "Brethren Church," to be adopted. This brought out quite a discussion from the different parties present, but the speaking was not loud enough for the writer to get its bearing fully. But there seemed to be a difference here, as three often is, as to what name to give the child. Holsinger decided that the Congregational body,

at Pleasant Hill, O., could still hold its present name, and yet be a part of the "Brethren Church."

The Resolution of Drown was then amended, so as to read, "The Brethren Church, religiously and socially." Committee was then appointed, to revise work of this meeting, and have it published. Report of Delegates resumed: Virginia, one Delegate; W. Va., one letter. Adjourned for dinner.

ARTICLES STATED.—Met at 2 P. M. The Moderator then stated that Delegates were those who are sent here by churches, and all others present, who are in sympathy with this Convention.

State of Ohio, perhaps twenty Delegates. The Moderator wanted long and called often for Delegates from Ohio. It would seem that this little name and State of Ohio, is the one common center of gravity, upon which the power of both church and State goes up or down. Indiana, fifteen Delegates; Michigan, five, and one letter; Illinois, six; Iowa, three; Kansas, two letters. Other States were called, but no response given. In all, the number who stood up, as Delegates, as near as I could see, was about 62. The number in attendance was largely made up of Brethren, Old Order Brethren, and spectators of other denominations. But in all, I would suppose there were in attendance, on first day, not over 1200 persons.

An address was then read by P. J. Brown, on the nature and extent of Gospel Liberty. The paper was well read, and, had it been spoken, might have produced quite an effect; but delivered as it was, the effect was very slight.

A collection was then made, to pay expenses of the Hall,—\$25.00 per day. Amount raised, \$57.07.

A number of papers, purporting to come from Maryland, Pa., N. E. Ohio, Ashland and Farmerville, O., were then read by Spangloe, indorsing the Convention, and praying for its success; but from the great similarity between them, my conjecture is, that more than one of them, if not the whole, were suggested by the same brain, but coming from different places. They were all accepted, and will be published.

Upon the whole, I would judge, from the display of brownie-like, the abundant use of big adjectives, the naming of committees, the reading of papers, and the insinuations offered about our Brotherhood, that this first day of the Convention was a success.

My wonder is, that so many good and smart? men should, for so long a time, remain with, and support a church so corrupt as they would now represent it to be.

LONDON WEST.

DIMENSIONS OF HEAVEN.

SELECTED BY I. B. HALL.

The following calculations, based on a text of Revelation, is both curious and interesting. It will suggest thoughts for those who think. Rev. 21: 16—"And he measured the city with a reed, 12,000 furlongs. The length and the breadth and the height of it are equal." Twelve thousand furlongs=7,920,000 ft., which, being cubic, is 943,088,000,000,000,000,000 cubic ft., and half of which we will reserve for the Throne of God and the Court of Heaven, half of the balance streets, and the remainder divided by 4,000, the cubic ft. in the room 16 ft. square and 16 ft. high, will be 30,843,750,000,000 rooms.

We will now suppose the world always did, and always will contain 963,000,000 of inhabitants, and a generation will last thirty-three and a third years,—2,700,000,000,000 persons.

Then, suppose there were 11,250 such worlds, equal to this in number of inhabitants and duration of life—then there would be a room 16 ft. long, 16 ft. wide and 16 ft. high for each person, and yet there would be room.

FROM ST. LOUIS, MO.—JUNE 6.

We have been here for several days, trying to perfect arrangements for building the St. Louis meeting-house, but have failed, because we still lack about \$900 of having enough money to complete a suitable house, which must be of brick (the city not allowing frame). After paying for land, recording deed, etc., we have on hand less than \$200, while at least \$2700 will be required, to build and properly furnish a suitable house. Will not the brethren and sisters now raise the balance, without further delay, especially those who have subscribed, and not yet paid? Those intending to do something, please do it at once.

We leave for home this evening, without getting the house under way; sorry for the delay, but see no way to avoid it, without becoming individually responsible for the balance, which we do not wish to do.

JOHN METZGER, DANIEL VANNAK.

FROM C. C. ROOP.

My last writing from the North Missouri mission field, was at Bancroft, in Davis Co. I came from there to Modena, Mercer Co., and rode daily in search of the isolated sheep of the fold—found eleven in all, but heard of a few more. Frenched evenings at 6 o'clock, at a school-house in the center of this field, up to June 2. Passed over same day, held a meeting in the edge of Harrison Co.,—an immense audience. But our meeting is now suspended, on account of a flooding river. I next go to Engleville, Harrison Co., thence to Berlin, Centre Co., thence to Winston, Davis Co. Here I pause, to thank those kind-hearted deacons, who remember their afflicted sister Body, who is also under the yoke as crosses of the Gospel. Your presents, dear sisters, will be highly appreciated, seeing that our privations, sacrifices and labors for you are appreciated.

FROM LADOGA, IND.—JUNE 6.

"God is faithful, by whom ye were called to the fellowship of His Son, Jesus Christ, our Lord." 1 Cor. 1: 9. The 3rd inst., we rejoiced again that it was our duty to go to the water's edge, to welcome into the Father's House those blood-washed souls who have heard the call and invited the Savior in. It is indeed beautiful to see those who are young in years accept the Gospel. Christ's life was given for us, and ours must be wholly given to him, as an expression of gratitude and appreciation. May God bless them and lead them gently along the narrow way.

SALOME A. STONER.

FROM DALLAS, TEXAS.—MAY 27.

My dear and family, with relatives, twenty-one in number, left Fairbald, Redbridge Co., Va., Nov. 7, and landed in Stephenville, county-seat of this (Erath) county, Nov. 11. There are no members of the German Baptist church, or Brethren, here, that I know of, except myself, wife and oldest daughter. We feel quite lonely, isolated as we are from the Brethrenhood, not hearing the Word preached as we used to. But I hope the time is not far distant when some of our ministers will come and preach for us. I cannot see any Brethren, that are going West seeking homes, do not come South, and see this coun-

try. It is a beautiful country. Timbered land, unimproved, is selling for \$3.00 an acre, and grain land, unimproved, for \$1.50 to \$2.00 an acre. As for health, we have not been sick since we came here. We are for church prospects, they are good. We had a few copies of the B at W, when we came here; we scattered them among the neighbors, and they say they sent them from one to the other till they wore them out, and want some sample copies. I can get a few subscribers for you.

GEA W. SHARP.

FROM DAYTON, O.—JUNE 8.

I HAVE BEEN spending a few days in this vicinity. Met with the Brethren in council at Bear Creek church; had a pleasant meeting; Daniel Garber was elected. Held several meetings in different congregations. The Brethren of Stillwater have eight or nine applicants for baptism for Sunday next. Samuel Kinsley, (editor of the Indicator) is quite ill—cannot live more than a few days.

S. F. SINGER.

DISPOSTOR.

We wish to inform the Brotherhood of one Henry Clay, who is traveling and preaching among the Brethren. When last heard from, he was at Kirksville, O. He was expelled some eight years ago. Since then, he has lived a very hard life, as he will testify, in the church and out of it. He lived here in our neighborhood the greater portion of that time. In behalf of the church.

STONEY HOGGREN, JESSE STEUBERER.

FROM GAYLORD, MINN.—JUNE 8.

On the evening of the 7th inst., I closed my first series of meetings. Met in public worship eight times; tried to preach to the people as best I could, and although the weather was rather unpleasant on account of the rains, the interest was all that could be expected. The country here is thinly settled; hence the congregations were rather small, but a general good feeling seemed to prevail. The immediate result of the meetings was, three received by baptism. To-day I go to Ottawa, Le Sueur Co., Minn., where my address will be till the 12th. J. A. MURRAY.

LEUTHY'S COURAGE.

As Luther drew near the door which was about to admit him into the presence of his judges (the diet of Worms), he met a valiant knight, the celebrated George of Frensbuerg, who, four years later, at the head of his German mercenaries, but at the knee with his soldiers on the field of Pavia, and then, charging to the left of the French army, drove it to the Ticino, and in a measure decided the captivity of King of France. The old General, seeing Luther pass, tapped him on the shoulder, and shaking his hand, blushed in many battles, said kindly: "Poor monk, poor monk! thou art now going to make a bold stand then! I or any other opinion has ever stood in the battle. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee." A noble tribute of respect paid by the courage of the sword to the courage of the mind.—D. Indigo.

To tell our own secrets is generally folly, but that folly is without sin, if it communicates those with which we are intrusted in ways trovechery, and a trovechery, for the most part, combined with folly.

**Religious Essays.**

None.—We want no other things than you, than what we need; and acknowledge, and I trust you shall acknowledge even to the end.—C or F 10

**OUR FATHER.**

BY E. M. VIGORS.

Our Father, up to Thine we send,  
Thine love, our ransom prayer;  
Not that our steps through all the day  
Be guided by Thy care.  
Not for some local ease, whenever  
Their wandering feet may stray;  
And seek for wealth or length of days,  
But for Thy Father, God, our God,  
Whom all in truth, a mighty God,  
No human power can save,  
Whom search might see, through sin and war,  
How to a Father's throne we draw,  
Where is proclaimed His name;  
Here is a drink of His mercy;  
Whom, drinking of the chalice cup,  
Bread temptation led.

Write, from her golden cells, souls fresh  
The choicest treasures of Thy love,  
And loveliness of peace,  
In the dark soul's slave.  
Amid Thy rays make the poor man's heart,  
The grief-struck and the low,  
Aureole long and wide with these  
Breathes with us in our sad state.

You do not deem, Thy prayers we need,  
That One in You, the Father,  
And another's strength, and another's love,  
And another's pleading cry.  
Our Father, now Thy we come,  
We are at length at home,  
Our hearts are laid, our lips receive  
The words we felt, our hope receive

We plead for thee, through Him who came  
The promise to give,  
We give Thy pathway, and for them  
His own life freely gave  
Above each word, however great,  
Above each earthly name,  
We give Thy Father, up to Thine we send,  
Thine love, our ransom prayer,  
Humbly, Me.

**COUNT THE COST BEFORE YOU BUILD.**

BY A. M. BOGSE.

It is customary, and we think it very important, too, that in our business affairs of life, when we contemplate the design of some great thing, whether it be of a speculative or of a practical nature, that before we commence our work, we give it a careful and thorough investigation of thought, endeavoring thereby to ascertain whether we can see clearly through our project, and whether it would be an advantage or disadvantage to us. We will not only look on one side of the matter, but try to touch the weak and the strong points. We are fearful that such is not so with us, we will perhaps be unduly influenced by the apparent advantages which present themselves on one side only. We want to investigate this matter thoroughly, and see if there be not lack of aid beyond these seemingly good things to us, something that will follow and perhaps destroy our fond anticipations of success.

We fully realize the importance of the old adage, "Count the cost before you build." If such an investigation is important in temporal matters, how much more in spiritual, to which we now invite your attention. We are led to believe, from the general outlook of things at the present time, that we have come to a period in the history of our church, that is of a peculiar nature, and that we are in a position to be demoralized or pruned. There is an element trying to fasten its iron grip upon the church, which, we fear, through its influence will lead many who have faithfully and unswerving walked in the straight and narrow way, but whose eyes have been awakened to their best future interests.

Do you not realize to the "Progressive" aggressive element in the church. Have you given this matter due and prayerful consideration? Have you left the better dictates of that still, small voice within you, rule you in the investigation of this matter, or have you been blinded by the Spirit? It is a solemn matter to reflect upon, and our conclusion is, that if we are to be made to see up to those of our dear brethren and sisters who are views may not be in unison with those of the writer, we feel to submit yet a few more thoughts, hoping and trusting you will give them in a prayerful and impartial consideration.

Do you sincerely believe that by going with this element of the church, or by doing

withdrawing yourself from the "Hostile Church," you chances to gain heaven for some better? Do you believe it to be the means of bringing you nearer to the feet of Jesus? Will you be held in higher esteem by the meek and humble Lamb of God? Did you not, when you first connected yourself with the church, feel that within its limits you could find a Christian home, and that you were connected with a church of people whom you believe to be the true followers of your Lord and Master? The church then was the church of your choice. It was good enough for you then; may I be allowed to ask, why it is not now? Is not her form of government the same to-day as it was then? We think so, with the exception, that of hers there has been given charitable and more liberal toward her members, permitting various things to hide themselves beneath her wings, which she would not have granted years ago. Yet in the face of this additional liberality, you still seek for more independence and privilege. Can you tell me where the desire for such freedom and personal privilege will lead you? Will you not have a leader, a pastor, a father, and a mother, like the simple Word of Divine Truth? Is this Progression? If so, of what kind is it, and in what way are you progressing? Is it that kind that will speak peace and comfort to you when you come to die?

We repeat again, "Count the cost before you build." Can you not realize, "this world is not our home," and yet we are here enough only to prepare for the next? Lenten enough for all, and not too long for any. Do you, with the rich man of old, want your "good things" in this life? Are you not fearful that you, too, will once cry for a single drop of water to cool your parched tongue? Remember, we cannot serve God and man. We must accept of all, either, or none. The Gospel distinctly teaches, that if we would enter the world with us, we must drop Christ. We, in our carnality and our desires for the things of this world, can never meet the favor of God. Read Rom. 8. There is no command between the two His of the Blessed Volume, that is clothed in stronger and more positive language than that of "non conformity to the world." Do you not believe, that by accepting the doctrine and principles of this element in our church, we would thereby be made a better and holier people? Think before you answer. Would not the unbridled liberties and personal privileges they allow us, cause us to be more worldly-minded? Would not the very great temptations be presented to us as "the good things of the world," and as "the appearance of evil"? Observe the plain, simple language of the Apostle Paul, in his letter to the Roman brethren:—"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which we have learned, and avoid them. For they that are such seek not the Lord Jesus Christ, but only their own belly; and by good words and fair speeches they deceive the hearts of the simple." Rom. 16: 17, 18. We now leave the subject with you, and with Paul would say, "Prove all things, hold fast that which is good."

James Mills, Va.

**THE CHURCH OF CHRIST.**

BY W. H. BOUSE.

**No. 13.—Repentance.**

It is a singular fact that the herald of the great King and Jesus started out in their mission to set up the kingdom of God or the church of Christ, by the command, "Repent you, for the kingdom of heaven is at hand." John came preaching repentance to the Jews, and Jesus came preaching the same to the Gentiles. The kingdom, the doctrine of John was intended for the descendants of Abraham only. These were the ones to whom Christ came with the benefits and blessings of His Gospel, but "His own received him not." They were the chosen ones of God, but had apostrophized from the primitive faith. They retained the law, and were unwilling to be taken away, while they had abandoned the "weightier matters of the law," justice, faith and mercy.

Christ tells them of the rejected stone, which had become the head of the corner. This stone was for their use, but they refused it, hence, that which had rent, and is rent, is still upon the stone, and will be taken away, but the stone is left to stand bringing forth the fruits and "thereof" These people

their work in a cold, formal manner, not receiving the full spiritual blessings God had dealt out to them. They had become more wicked than the Gentiles. They needed repentance before they could participate in the enjoyment of the Gospel. "Repent, for the kingdom of heaven is at hand." This kingdom was now about to be intensified in the hearts of men.

They were required to "bring forth fruits meet for repentance," that is, "show by the fruits that there was a proper or practical reformation working in their minds, or very nature." Inspiration has not recorded for us what the fruits required by John were, but we safely suppose them to be of such a nature as to incur the wrath of sin. It would be a proper fruit of repentance, to receive the doctrine of "peace on earth, good-will to men." They would necessarily abandon any thoughts that were, they were to be executed by action, would hinder the progress of the kingdom of God.

I understand that John's mission was not wholly a Christian work. It was a work that would pave the way for Christ, and prepare the hearts of the people for the principles of Christ's kingdom in their souls. John represented both Christ and the Law of Moses. The latter was null John, but Christ was the end of that law to every one that believed. Under the Christian Dispensation, faith, repentance and baptism were taught the honest seeker after truth; while John preached repentance. John baptized, but I am inclined to think that he had not yet made a proposition for our sins. The faith of the Christian rests upon the efficacy of the Atonement, and in the life of his Savior. Faith is one of the fundamental principles of Christian doctrine, but was not of John's doctrine. Christ was the Tostator, and while He was yet alive, He had power to forgive sins. The remission of sins had not yet been declared through the virtue of the Atonement. They were remitted by confessing their sins, and by the power and love of God, through John's "baptism unto repentance," as His instrument.

Sins were remitted before the baptism that Peter declared unto the Pentecostians. They are told that baptism was to declare the pardon of sins. "The remission of sins," in Acts 2: 38. In Matt. 28: 18, we have a parallel expression by Christ himself, and in the same identical language:—"For this is my blood of the New Testament, which is shed for many for the remission of sins. Was His blood shed to declare the remission of sins to those whom He had healed or pardoned before His crucifixion?"

We sometimes find that repentance is a simple act, but I am inclined to think that sin is the transgression of the law. We cannot repent until we know that we have committed sin. We cannot be convinced that we have transgressed the law until we know that the law is right. When we once know and love that law, we repent that we have dishonored it by our disobedience. Thus it is, when we are once told of the righteous law or law of God, and of His love toward the human race, we are then beginning to realize sorrow for deeds that are or have been committed, for these are true to His will. The smother words, or in total, of the persecutions, sufferings, and ignominious death of our Savior. He begins, with an eye of faith, to scan the universe of matter; studies human nature, and then he looks down upon the earth, and would prompt such a deed as that embodied in the statement, surpassed his utmost comprehension.

He at once feels that love permeating his whole soul. He cannot possibly realize this love, even to a limited extent, without believing it to be a truth; and Paul tells us "that the goodness (or love) of God, kindled in him, led him to do that which he did." Rom. 2: 4. And by some that faith and repentance are experienced simultaneously; hence, have their work executed independently of baptism, which secures for its subject, pardon. This may be true; we doubt not; but would add to this the testimony of inspiration. On the day of Pentecost, they were not simultaneous. They believed, then were told to repent, and be baptized.

In this instance, we would more naturally infer that repentance and baptism were never being simultaneous than faith and repentance. In the case of Paul's conversion, the emphasis of the baptism of the Jordan and his family, of Lydia and her household, and the three conditions of receiving pardon, faith, repentance and baptism, were as near

being simultaneous as they possibly could be. In Acts 3: 19, Peter does not teach that repentance reaches into spiritual life. He says not even that the penitent has spiritual or eternal life abiding in him. He says, "Repent ye therefore, and be converted, that your sins may be blotted out." This is almost the same expression he used on the day of Pentecost, "Repent and be converted." The repentance is not part of conversion, but repentance is a necessary concomitant of conversion. By conversion, we may understand reformation, that is, a change of purpose.

We have, first, faith; second, repentance; third, reformation, or conversion. Paul tells his Corinthian brethren that "golly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." Golly sorrow insures heart or Gospel repentance, and this reaches to salvation, not into life or a saved state. It has its part to do, and that is all. By golly sorrow, we may understand an earnest sorrow; one that causes sadness on account of past, as well as present sins. "Repentance to salvation" almost invariably insures against a repetition of the sins repented of. Repentance reaches the searcher after Truth all through life. It accompanies conviction wherever it goes. If, or its effects, is present whenever a new revelation bursts upon the mind. The penitent, or inquirer after truth, does not receive all the truth of Divine Revelation when he is told of the Atonement, but he hears enough, if properly applied, to insure his salvation into the family of God.

Then he must learn the way more perfectly. He must be taught the commandments and regulations of the Family. Now, if our theory of faith, repentance and conversion or baptism be true, we have a begetting, travail, birth. When the seed of eternal truth finds a place in the human mind, it is planted, or is the germ of life; hence, when this takes place, the person is begotten of God. The result of this begetting is repentance, and faith, which represents conviction. Thus, we have conversion, birth, or deliverance. This is typified by baptism. These three constitute the act of regeneration. Nothing is born at the first stage of generation.

**SPRING EMBLEMATIC OF THE RESTRICTIONS OF THE RIGHTEOUS.**

BY H. V. STECKLE.

This is Decoration Day. This day brings back to the minds of many the joys and pleasures of days gone by. Mothers call back to the pleasant sunny days, when the little child, so fondly and contentedly, clung to her breast, dispelling all fears of seeming danger. She thinks of the careless days of her youth. She remembers the many pleasant hours she spent with the sons and daughters of a more mature age, and feels with a heart of sympathy, such as none but a mother's knows.

Today she realizes that she has learned more; yes, that God, who gave her teacher of spring, gave her also the instinct of love. He who gave her birth, has also taken them away. Yet He has not left her altogether comfortless. He has given her the beautiful buds and flowers in their season, so suggestive of those once tender buds that blossomed in youth, and are now faded and withered and dead. To-day, with a tender thought, she carefully selects the most beautiful flower of her garden; with feelings of joy unspeakable, she goes forth to the almost forgotten grave, tenderly lays the beautiful emblem at the foot of each narrow cell, and the happy thought, that that day they will all bloom forth again in a new world, are again to be plucked by the roots of their death.

To-day, sees our daughters are, in like manner, visiting the graves of their once fond parents. Husbands and wives are carrying trophies to their companions' graves. Lovers and suitors are meditating over the happy moments (that so swiftly fled) of youth gone, and are seeking to have their names inscribed on that now he buried beneath the clouds of the valley.

Here the soldiers, too, who once heard the call of their nation, and raised by the animating file and drum, yielded to the persuasions of hostile batteries, left their mother and brother, and sisters, lovers and friends, to be forever, and promising a speedy return, bringing with them rich laurels of victory.

But alas! amid defeat was their, and they became the prey of their enemies. Many of their bones now lie bleaching upon the battle-field of carnage. The remains of many more are now lying beneath the green turf, visited by those with whom their sympathies had been woven together, by the fond gush of hand and forehead, commemorative of the cruel ironage as brave sons of America, upon the pride of happy homes. How numerous were the noble souls who were never permitted to rekindle the fond recollections of friends!

To-day, methinks I can see my grandfather, noble and true-hearted veteran of their first battles, gathering thrones and thistles for his little flower. They are stricken with profound meditation, looking just across the beautiful over-vexed, waiting for the little canoe that will soon bear them away to the evergreen shores of eternity, where their troubles shall cease and the weary be at rest.

Just now, I think that most of the flowers which are so much to be admired, are the simple, and the true, and the unadorned roses. And this presents to our mind a beautiful emblem of the resurrection of the righteous, and the re-animated state of their bodies. As the roots of the most exquisite flowers, while buried in the earth, are destitute of form and beauty, but when in bloom have a thousand charms, so the body, when it has assumed its object of life, and is raised again, but in the day of the resurrection, will experience a most astonishing change. "For what is sown in corruption, is raised in incorruption;"—"That which is sown in dishonor, is raised in glory."

As soon as the first mild days of Spring appear, life and joy succeed the melancholy impression excited by the rigors of Winter, and cause the smile to be again on the face, and the heart to be glad of the resurrection, forget all his troubles, and remember nothing of the pain and anxieties of his past life. While in this life, anxious lowers on our brow, and our countenance often expresses the language of sorrow. But as soon as the cheerful rays of a new era shall radiate, all will discard the severity of our days, and a heavenly joy will gild all our moments.

Spring is the season when the earth undergoes a general renovation. If, in the Winter, it seems dull and lifeless, it now appears altogether gay and attractive. Every object delights us, and we each seem to enjoy the pleasing variety of a new world.

So, also, when we have the resurrection, a will the soul be transported to a new and delightful region. The "new heaven" and the new earth will be free from all the evils which now so often trouble us. Hence, order, beauty and justice, will render our future abode more happy than the most ardent imagination can conceive of.

When the great day of the resurrection, will be the resurrection of plants, thousands of plants and flowers rise up out of its bosom. So will it be in the great day, when hundreds of generations shall arise from the dust, in which they have been buried.

As the flowers of Spring come forth from their cold, doleful in beauty and splendor, so the bodies of the righteous, which have been deposited in the earth, shall one day arise, re-organised with glory and arrayed in beauty. Spring is the time of germination for grass, flowers, and every species of plants. It is then that everything that has pushed itself above the surface of the earth, develops more and more every day, and increases its strength and beauty. And so it will be in the resurrection of the soul of the Christian; the resurrection of the soulless progress he will make in all good. "No weakness will detain him," no obstacle impede him "on his way in the path of perfection," he will proceed from virtue to virtue, and from felicity to felicity."

In Spring, all nature seems to arise, as from a state of rest, to enter its Autumn. By the aid of all the inhabitants of the air swell in one universal hymn, to glorify the Being who made them. In the joyful hours of the resurrection, will more glorious songs ascend from the children of God, who have received new life and immortality.

O, blessed thought! Who can describe the bliss of a soul that can see, with an eye of faith, the glorious day when all types and shadows will be fulfilled, and be able to realize that it will be theirs!

Linnæus, III.

As civilization advances, the necessity of law diminishes.

## COLDNESS.

By SARAH B. SANDERS.

"And I have always thought that the love of money shall be cold." Matt. 6: 24.

THESE words were spoken by Christ, while engaged in a private conversation with his disciples on the Mount of Olives, after he had finished denouncing the hypocrisy of the Pharisees. He also told his disciples of many other things that should come to pass, among which were the false prophets arising, and deceive many.

The question arises, when and where shall this iniquity spoken of, abound? In city and country, on land and sea, everywhere; we can see it every day; drunkenness, rioting, murder and suicide are every-day occurrences in this city.

And why should such things as these be a consequence of the love of any thing waning cold? We do not believe the Savior had reference to such gross crimes, perpetrated by unbelieving persons, but to the loose habits, vice, combat, and the glaring inconsistencies of professing Christians. There was a vast difference between their preaching and practice. We have heard persons preach and exhort to holiness on Sunday, and engage in quite the opposite during the week; and also in church record, parent policy, and not principle, to rule the proceedings.

Such things as these are calculated to drive the weak into skepticism and infidelity, and cause the love of man to grow lukewarm or cold. Let us all look to ourselves, that we do not let us all slide.

Linnæus, I, 400.

## HOPE IN CHRIST.

By GRANVILLE SEVINGEL.

"By this life only we have hope in Christ, we are of all men most miserable." Paul.

It is written to the saints at Corinth, unable to convince them of the resurrection of the dead; as some of the disciples of Christ, in that day and age of the church, denied the resurrection of the believers in Christ. In order to show them their folly, as well as their deplorable condition, in following Christ in this life, and then not be rewarded in the life to come, he cited the eternal truth, that he used the above incontrovertible truth.

No doubt, Paul felt the keen force of the expression, as he had been a man of means and influence, a learned doctor of the law, having sat at the feet of Gamaliel, etc. Yet, with all this at his command, he sacrificed every earthly enjoyment, in order to serve his Lord and Savior, and was handed to a wild beast, by his country men, beaten and imprisoned for the testimony of Jesus, and finally sealed his faith in Christ by his blood. After passing through all these trials, if this life ended his connection with his Savior; if, when he passed the cold portals of death, he would go into nonentity or oblivion; if in this life only, he had hope in Christ, unambiguously, he would have been the most miserable of men.

While the foregoing Scripture was written for the benefit of the Corinthians, yet it can be applied to the church in all ages and conditions. Of course, in this land of religious liberty, the followers of Jesus are not hunted and hated by a blood-thirsty nation, as they were in that age of ignorance and superstition; nor do I suppose that we could find any believers in Christ, that would deny the resurrection of the body, as they did their; yet it is possible for us to draw near him with our lips, and our hearts be far from him. By a cold and careless manner of living, we may forfeit our claim to the crown and kingdom of King Immanuel.

We may scorn the cold formality of the ritualist, who reads all his sermons and prayers; yet, who gives no heed to the words of his mouth, and the words of his heart, and the words of his life. The intermission so much cold formality in our worship, that in reality, we would worship him for naught, and thus become most miserable. If this is our condition in this life, that, after the sable shades of death over our encasement forms, we could not have that sweet-voiced planer, that would lead, good and true, into the presence of our heavenly Father, to hear the awful declaration, "Depart, ye that work iniquity."

Brothers and sisters, let us be more faithful in our calling, so that when the Lord comes, He may find us watching; for I can conceive of no punishment so great, no sin-

so complete, no remorse so tantalizing, as that, after we have sput the best part of our lives in friendship and apparent fellowship with the saints, of being cast into outer darkness, among the naked, unashamed and weepers, and whosoever maketh such aventh.

—Pleasant Mount, Ill.

## "SPEAK ALL THE WORDS OF THIS LIFE."

By M. MYERS.

PIETON to the time referred to in the text, the Son of God made His advent into the world. In dispensing the will of the Father, He spoke "the words of eternal life." Jno. 6: 1st. They prescribe a life of righteousness in Christ in this life, hence called "the words of this life." The new life in Christ, began here, extends not only into the world of holiness, but also into unity and fellowship with the Father.

Having hope of eternal life, which God, that cannot lie, promised before the world began, hence called the words of eternal life. These are the words that demand our attention and obedience. No one is worthy of the Christian name who is not willing to yield absolute obedience to the Word or "Gospel discipline" of Jesus Christ. It is not the faith of Jesus manifested by those who have not under the influence of the Gospel, that is the power of God unto salvation to every one that believeth, whereby they are brought into the liberty and fellowship of the son of God.

In the words of the Lord there is spirit and there is life. It is said that the Holy Ghost is a witness "whose voice we hear when they obey Him;" Acts 5: 32. This does not preclude the word of faith and repentance; these stand at the very foundation of the Christian economy, included among the first principles of the doctrine of Christ.

He that hath done these things, hath obeyed God to him, but there are further duties in the Word of Truth. When all have been obeyed from the heart, it can be said, he has the Son of Word of God by faith. "He that hath the Son of God, hath life; he that hath not the Son of God, hath not life." 1 Jno. 5: 12.

He that obeys the Word of God has the Son of God, and obtains the spirit and life of the Word, whereby he is adopted into the family of God; becomes an heir of God, and a joint heir with Jesus Christ, having promise of the life that now is in Christ, and of that which is to come in the eternal world.

On the other hand, he that obeys not the Word, has not the Son of God, neither has he passed from death unto life, but stands marked with condemnation of the penalties contained in the Word of God against the disobedient.

The apostles were told to speak ALL the words of this life; they should not only be obedient; also obey; the object for which they at the first began to be spoken by the Lord, and were confirmed unto us by infallible witnesses. The Word is the same today that it was then; and the same power, is impelled by the same Spirit, weakly by the same faith and love, and is preached over by the same God and Savior Jesus Christ, who set an example for us, that we might follow Him through evil as well as good report.

—Mercksburg, Iowa.

## THE LOST BROTHERS—A NARRATIVE OF TRUTH.

Geo. and Joseph Cox, of Bedford Co., Pa. Compiled by Matthew Sell.

NO. 11.—THE ALARM.

Translated by M. Myers. While the stud transferred by M. Myers, had and prepared the text from an original, but who has located the several changes, and they are now in the hands of the publisher, and will be published in due season. The translator trusts to see the light, and give his readers some good news.

"After remaining a few days with their tender and affectionate parents, the returned family fled upon this wilderness retreat for their future home. Having removed to their new residence, they again began the work, and by their united prayers, they finally succeeded in bearing the burden of the cross. They were united, and thus the necessities that make life comfortable and contented.

Here they lived in the enjoyment of all that was pleasant and delightful. The two little brothers, George and Joseph, always happy

in such other's society, were together, and were often seen walking in a sun-bonnet, the shade of some favorite tree, or reclining on the mossy bank of the miniature brook that murmured in song and glinted by their forest home. Thus passed the days of these lovely and innocent children until the 24th day of April, 1864. The morning was calm and pleasant; the birds, that had not long since dissolved the chains of a Lapland Winter, the snow had left the deep crevices of the mountain. The birds had just begun to burst their encasement, and the embryo seeds to put forth their tender shoots, which everywhere attracted the attention of the two little boys, who were sitting on the grass, and had just dissolved the chains of a Lapland Winter. The snow had left the deep crevices of the mountain. The birds had just begun to burst their encasement, and the embryo seeds to put forth their tender shoots, which everywhere attracted the attention of the two little boys, who were sitting on the grass, and had just dissolved the chains of a Lapland Winter. The snow had left the deep crevices of the mountain. The birds had just begun to burst their encasement, and the embryo seeds to put forth their tender shoots, which everywhere attracted the attention of the two little boys, who were sitting on the grass, and had just dissolved the chains of a Lapland Winter.

"They are not returned, said she, they went walking along toward the mountain after you, when you went away with your gun."

"They have not returned then. I will go out all them, as they are doubtless gathering chestnuts, and may get bewildered."

"Let me call them from the hill first; they can easily bear me from there," said the mother.

"Well, go and call them, and tell them to return, or they may get lost."

Susannah quickly ran to an adjoining eminence, and called for George and Joseph, but she heard no answer; she called again and again, but still there was no answer; she ran farther up the ravine, and called then louder, but there was no reply save the echoes of her own voice.

Returning quickly to the house in a state of excitement, she said, "O my husband, our children are gone, George and Joseph are lost in the mountain," and uttering up her honest, the alarmed parents bounded away in search of their absent children. Entering the rocky gorge they directed into their little boys' home, the father took the side of the ravine and the mother the other, and both calling for their children, they inquired away through the pathless wilds toward the mountain, and running from hill to hill they continued to call for their lost children. Every vale and eminence in the vicinity of their little boys' home, until at last, wearied and exhausted by travel, they returned to their home, hoping that their dear little boys might have at last got there. But they were doomed to mournful disappointment.

Entering the valley, they called for their children, but all in vain—no answer came to the ears of the ground-stricken parents. Failing to the ground the parents, heedless mouths wept and wept, until they could find no more words, the voice of her lamentation. The strong heart of the father was also broken, and burying his face in his hands, he went ahead and called on God to give him back his children.

—THE ALARM SOUNDED.

Let all the couch where infant boys sleep, And see the marks of their feet in the snow. She, while the lovely lambs are unconscious, And sees the marks of their feet in the snow. And wears a gown of melancholy grey. "Sleep, young of thy father, sleep no more, Sleep no more, and be no more." "To see your father's heart and mind."

Hasteing away to his nearest neighbors the afflicted father quickly told them the story of his wife—that his endeared little boys were gone—George and Joseph were lost in the mountain. Hearing that it was the two loved ones, they were lost in the wilderness, the surrounding neighbors left, and he withdrew to his place, and worked in the field, and spending away in the shade of a lone tree, the neighboring hills soon resounded with calls of distress, and all eyes were turned through glades and vales the call was heard, until more than two hundred voices rang along the cliffs and crags of the Alleghanies. Yet no answer came from the lost brothers, but he still made still more alarming to the parents and friends of the lost children, was that the day was fast closing, and no word had yet been received. How doleful were booming up in the West was a horn, belobowing a dark and dismal night.

(To be continued.)

# Brethren at Work.

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J. B. MOORE, Editor.

JOSEPH AMICK, Business Manager.

### SPECIAL CONTRIBUTORS.

Broth. Ely.	A. W. Stone.	D. F. Buehler.
James Emery.	S. S. Bahler.	J. P. Borenberg.
David Raymond.	J. H. Robinson.	A. W. Scarborough.
David Beck.	J. B. Fifer.	S. T. Rosenbaum.

### OUR PAPER.

The date after your name on your paper should be added. You take care. Insert below a receipt and a request for payment. Thus: "I have, &c." does not show that the paper has been paid for. "I have, &c." does not show that the paper will be paid for. "I have, &c." does not show that the paper will be paid for. "I have, &c." does not show that the paper will be paid for.

Do not forget the free will offering.

Two were lately baptized in the Mahoning church, Ohio.

Bro. Amick went to Monticello, Ind., last Friday morning.

Bro. G. A. Schaumberger, of Noleny Co., Mo., is now traveling in Oregon.

I rained here nearly all day last Sunday, so that services were not largely attended.

There were over eight applicants for baptism at the Still Water church, Ohio, last week.

Bro. Jacob A. Murray reports three baptisms at his first series of meetings in Massachusetts.

The average number of people crossing the Brooklyn bridge is 150,000 per day, and 5,000 vehicles.

Bro. Jacob L. Miller, of Franklin Co., Va., spent a few days in and around the Mount last week.

The B. at W. in little late this week, caused by a rush of job work and scarcity of help in the office.

J. E. Crist, of Olathe, Kansas, would like to have the address of Brethren living in Allen Co., Kan.

Bro. Howard Miller is traveling considerably this season. When last heard from, he was at New Orleans.

There is but one Indian University on the continent, and that is a Baptist institution in the Indian Territory.

A CYCLOPE completely destroyed a village near Little Rock, Arkansas, last month. Not one building was left.

A. H. FIFE'S address is changed from Melbourne, Marshall Co., Iowa, to Elenyville, same county and State.

AFTER reading the article entitled "Carious Churches," in this issue, you will perhaps have a little more charity for publishers.

WE are sorry to learn that Samuel Kinsey, editor of the *Traveller* is very ill, and it is reported that he cannot live more than a few days.

THE Woman's Missionary Society of this county gave last year more than \$600,000 for work of the Gospel to their sisters in foreign lands.

Bro. James A. Sell, is calling upon the churches of Middle Pa., in behalf of the A. to on meeting-house. We hope he will meet with good success.

The Pope's Peter's feast is a degrading and insulting one. It has subjected a number to the bishop, urging them to reject the faithful to a more hearty support of the Holy See.

Those having occasion to write to Bro. Howard Miller will please remember that his address is, Lewistown, Union Co., Pa. If from home, his mail will be forwarded to him.

A WALTHAM church is in course of erection in the city of Rome. Nearly the expense of these things would be changed. Twenty years ago there was not a Protestant place of worship within the walls of Rome. Thirty years ago the Mafia were imprisoned and confined to the penitentiary in Turkey for teaching the Scriptures.

LEWIS Workmen writes that his address is changed from Warsaw, Ind., to Parkersburg, of the same State.

We regret to learn that Bro. F. D. Parker's wife is dangerously ill from the effects of a fall received June 2nd.

The feast at West Branch is on Thursday and Wednesday of this week, and the feast at Silver Creek, on Thursday and Friday.

We spent one day in Lenark last week at the Brethren's quarterly council meeting. Everything passed off very quietly and satisfactorily.

GREENVILLE, TEXAS, was visited by a tornado June 2nd. One hundred and fifty houses were blown down or moved from their foundation.

Elva, David Brewer's address is now Salem, Marion Co., Oregon, instead of Madney, as heretofore. The latter post-office has been discontinued.

We learn that the Brethren at Cherry Grove, Ill., had an excellent Love-feast week before last. It was largely attended and the preaching good.

The editor desires to thank Congressman R. R. Hitt for two neatly-bound volumes of Post Office Documents. He finds much use for them in his work.

THERE is a chance for some brother, who desires to move to a mild climate, to rent a farm in Saline Co., Mo. Address J. J. Livingston, Brownsville, Mo.

The injustice of the native chiefs in the South has admitted to the Egyptians, and it is asserted the backbone of the false prophets rebellion has been broken.

THE Memorials of Indiana have organized an Insurance Company among themselves, and about two hundred thousand dollars worth of property is already entered.

A FRAME school-house at White Pigeon, Mich., filled with children, was overturned by the hurricane, Monday, May 14. One boy being killed and several little ones badly injured.

THE Brethren in the West report some good Love-feasts since the Annual Meeting. Many of the churches had an abundance of help in the ministry, while some were entirely neglected.

WAITING from Pleasant Grove, Douglas Co., Kan., June 4th, Bro. J. P. Crumpher says: One more was received by baptism last Sunday, and I think a good prospect for more to follow soon.

QUITE a religious *feeling* seems to pervade the *Huntington Normal* at this time. Three more were baptized a few days ago, and among them Prof. Sayler, Professor of Mathematics in the Normal. We are pleased to learn of these happy results.

By a statement made in the *Arden* of Work, we are told that 67,000 children of New York have been taken from the houses of the poorest and most degraded classes into country houses, and they are reported to have done well in their new abodes.

We are pleased to learn that Elder Jacob A. Murray, of Waterloo, Ia., has concluded to devote the remainder of the year to missionary work. We hope he may be able to accomplish a good work for the cause of Christ. He should be addressed at Ottawa, Le Sueur Co., Minn.

The Virginia Normal School seems to be succeeding encouragingly. A copy of its Catalogue for 1882-83 is on our desk, showing fifty-two pupils enrolled; twenty females, and thirty-two males. Catalogue sent free on application. Address D. C. Flory, Bridge-water, Rockingham Co., Va.

FIVE months ago the Illinois Legislature commenced a bitter contest on the high license question. Last week the high license party became master of ceremonies, and succeeded in passing the high license bill with good majority. This is not prohibition, but it is a good step in educating the people, and may be the way for absolute prohibition after awhile. The contest is ending when King Alcohol must be buried.

Bro. Frank McCune, of Shannon, Ill., has purchased a farm near the Brethren's meeting-house, in Dallas Co., Iowa, and expects to move sometime in September. We wish Bro. Frank an abundance of success in every way, but we do greatly regret to see him leave Northern Illinois.

A NEAT pamphlet, giving information about the climate of Colorado and the Hygienic Home sent free to all who want it. Other information of value to every man or woman of Christian faith. Be sure and send your name and address to the Hygienic Home Co., Longmont, Colorado.

We aim to publish a change of address for ministers only, or such as have a range of correspondence sufficient to require a public notice. On this request, their change of address published will please consider this point. If we make any mistake in this respect it is not done intentionally.

The year 1816, or as some of the old people call it, "eighteen hundred and starvation," was a year without a summer, and the way to the present season has been going, looks very much the same every summer. So far we have had but few days good Summer weather. Still we have no reason to complain; we all get as much as we deserve.

IGNORANCE is not peculiar to the dark ages, as the following shows: "Dr. Grammer told us that the version of the Bible was just James' version of the Bible was good enough for him. He believed that James was just as good authority as Paul, and he would rather have a translation made by an apostle, than by any one in these times."—*Baptist Nation*.

Jacob Risher, aged about 76 years, of the German Baptist denomination, residing in Mount Joy township, near Elizabethton, was stricken with paralysis, while presenting at the Green Tree church, on Sunday. He was removed to his home, and was thought to be in a critical condition until Wednesday, when he became conscious. There are now hopes of his recovery.—*Ex.*

LAST Fall, Bro. Geo. W. Snapp moved with his family from Fairfeld, Va., to Dublin, Texas, in the northern part, and is at work trying to attract subscribers for the B. at W. He distributes tracts and in that way gets the people to reading and thinking. This is the way to do on settling in a new country. Work up the interest and get the field in a good condition for some preacher.

DEAN SWIFT preached an *awful* sermon, and in course of it was severe upon the lawyers for pleading against their consciences. After dinner, a young lawyer said some severe things upon the clergy, and had no doubt, were the devil to find a parson might be found to preach his funeral sermon. "Yes," said Swift, "I will; and give the devil his due, as I did his children this morning."

It is about seventy miles across the Illinois of Snow, from the Mediterranean Sea to that part of the Red Sea crossed by the Isthmus. Across this Red Sea there is at present a ship-canal, through which vessels are constantly passing, but it is sufficient that the capacity of the canal is not sufficient for so great a number of vessels, hence it has been decided to cut another canal parallel with the present one to meet the growing demands of the ocean trade.

WHEN writing to this office on business, our correspondents should not write anything for publication on the same sheet of paper, unless it can be torn apart without interfering with either portion of the letter. The editorial and business departments are separate and distinct, and when the business is mixed up with items for publication, it often causes confusion. They may both be sent in one envelope, but on separate pieces of paper.

In the early part of the Spring term, many of the students at the College took the summer holidays, but the modes got started long before, and at times, quite a number were on the sick-list, but all fared remarkably well. Several of them returned to their homes on account of the disease, preferring to be in the hands of "mother" when sick. There is nobody like mother in times of sickness. Those at the College have all recovered, and seem none the worse for remaining.

**REPORT.** Some who have ordered the Fall Report are writing that they have not yet received it. We wish to remind them that it is not yet printed. We will send it just as soon as printed, and then make an announcement to that effect in the B. at W. So you need not write you see not receiving the Report till after you see that notice.

In Mr. Spurgeon's inexhaustible fund of illustrative stories is one of a man who used to say to his wife, "Mary, go to church and pray for us both." But the man dreamed one night, when he and his wife got to the gate of heaven, Peter said, "Mary, go to church." He awoke and made up his mind that it was time for him to become a Christian in his own season.

The Mormon missionaries are hard at work in North Carolina, making a number of converts to their religion. A number have been baptized with such shocking displays that the public had got tired. It is worthy to note that these Mormon leaders succeed best among the ignorant, and that as the people become better informed they are less inclined to be led into this laudal superstition.

On the first page of this issue will be found an article giving a synopsis of the proceedings of the Progressive Convention held in Dayton, Ohio, last week. Members of our readers are anxious to know what was done at the Convention, as well as the manner of its doing business, and for their sake we publish the report. It will enable our readers to have a better understanding of the work of the Progressives as a class. The proceedings of the second day came just a little too late for this issue.

THE *Inter Ocean*, speaking of a recent lecture by Dr. Dix, of New York, on the social abuses prevailing in society today, says:— "First, we have the manly divorce essay, and marriage a mere business transaction, and women has come to laugh at the old notions of propriety and listen with smiling indifference to talk that would once have brought the blush of shame to her brow. Dr. Dix thinks social crimes are growing up, which the curses of God will yet fall thickly down upon the communities that they blight."

WE have before us a copy of the Mount Morris College Catalogue for 1882-83. It is the most complete and best printed Catalogue that has come to our desk. Total number of students attending 222, 90 females and 132 males. The school is well patronized, and seems to be giving excellent satisfaction. The board and tuition are low, while the accommodations and surroundings are as good as may be found in any of the schools. Catalogues sent free to all who think of taking a course in good school. Address D. L. Miller, Mount Morris, Ogle Co., Ill.

NEAR St. Jerome, Quebec, 2000 acres of land have been purchased for the purpose of educating orphan boys in farming operations. An ecclesiastical order of Frenchmen will superintend the work. The working part of the move is well advanced, and commended. There are thousands of boys in all large cities who ought to be educated on the farm and a movement of this kind should serve as the beginning of hundreds of such projects. Money wisely spent in this direction will be money saved to the country. We hope to hear of other similar moves.

LAST week we spent two hours in the Public School, at Mt. Morris, witnessing the closing exercises of the Spring term. The two departments we visited, were in charge of two ladies of this place, who are certainly just what the world had been deficient in. They take the children and mould their minds on the pattern alleged the day, and it is a pleasing thought to witness their steady improvement day by day as they advance in their studies. We were not only well pleased with the performances of the children in their recitations, but their general deportment, showed that they had been drilled in good manners as well as in the rudiments of knowledge. It is certainly gratifying to parents, to thus see their children in the hands of proficient instructors, and also encouraging to these teachers to know that their work is so greatly appreciated.





## Correspondence.

## A Visit to West Virginia.

HAVING long contemplated a visit to a number of the churches in West Virginia, on the 10th of May, I crossed the North Mountain, and met with the Brethren of the Lost River congregation at 1 o'clock P. M., for services. I blessed the people from the desk of a church, which I selected some degree of interest. Bro. D. Caldwell is Elder of this congregation, and though embarrassed by the corrupt roads of a mountainous and sparsely settled district, yet a brighter day seems to be dawning. My next appointment was in Greenland. The subject of my discourse was in Rev. 13, 16, 17, prophetic verses, the rise of Anti-Christianity, and the sealing of the living. There is no one more fraught with interest to receive Christ than the Second Advent of our Lord. Miller, Thurman and others have made mistakes; has it for this cause become popular in the church? Why is it that the Brethren have ceased to write and speak upon the subject? It engaged the attention of the people of the same age, who with their young and roused to energy, brought forth with the thrilling songs of the close of this dispensation; and shall not we, who viewing the approach of the world's crisis, view off the lethargy that locks our energies, and with whatever power we possess exert all our strength to watchfulness, and warn the people of the impending judgment.

Bro. Wm. Hallowell, Elder of the Greenland congregation, was at the meeting at this place; there was Bro. Marcellus Lyon, and a number of my former acquaintances and pupils. My pleasure at meeting was mutual. Next to Bro. Greenland, my grandfather, Eldon Lyon lived, and my uncle Thos. D. Jones and Bro. Jas. E. Hickey, and many more. We were glad to re-visit the place, as a loss to the Greenland church, but it is a gain to the Brethren in the West. There are many kind hearts and congenial souls here, yet, noteworthy among them is Alan Michael, whose fire-side I enjoyed, who accompanied me across the Allegheny to Preston Co. No one need fear the West. In company with Bro. Allan, you may feel all goodly as we are here, and in many days in his company among the springs and groves of the Alleghenies will do more to improve the health and spirits than in two weeks in our popular "Summer resorts, watering places" and what not.

The next church I visited was on Maple Hill, in Preston Co., under the care of Elders A. A. Fike, and A. J. Hallowell, and a number of true believers in their meeting home on the Spring. Eps. 4, 3, 4, was the basis of discourse. The unity of the Spirit, the unity of the body, the church the one made of one, and the Kingdom, and the means of attaining the peace and union of the church, and healing thoughts. There are earnest hearts here, as in many parts of the Brethren's country. We are glad to see more and more as a Christian people have to do, that it is wasted energies. The great mistake of the church ever to take to carry the Word into the world; not to "bite and devour mother" (Gal. 5: 15), not to pull down brother's fathers, have established, but to build up peace and meekness, with long suffering, love, and kind words, and being ready to keep the unity of the Spirit in the bonds of peace." Eps. 4, 3, 3.

Bro. F. Hallowell, in this congregation, my brother-in-law, and fellow-laborer, Jas. Hays lives. The family seems to have been the grown out of the church, under God, sprung the great part of this congregation. Three of the Fikes are in the ministry, and the elder, Bro. A. Fike, has a goodly number of converts. The Brethren here have a wide field, with a united effort, accomplish a work for the cause of truth.

From this point I wended my way to the Green River, sparkling fountain and purring waters of the Allegheny Mountains. Here were the birds sing in solitude, where the sound of nature shouts out the many hymns of praise, and the air is filled with the melody of praise. Here is Elder Thos. Jones, a devoted and labored years ago, and like the old patriarchs, raised up a large family of sons and daughters in the good old way and last was gathered to his fathers.

This was, in an early day, the mission field of such Brethren as James Quinby, James Kelso, John Kline and Jacob Thomas. The Spirit of Righteousness still shines, though Tempest and thick clouds have crossed the path of the Allegheny church. I enjoyed the hospitality of friend Zechariah and sister Hester, and met with the Brethren and friends for public worship. Bro. Nimes, a young minister, was present, and gives promise of future usefulness.

Lucey's Creek church is in a deep glen at the base of the Alleghenies by the side of a big spring; the depth of which has never been ascertained, and is a brick structure, and with its walls. I addressed the congregation assembled, from Heb. 11: 17. This congregation was formerly under the care of Eld. Martin Cosner who has returned to Michigan. It now forms part of the Greenland congregation. The pathway of the church here has not been without thorns, but peace and union now seem to prevail. I spent the time while here, as I was pleasantly in the home of Bro. Deane Clark. His mother lives with him, and considers in her disposition many of the Christ's graces. In the quiet hours are to be found the kindest hands, the sweetest dispositions combined with the strongest virtues. Toil on for Christ, though unnoticed by man; God remembers every tear, hears every sigh, and sees every ministrations, and when the Lord shall come with his jewels, then shall the righteous shine forth as the sun in the Kingdom of their Father.

The time for my return homeward came, and I was permitted to rejoin my family, and found that the Lord was kind to them in my absence. My visit was a very pleasant one, and seemingly to the Brethren with whom I was so pleasantly in the home of Bro. Deane Clark. His mother lives with him, and considers in her disposition many of the Christ's graces. In the quiet hours are to be found the kindest hands, the sweetest dispositions combined with the strongest virtues. Toil on for Christ, though unnoticed by man; God remembers every tear, hears every sigh, and sees every ministrations, and when the Lord shall come with his jewels, then shall the righteous shine forth as the sun in the Kingdom of their Father.

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From Boston, Ind.—May 28.

Dear Brethren:—We arrived home from ANNUAL MEETING on the evening of the 22nd and found all well. We thank the Lord for his protecting care over our family while gone. When we were in the city, our studies were so crowded some snow lying on the ground, which reminded us of Winter. When we met our family, they told us what the snow storm had done. As it was dark, we could not see the effects of it. It broke large limbs off the trees, and where trees were leaning, its weight bore them to the ground. Apple, peach, cherry, and pear trees were cut from the weight of the snow that lay on the limbs and branches, breaking the limbs off, and splitting them down the body. The snow was estimated to be from eight to ten inches deep, very wet and heavy. The corn that was just through the ground, was frozen, but I do not think it will injure it much. Our reputation is not hurt by the snow, as we think the snow kept the frost from having anything on Monday night. We are having cold, cloudy weather, and considerable rain, and some hail occasionally. Wheat does not look very promising at this time in our country; it may make a half crop. Corn is not doing very well, as the ground is too cold for it to come up and grow. We are glad to see you are well, and spiritually, rather dull. Next to see our dear brethren to come among us next to us by a series of meetings.

From Brownsville, Mo.—May 31.

Dear Brethren:—Our dear Brother, Landon West, among glad with us, as he returned home from A. M. These were our first personal interviews, and they were pleasant indeed, at least so to us. Bro. West preached four effectual discourses, which were greatly appreciated by all that we have had the pleasure to come among us next to us by a series of meetings.

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an effectual manner, marking out unto us the channels in which pure happiness and joy is attained. Among the reasons for our difficulties and trouble in general society and church and in the family, how we should make our approaches in society in a civil, generous and a lovingly disposed way. Brother West only stayed three days in our immediate vicinity, but we learned to love him in this time as he would not have left us, but hope that he may come to visit us next year in our city. Our little church is in peace, and in good spirits, trusting that the good work of the Lord may prosper here, that the borders of Zion will yet be enlarged. And this will be, if we will all rightly apply ourselves to the work, and may God assist us to do so.

Brownsville, Mo. DAVIS L. WILLIAMS.

From Anderson, Ind.—June 3.

Dear Brethren:—

YESTERDAY the Antioch church met in regular quarterly council, and I am happy to say that we had a very pleasant and agreeable meeting. There was no word of dissension but not yet called up to us. While there may be some things existing among us that would not be tolerated in other places, still the love, and union of sentiment that exists among us, encourages us to think that the Holy Spirit has not entirely forsaken us. Peace, love, union, and a manifest desire for the advancement of the Master's cause, are evidences of a spiritual life and growth. All these are strongly manifested, and hence the church concluded to hold a Communion-meeting on the 10th of Oct. next, the Lord willing; meeting to commence at 2:30 P. M. The usual invitation to all that desire to be with us on the occasion. Those coming by rail will stop at Andrews, formerly Antioch; meeting-house in view of the city. After business was done, except withdrawing fellowship from one member, some sometimes become a painful accessory, but had conduct of some, at times renders it a duty to the body, in order to preserve purity. May the Holy Spirit still strive with each, and may they finally return to the fold and be saved. J. B. LAIN.

From Longmont, Col.

Dear Brethren:—

A PARTY of eighteen reconvened us from A. M. to the Hypocrite Home. Among the members of the Eld. Geo. Kinsley, of Ind., Eld. D. M. Hallowell, of the same State, Bro. Wm. K. Moore, of Ill., and Eld. Jonathan Kelso, of Elk Lick Pa. They all ministered in the Word with sound doctrine, to the edification and comforting of the saints, for which labor of love may they reap in due season of the bounties of God's grace. There came Eld. S. M. Myers, of Va., who will preach the little after business was done. I feel great pleasure for our country, especially the grand scenery. Of the Hones, they speak in the highest terms. Bro. Kinsley will tell all his friends, who are in need of rest or health, to come here.

Sister Linnie M. Busserman, of Mo., is now at the Home. She will soon engage in teaching school, and her presence has been felt here this Spring. The program for an abundant crop is excellent. J. S. FLOYD.

From Washington, Kan.—June 3.

Dear Brethren:—

Two good things of May 29 and 27 are now on record, and a happy season it was the Brethren present. It was not so large an audience as was expected, but the largest that ever feasted together in Washington. We had a strong force in the ministry: Bro. Geo. Smith, of Pa., who labored entirely in the German; Bro. Allen Boyer, of Ill., and Bro. P. Welsch, of Pa., both German and English. Bro. Henry Brubaker, of Neb., joined the number in the season, preached two telling discourses; tears flowed, souls rejoiced; sinners were baptized for the remission of sins. It was a happy season; God was glorified; angels rejoiced, and the Father for it all, propitiously continuing the work of the good work. A. F. DERRICK.

From Mt. Pleasant, Adams Co., Iowa.—June 4.

Dear Brethren:—

On the 20th of May I arrived. While we are sitting in the house this rainy day, and thinking, we are carried back to the time when we were all gathered together, and trying to fol-

low the Scriptural commands. Our members turned out well. On account of short notice, our laymen ministering brethren were left alone in the preaching, but they did ample justice to the occasion. We had a good meeting; everything in order. Love and union seemed to prevail throughout.

Our laboring brethren are, Eld. David Niek, David Markly, B. S. Sprague, M. Mansfield. As long as we have these, we need not complain, especially of our beloved Elder, who has sustained the storms of many years, and has lived to the best time of his life in preaching salvation to a lost and ruined world; and these 30 years, has stood on the walls of Zion, crying aloud to a living God. Though he is bowed down with age and labor, he will stand firm. Our church is composed of about sixty members. We have a good church-house, and we think a good country. I would like to have Brethren come and settle among us. Laboring brethren, stop with us; it would help to revive us. L. M. HOTT.

Immense Immigration Coming.

While this country soon be overrun and demoralized by foreign emigration? This question is causing no small solicitude in some quarters, and in estimating the millions which have come to this country from the Old World, it seems the population there has rapidly increased. In sixty-seven years last past, the population of Germany (according to English authorities quoted in the Home Missionary) has increased 24,000,000 and that of the United Kingdom 18,000,000. This is looked upon as something alarming; and it is thought that a vast emigration movement would be the result as a blessing.

But this is nothing to the cloud that is looming up from the direction of India and the far East. English rule has put an end to some crimes against human life, like child exposure, burning of widows, etc., and the population, already so crowded, is increasing; more rapidly than ever before. The population of one single province was 84,410,000, which an increase has been added within this time of more than 5,000,000. If the others could hardly find support (and it is fact applying equally to all India, that the myriads of people can hardly sustain themselves), how can the extra 5,000,000 be provided for? Millions of these people are learning the English tongue. They will soon obtain a knowledge of our broad principles and rich values. The invitation is abroad for all people to come and share these blessings; and hunger will compel them hitherward in a mighty flood.—Christ, notwithstanding the enlarging, will we may be sore, and hot spots. And what they want, what will be done, and how will they affect the present and future condition of our own people? These are the perplexing questions.

From Swedonia, Kan.—June 2.

Dear Brethren:—

I LEFT home May 9, en route for A. M. At Wellington, I found I could obtain no reduced rates on A. T. & S. F. R. R., and remained in Wellington over night. At 4 A. M. boarded the train on the R. C. L. & Southern Kansas R. B., and at 3:30 P. M. reached Kansas. Direct conveyance to Bismark Grove.

A description of the Grove is not unnecessary. I remained here on duty, until the close of the A. M. May 17, at 11:45 P. M. I boarded the train for home. Leaving Lawrence, I soon fell asleep, and knew nothing until the conductor called out, "Emporia."

Waking up, I found myself among a number of my fellow-travelers, some going to their homes, and others to "ride a plank" to see the "beautiful" State of Kansas. All seemed cheerful and happy. Had a pleasant ride, until, at length, we reached Wellington, the county-seat of our (Sumner) county. Here we found our dear Bro. Abijah Holloway, who conveyed us to his hospitable home. Here, at length, we were joined by our friends, as under the care of one of our esteemed young friends, James Holloway, who soon brought us, that is, our dear old sister, Frances Republic and me, to our homes, at 1:25 P. M. On the morning of the 20th, I rode 13 miles, on horseback, to my appointment. At 11:30 A. M. we met at the residence of the meeting-house, lodged with the kind family of Bro.











Brethren at Work.

Published Weekly.

D. L. MILLER & JOSEPH AMICK, Proprietors and Publishers.

J. B. MOORE, Editor. FORTY-SEVEN, JOSEPH AMICK, & COMPANY, BUSINESS MANAGERS.

SPECIAL CONTRIBUTORS.

Bro. J. E. ... A. W. Moore, D. E. ... Bro. J. E. ... A. W. Moore, D. E. ...

YOUR PAPER.

The date of your name on your receipt shows to what time your paper gets here ...

The Hires pay to \$50,000,000 for goods. The Methodists expect 30,000 converts from abroad this year.

Bro. Jas. R. Gish has just returned from a trip to Marshall Co., Ill. The wills are now made out.

The officers are credited on the week. They will apparently be excused.

Price of the paper from the first of July to the end of the year is 75cts.

In Great Britain there are 3,483 Baptist churches with a membership of 239,618.

Edw. T. B. Warrick, of the City Church, Chicago, Ind., is reported dangerously ill.

There are about 200,000 Methodists scattered over the different parts of the globe.

Bro. David Howe, of Oregon, has been holding some meetings in Washington Territory, of late.

Mrs. Philip Cross, of Lyndon, Va., is in her eighty-third year and still conducts a class in Sunday-school.

Edw. James E. Gish, of Boone, Woodford Co., Ill., would like to have the post-office address A. J. Moomer.

The number of Baptists throughout the world is about 2,825,821. They have 21,063 pastors and missionaries.

The Methodists in this country now number 410 churches or organizations, 250 ministers and about 20,000 communicants.

DILLARD Roberts has been chosen to the ministry, and Harvey Moe to the deacon's office. Both from Union City church, Ill.

Mrs. D. M. Miller, of Lancaster, went to Merriam, Rice Co., Minn., last Tuesday to attend the Feast there and spend three or four weeks in the mission field.

BRETHREN, can you not wait with Christ one hour? Why, oh why, will you sleep, while the minister is trying to lead out to you the David of Life? Can you not wait one hour?

FATHERS who send us papers that we may read certain articles in them, should always mark the parts to which they wish to call our attention, otherwise they may excuse our notice.

We learn that the Brethren at West Branch, this county, had a good Fast last week. We regret very much that we could not attend. We are kept unusually busy at this time.

If a man of Paul's ability and experience should sit down the prayers of the church in his local, how much more should the unimpaired preacher this day give the progress of the faithful?

WHY in the Supreme Court of Connecticut is it now proposed to hold court on Good Friday, Judge Beardsley remarked that he knew not on what judge would hold court on that day, and he was Rufus Field.

The company with D. L. Miller and Joseph Amick, we spent last Saturday in Chicago. The weather was extremely warm, and we had to go over after that we did not enjoy the trip as we would have liked to have done. We did not have even five minutes time, to call on some of the members.

The Hbrew colony in Middlesex Co., Va., has 500 acres under cultivation and a prospect of good crops. It is much pleased with its location, and all the men in the colony have declared their intention to become citizens of the United States.

We have not been able to keep track of all the cyclones and tornadoes that occurred last week in different parts of the United States. In all there were perhaps not less than eight, and some of them were very destructive, causing a considerable loss of life and destruction of property.

The Brethren have completed their next meeting-house, one mile east of Brooklyn, La., and will open the house for regular services Sunday morning, June 24. They will also have meeting Saturday evening. Bro. S. Z. Sharp has promised to be present on that occasion, to preach for them.

Bro. Amick returned from Indiana last week shortly after the paper was for the press. He reports a good Feast at Monticello, a strong missionary force, and eight baptized. He also stopped with the Brethren at Naperville, Ill., on his return. Four were baptized there within a week.

"From Detroit to the Sea," is the title of a very entertaining pamphlet just issued by W. H. Brearly, of Detroit, Mich. It is published in the interest of cheap pleasure boats to the Sea and White Mountains, and will prove very beneficial to those desiring to enjoy a pleasant excursion of this kind. Price 20 cents.

There is living in this country an old lady who has lived through the Bible at least fifty times. She once read it through in forty-five days. As an unbeliever, she began to read it through curiosity, but did not finish until in the third time before she became a firm convert to its truths and doctrines.—Huron (Ga.) Banner.

Most of our ministers must content themselves preaching to from one to two hundred persons each Sunday. They think they are doing a good work, and God be praised for it, but if some of their best thoughts were reduced to writing, they would be able to reach thousands. We will be pleased to have some of your good thoughts for the benefit of the cause you so earnestly advocate.

OVER 100 Indian boys and girls, representing sixteen tribes, have been under instruction at Hampton, Va., during the past year. They have learned to read and write; they have had practical lessons in industrial pursuits—farming, shoe-making, harness-making, tailoring, kitchen-work, etc., and they have learned the practices of civilization. This is the way to save the Indian people.

The Love-fest in this congregation came off last Thursday and Friday. The attendance was very large, interest good and preaching edifying. There were a number of ministers present from adjoining congregations. Bro. Josiah Smith, from Iowa was also with us and preached the opening sermon on May Thursday. The number that commended was very large, as usually is the case when we have a feast here. The first day was very warm, and the second cool and pleasant.

STERN LIZIE B. MYERS, of Nora, Ill., has gone to her long home. She was a sister of rare Christian purity, loved and respected by all who knew her. She passed away last week. She went to Colorado last Summer with a view of regaining her health, but the golden land was too near shattered by the iron grip of disease to be restored. She returned to her home in time to gather her mantle and, in the presence of her husband, and pass from a loving home on earth to a still better home above.

This week we admit a few articles that have an important bearing on church matters.—Bro. Beane's article shows that free missions are always the opening sermon of the Gospel for some time. His article shows some points well stated. Bro. Moomer tells the condition of affairs in one of the congregations of Va. We publish his article on account of the kind spirit it breathes for the welfare of those who consent to leave the household of faith. We would prefer all such articles, and we trust our readers will see that which is not so encouraging.

A SUBSTANTIAL brother, writing from Southern Illinois says: I think the Minutes should be read and explained to the church, and if they are based upon Gospel authority they should be enforced. I think the decisions of the District and Annual Meetings are not respected as they should be.

It is said that by local-option elections in Georgia the saloons in fifty counties have been closed. This is better success than has attended this method of putting the evils of intemperance in other localities. Our difficulty with this plan has been that after a community has decided not to permit licenses to be granted, it has not had moral force sufficient to compel obedience to the law which forbids selling without license. In Georgia, however, a more effective public sentiment seems to prevail, for it is said that the moral force that carried the objections against licenses has been sufficient to enforce the law.

On another page of this issue will be found an article on Property and Life Insurance by Bro. I. J. Rosenberger. It is a question on which our people are much divided, and it can hardly be expected that those holding opposite views will not be anxious to have their side heard too. We would not like to give the paper up to controversy on this or any other subject. Persons having opposing views on these matters are invited to write to others, and in this way both sides of a question can be stated without involving the writer in a controversy. Prudent writers in this way can make even differences edifying and profitable.

It cannot be expected that everybody will reach the place of meeting before the services open, for there are always some who manage to be just a little late. These often disturb the meeting by the ruder manner in which they enter the house. They close the door with a slam, walk up the aisle as though they meant to make all the noise possible, and then to set as though it were their business to keep the people from leaving the church or to be late to it. A few such persons will most effectively destroy all good impressions that may be made in the opening of the services. If they must be late, let them enter the house as quietly as they can, and if possible, get to their seats without making any disturbance whatever. Better take a back seat than to disturb the congregation.

Bro. J. G. Royer has closed his connection with the Monticello (Ind.) High school. The Monticello Herald says:

The closing of the school year of 1882-83 also ends the connection of Prof. Royer with the public schools of this county. At the close of the school one year ago he stated to the board that he would not be an applicant for re-election, as he wished to return to his educational course in the State Normal School, which soon followed it was determined to make an effort to retain his services. He was asked to remain another year, and after some deliberation he connected with the normal understanding that this should be his last year of service. During his long connection with the schools here he has shown himself pre-eminently the man for the place. Conscientious, clear-headed, industrious and practical, his management has been such as to make an excellent teacher and his withdrawal is much to be regretted.

We wish to suggest to our contributors that in their writings they say as little as possible in the way of stirring up a feeling between brethren of the same elements that have just gone off from us. They have fully made up their minds to pursue an agreed-upon course, and all that we may say will not likely retard or deter their movements. It is the duty of our writers to defend and explain our doctrine in what ever way it may accomplish the most good, but to engage in writing up the disaffection will not likely do much to retard the work. It becomes up to sin for a better Christian life, a life that will make better men and women; a life that will inspire all to live and feel better. If possible, let us forget the past, and look to the great future. In order that our readers might be kept posted on the different questions we are publishing some facts concerning the work of the two elements. It is well that they know the facts, but to publish much concerning local troubles will render the paper very objectionable to many of its readers. We hope all our contributors will receive these remarks kindly, and aid us in keeping the paper free of matter that does not lead to edify.

Prof. Daniel J. Pinckney, of Mt. Morris, died in Chicago last Sunday, whether he had gone to attend the Commencement exercises of a Law School, from which his son graduated this year. He was, for a number of years, President of Mt. Morris College. He was a fine looking old man, about seventy years of age, full of life and enterprise. He leaves behind him a large circle of friends.

The first book printed on a printing-press was the Bible, but the press has not always been resorted to as such commendable work. It is said that brethren who were active all over India. At Lucknow were twenty-six publishing houses sending forth Hime and Mohammed books, one of these running eight presses and employing 700 hands, and in this one house were issued 90,000 copies of the Koran and 80,000 of the chief Hindoo religions books yearly.

REVISED MINUTES.

This week Bro. L. J. Rosenberger has something to say concerning the Revision of the Minutes, that is new in the hands of the printer. It is a subject about which many would like to say considerable, but perhaps it would be best to let the matter rest till the Revision goes into the hands of the readers. It is to be printed in pamphlet form and sold to such as may want to purchase it. We know nothing of the condition of the copy that has finally been agreed upon, as we did not have the opportunity of examining it, but we did examine the arrangements of two copies that were prepared by two individual members of the committee, and these copies were not only concise, but they had the different departments of the Minutes as systematically arranged as any one could expect, and we presume that a combined talent of the committee ought to be able to produce a book still better than that prepared by any single member of the committee. For our part we are willing to wait till we can see in print what has been done. When the work is ready for sale it will be duly announced.

OUR ANCESTORS.

On another page will be found an article from the pen of Bro. H. W. Stricker, on the age of the world, that has suggested to us the necessity of this article. Please read Bro. Stricker's article before reading these remarks.

It may not be amiss to remark that when we come to determine the age of the world scientifically we have a very difficult problem on our hands. The age of man on the globe is not so hard to determine. It is generally agreed that man has not existed before 10,000 years, and is not proof of this the Bible stands in unison with science. But concerning the knowledge and skill of man, we dare not predict with too much certainty. Years ago it was supposed that the telescope was a new invention, but later discoveries go to prove that the ancients, more than three thousand years ago, knew the use of the lens. In some respects we know that the ancients far surpassed modern ingenuity and skill. They, thousands of years ago, reached attainments in science and art that we know nothing of. There is much of astronomy and geometry about the Great Pyramid of Egypt to puzzle the best scholars of this age, yet that Pyramid was built more than 4000 years ago. Enough of the remnants of the "lost arts" have been found to convince the most learned that some of our ancestors, ages ago, could teach as much in their native languages as they were doing. Long before America was discovered by Columbus it was inhabited by a race of people noted for their skill. They accomplished some things that are a wonder even to the present age. Since then mighty forests have grown up, and in places obliterated every trace of their existence, especially in this northern climate, but enough has been discovered to enable us to know we are treading the ground of a once powerful and intelligent people. And if this happened with millions of ages ago, we know not what may yet happen to this boasted age of arts and sciences. The unwritten history of this world contains things that would startle us if we could only read them.

The Bible contains the earliest authentic history that has come down to us. Books were doubtless written before then, but they have been irretrievably lost. Then the Bible history is confined to only a small portion of the globe. Very little is said in it of countries outside of the Northern part of Africa, and a very small portion of Asia, lying east of the Mediterranean Sea. It takes up the history of God's special favor, and delineates their history from the flood to within 400 years of Christ. What is said of other nations is accidental. In proof of these Bible narratives we have the ruins of Egypt, Palestine, and the regions round about Babylon. The history of other places must be obtained from other sources, and so more ancient records to that effect can be found than the ruins that may be seen in various parts of the world. These ruins do not in any way contradict the Bible, but they tell us of nations that existed in other lands, where the Bible was at that time unknown. Perhaps the day will come when we shall know more of these lands, and the people who inhabited them, but for the present we must be content with the simple thought that in remote ages some of these now forsaken lands, were once inhabited by a race of intelligent and cultured people, whose history is as much of a mystery to us as are the colossal ruins they have left behind. We can learn enough from them to show that man has been intelligent and even learned, long ages ago. Speaking of natural things, Solomon once said, there is nothing new under the sun. Such language might almost be applied to the arts and sciences of to-day. We know many things that our ancestors did not know, but they knew things that our age, with all its boasted knowledge cannot decipher.

The condition of Germany during its prehistoric age can have but little bearing on the condition of man in the more favored parts of the globe. The territory lying east of the Mediterranean Sea is very properly regarded as the cradle of the human race. And while this is true we must not wholly ignore the grand lessons that may be learned from the ruins in Egypt, Central America, and even other parts of the earth. While the dense forests of Germany were filled with uncivilized warriors, other parts of the globe were peopled by a race whose skill enabled them to build temples and cities that would be credited to the intelligence of any age. We may have much to boast of in this age, but after all we may not be so far in advance of our ancestors as some pretend to believe.

#### FIFTY YEARS AGO.

Some people are a little peculiar in regard to their standard of right and wrong. They refer to the practice of their fathers fifty years ago, and maintain that what they did at that time was right, and if right then, it must be right now. It is a little curious to us why they do not say one hundred years ago instead of fifty. If age is to settle the question, the earlier date we can fix upon, the better.

But it so happens that there are certain things which please certain people, and it so happens that some of these certain things were practiced fifty years ago. They do not take into account that the fathers of fifty years ago were men of like passions as we are now, and that they were just as liable to make mistakes. But these fathers of fifty years ago never set themselves up as a guide for generations to come. They professed to be Christians, and attempted to follow the best light they had. The Bible was their standard of right, and not the practice of men fifty years before. They had the same book their fathers had, and perhaps could read it as well. It was the book that served as the standard of right in all ages of the Christian church. This same book is handed to us, and we must read it for ourselves, and obey it to the best of our understanding. In the judgment we are not to be examined by what our fathers did fifty years ago, but by what it is in the Book that our fathers transmitted to us for their children. If there are questions we would refer less to what our fathers did, and more to what our fathers read in the Bi-

ble, we would be able to arrive at the truth much better. Our fathers never intended that we should look at the Bible through their spectacles. They looked at the good Book for themselves, and certainly desired that we do the same.

Of course we should respect our fathers of fifty years ago, and do pronounce them in error unless there are good reasons for so doing. They did a grand work, as well as did their old fathers in former generations. They studied the Bible with uncommon care and laid a foundation that has stood the test of time and criticism. The doctrinal part of their work will perhaps never be much improved by future generations, but the expediencies may in a great measure be better adapted to our surroundings. These expediencies are the things generally referred to by persons who cling so closely to the doings of fifty years ago. They do not seem to know that their fathers of fifty years ago had expediences that materially differed from what we practiced fifty years before their time. They do not seem to realize that the doctrine of the Bible remains the same in all ages of the church, while the expediencies change. A better understanding of this point would do away with much of the contention concerning things new and old. It would enable all parties to settle questions on their merits, and not by the views of some one who lived in an age when a different way was better adapted to the age and surroundings of the church. Let those who contend for a thing just because it happened to be that way fifty years ago, first determine whether the manner of doing that particular thing is clearly designated in the Scriptures; if not, it is doubtless very unwise to make it a point that cannot be varied by the church in this as well as in former ages. We need to prove all things, and hold fast that which is good.

#### DEATH OF SAMUEL KINSEY.

SAMUEL Kinsey, editor of the *Unitarian* is no more. He died at his home near Dayton, Ohio, week before last, of hemorrhage of the lungs. During the Winter he contracted a very severe cold from which he never recovered. What effect this will have on the Old Order element is difficult to tell at present. There was no man among them who so well understood how to run a paper in the spirit of that element, and in harmony with their views. In this respect his place will be hard to fill. Samuel Kinsey was a close literary student from boyhood, and possessed a well-stored mind. He was also a man of fine poetic ability, and is the author of some very good poetry. We regret to hear of his death, not that we favor the mode that he so strongly advocated, but on account of his ability to accomplish good.

We have met him a few times, but never became very intimately acquainted with him. We always regarded him as a far-seeing man, and a careful thinker. We never knew him to become excited. He was married to one of Eld. Peter Neal's daughters, and now leaves a family of several children. To them, in their bereavement, we extend our sympathies.

#### SOMETHING FOR ALL.

One of the best ways to produce universal purity in the church, is to supply all the members with pure, elevating literature in the form of papers, pamphlets and books. The human mind is inclined to partake of the nature of that on which it subsists, hence pure food for the mind tends to produce pure, healthy thoughts. The thoughts regulate the conduct. If therefore follows that special efforts should be made to fill our periodicals with the best and most encouraging matter that we can procure. Most of our readers have some excellent ideas that would make very edifying reading if reduced to writing, but they fear to make the attempt, thinking their education not sufficient to enable them to appear before the public with credit to themselves and the cause. To all such we desire to say, that our business is to help them to clear their thoughts in shape, and

put them in a readable form before the public.

There are hundreds who might write short edifying articles, if they could only be induced to make the attempt, and the object of this article is to induce several hundreds to make the effort, and repeat it as often as they have something good to say. If your article contains two hundred words it may do more good than many of the long essays which are read by the few only. Heed the following instructions if you are not in the habit of writing for the press:

1. Select a subject and write on that subject.
2. Make no apologies or preliminaries at either the beginning or ending of your article.
3. Write with pen and black ink on good paper, leaving one inch blank at the top of each page, and write on every other line only. This will leave room for us to make such corrections as your article may need. When writing for the press always leave plenty of room for the editor to make corrections if needed.
4. Put up your thoughts in the best shape you can. We will fix up the grammar, punctuation and spelling for you. What we want is your good, pure thoughts, and if they do not happen to be in good shape we will cheerfully make all needed corrections.
5. Do not be afraid of getting your article too short; the shorter the better.
6. Use no personalities, but write something that is good and is calculated to edify others.

We hope to hear from hundreds of our readers who feel disposed to help fill the pages of the B. & W., with good, pure reading matter. When you write do not forget to give your name and address plainly written.

#### SATURDAY NIGHT.

##### Sympathy for Sinners.

Does the modern church fully reach the divine ideal of duty to the fallen and sinful? This ideal was embodied in the example of Christ, in his practical sympathy for the most degraded and despised people. No man was too vile for Christ to associate with him; the outcasts of society became his companions and brethren and friends. His sympathy for them was manifested by personal intimate fellowship. It was, as the word "sympathy" implies, "suffering with" the suffering. He bore reproach and social ostracism for their sakes. He even incurred suspicion of complicity with their crimes. This was the effect of that touching expression of gratitude by the "woman which was a sinner," in the presence of the notables who were assembled with Christ at the feast in Simon's house. It was evidence that he was not a prophet, and it awakened grave suspicions that he was a bad man. So the fact that "this man receiveth sinners and eateth with them" was regarded by the polite society of Christ's time as proof that he was like those with whom he associated.

The real test of Christian sympathy, taking Christ's example for the standard, is suffering with and sacrifice for the sinful. We see this too rarely now-a-days. The common modes of expressing sympathy do not involve any sacrifice or inconvenience. Giving of one's time is to be everywhere, and if it is not the weekend, is not conclusive evidence of Christian sympathy. The Philanthropist goes alone to the poor, and yet reproached Christ for associating with them. Many a man gives much to public charitable institutions, who would doubt his gifts if necessary, to avoid being the almsman of his own charities. So when a man wishes to have sympathy or need of Christian sympathy, it is no profit that he has it himself. The debt we owe to the poor and victims cannot be paid in talk or money. Talk is proverbially cheap, and money is a poor substitute for heart-felt interest in the suffering. The true question, what did Christ do? He fed the vile and hungry crowds with bread. So, too, he fed the hungry with the word of his own mouth, and sat down and ate with them. So do we not. That is all the difference between the reality and the semblance of sympathy, between the full discharge of our duty to the needy and a thin apology for not doing it.

We may express in one sentence what dignifies and differentiates Christian sympathy for the vicious from all mere condolences and

pretexts to it; it is that love for them which willingly incurs and cheerfully endures sacrifice, and, when necessary, suspicion and reproach for their sakes. This shows the pardons character of much that goes under the name of Christian sympathy, but which will only go so far as it can to relieve the wretched and save the vile without the sacrifice of respectability by personal contact with them. So the command, "Ded they bread to the hungry," is obeyed by feeding it at arm's length, or by proxy. We establish and endow public charities in which agents are hired to bestow our alms upon paupers we never see. Great and noble Christianity as the work which is done by many of the brethren, means they are not likely to abuse; and in so far as they are to keep apart the extremes of society to keep the rich from that personal contact with the poor and personal observation of squalor and misery, which is indispensable to a genuine Christian sympathy, they do not realize the true ideal of Christian benevolence. According to Christ's example it is not enough to send a hired salaried agent, however well furnished with the means of relief to the poor.

We must go there ourselves sometimes, have some fellowship with the suffering, and bring them to our own firesides and tables. "When thou makest a feast, call not thy friends nor thy rich neighbors, but call the poor, the maimed, the lame, the blind." Do not avoid personal contact with the wretched, as though you feared contamination, but take them to your heart, identify yourself with them, and suffer for their sake, if need be, as Christ did, the reproach of having low tastes and affluities.

Christ did not mingle with sinners for the purpose of enjoying their sin, but for the purpose of doing them good. We pay much attention to the leprosed and rich, but care as little for those of low estate. We not only associate with the sinner, but the sinner also. Christ lifted up the sinner, and placed him above sin. He pitied him, helped him, but at last died for him. O how ungrateful we are to one another.—*Completed.*

#### YOUTH'S HELPER.

NUMBER two of the *Helper* contains a page of "Short Messages," rich in idea—awakening for the young. The second page presents a well-written lesson on Physiology, followed by "A Ride to West End," by Prof. Howard Miller. Walter Briggs has an entertaining article on "Cotton and War," while the last column on third page has "A Letter from Estevan Geese and Turkeys," followed by "A Lover's Catechism," "The Lazy Corset," on page four is a field for moral earnestness. Page five opens up with "The Letter-Box," some of the letters being quite interesting. "The Friendly Circle" contains matter designed to awaken thoughtful minds. Page six has "The Young Men's Association," by H. Holmes. The seventh page brings out "Paul's First Mission." This is the title of a series of articles which will be found for Bible readers. Character will be truthfully delineated in these letters. The last page contains a picture and brief account of the "State Normal School" at Warrensburg, Mo. Price \$1.00 per year, made up in advance, \$1.00 per year. Address Youth's Helper, Warrensburg, Mo.

#### Additional Correspondence.

From Sanfield, Mich., June 11.

Dear Brethren,—  
THROUGH the goodness and mercy of God, we have again been permitted to enjoy a very pleasant Communion-meeting and a season of worship together in this, the Sanfield church. The meeting began on Friday, Sept. 10, and closed on the 14th. We were after about an hour's intrusion around the tables to commence, the sufferings and death of our adorable Lord and Master. Attendance large, attention and order with a few exceptions quite good. There were five ministering brethren present, besides our pastor. There were many good and fervent communicants. Church in union, we feel glad to say that since the 19th of last month three have been added to our number by baptism; two of them young in years, and four by letter. We had a very heavy shower of rain last evening. The season thus far has been wet and cool; so much so that the farm work has not been greatly retarded. Health generally good. PETER B. MERRITT.



Correspondence.

From the Rev. J. J. ...

gess that the brethren on examining the work, do not ask too much of the work. Do not place your expectations too high, by way of making the work meeting too serious peculiar views.

From Union City Church, Ind.

Dear Brethren:— We met Saturday, June 9th, in council, at the ...

Our elder, T. B. Wenrick, is dangerously ill. That his life may be prolonged is our prayer. His wise council is much needed.

Sudden Death.

CHRISTIAN NININGER departed this life, May 17th, 1883. He was born Dec. 28th, 1808, in Virginia, but lived for a number of years in Kansas.

Wednesday night, about one o'clock, he complained of feeling chilly, and got up to start a fire. Sitting down on a chair, he suddenly fell forward, and when his wife had lifted him into the chair, she found that his spirit had fled to Him that gave it.

In his short stay here he had gained many warm friends, who regret his sudden death. He leaves a family of several children and a dear companion to mourn their loss; but they mourn not as those who have no hope.

Ashland, Oregon, May 18.

From Lancaster Co., Pa.

The annual Love-feast of the German Baptists of the West-Cousteign district, Lancaster county was attended by about two thousand persons. It was held in the church, one and one-half miles from Milway.

After devotional exercises, Rev. J. A. King of Molineville, Berks county, delivered an interesting discourse from John 1:1—"In the beginning was the word."

During an intermission of half an hour the Lord's Supper was prepared. Before the Lord's Supper had been prepared, but before the bread was broken, a lady who was in the room, and the ordinance of foot-washing was observed.

After foot-washing, Communion was observed. The 19th chapter of John was read, describing the sufferings and death of Christ, and some remarks were made on the same.

subject. A link or combination was formed and all the members greeted each other with a holy kiss, which was started by Elder Samuel Harley, who after giving thanks, broke bread, and ...

Breakfast in the basement was partaken of at 6 o'clock on Thursday morning, and services were commenced at 8:30. Discourses were delivered by the Rev. Abraham Pfouts of Berks county, and Revs. Getwells and King.

The annual Love-feast of the Brethren of the Ephrata district, begun at 9:30 on Thursday morning.

A large number of the brethren of the Ephrata district, began at 9:30 on Thursday morning. About a dozen ministers and several thousand persons were in attendance. The church, similar in size and appearance to that near Milway, is located one mile from Ephrata.

From Tennessee.

Dear Brethren:— OAKLAND church, Blount Co., Tenn., was favored with a visit from Elder P. W. Doves, of Washington Co., Tenn., who held a series of meetings.

There is a large field here, white and ready for harvest, but the laborers are few. There are many brethren living in places where land is high, and they are not able to buy, but must rent, and pay high rates.

Bro. M. P. Hays's Reply.

REVEREND CRYSTIAN CO., KAN., June 4, '83. Dear Brethren:— I have read with you an article for publication, in which you expressed your views on the subject of the Progressive Church ...

through out his charge again. I consider this article of mine the first effort to support our position, and to allow him to answer my questions and ask questions, and allow me the right to reply to his questions, and to answer his questions, and to answer his questions, and to answer his questions.

Reply to Bro. J. W. Harris's Reply in Progressive Church, No. 17.

Dear Brethren:— I MUST say that I regard your answers to my questions in the main evasive. You give an explanation of anti-christianity, but I do not think you are so candidly, religiously and trouble-makers in the church as you are.

And now, Bro. Worst, here is your inconsistency, that I complain of. If I thought that the conservative part of our Brotherhood was half so corrupt as you and some of the rest of the writers of the Progressive Church ...

2. You say that you did not take the position of absolute sinlessness, but specific sinlessness.

Perhaps you did not mean to take the position of absolute sinlessness, but I still think your explanation in "Echoes from the Conflict" leaves much to be desired. You ask me, would you favor a man guilty of adultery voting to expel a man for drunkenness?

There is a large field here, white and ready for harvest, but the laborers are few. There are many brethren living in places where land is high, and they are not able to buy, but must rent, and pay high rates.

3. You still think that the position of A. M. on dress, if carried out, would do about a half-time out of every hundred people on the globe. I must here again repeat my former question, which you did not answer, namely, is it not a fact that the A. M. only asks us to refrain from the foolish, vain, gaudy and extravagant fashions of the world, in dress?

And you know that there is nothing more highly

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esteemed among men than the fashionable attire of this world. But you seem to base your objection altogether on this *uniformity*. I ask, is not everything in nature uniform? Is it not a true saying, that birds of a feather will flock together? Why, then, is it unreasonable that Christians, who are commanded by their King to come out of the world and to separate people, should so dress as not to be conforming to this world, but should be so uniform as to be identified as the citizens of another Kingdom, the soldiers of the cross? And why is it such an intolerable thing to conform to a custom of dress which is confining, convenient, neatly and cleanly? Should it not rather be objectionable to follow a fashion that is extravagant, costly, foolish, cumbersome and uncomfortable?

But you seem to go a great way for an argument, when you cite me to some of those obsolete decisions of '66, etc. which have never been enforced, to my knowledge, and I call to mind the fact, that I have creditably informed that when our brethren went over there to organize the Denmark church, those citizens of Denmark exclaimed, "How odd they look! They look just like the old apostles." Where do you think those Danes got the idea of how the old apostles looked? I guess they must have drawn their ideas from the Bible. I have seen the same care to criticize your scholarship, but you say I must recollect that Denmark is but a small portion of the United States. I fail to find it in the United States; Denmark is a foreign country, and I presume that its customs and usages are as different from those of the United States as the average of foreign countries, and I believe that those Danes give our Brotherhood more credit for our distinctive features in uniformity of dress than even our home members. Again I reiterate that A. M. does not insist on absolute uniformity, only a corresponding uniformity, amounting to a non-conformity to the world.

5. My interrogation as to whether you will allow your members to indulge in all the vain, gaudy, foolish fashions of the world, dress—your answer is not clear. You may prefer to say that you do not intend to say dress, but unless you insist some standard according to the Gospel, you will not be more successful in keeping your members from following the fashions of the world and bringing pride into the church than the Methodists and others. They also preach Gospel plainness as strong as we do or can do in this world. Do you intend to say that you want to find the latest fashions or see the greatest display of vanity in dress, go to your towns and cities to the different churches. How many poor folks will you find there such as the Master preached the Gospel to? Not any. Why? Because they cannot afford to keep pace with their rich brethren in dress. And why is it thus? Because they have failed to keep up the standard of any fashions (uniformity in dress); and I fear, Bro. Worat, that they will be no more successful than you. They also started out with the thought not to raise the standard, that is, not to draw the line of distinction where the Holy Ghost had already drawn it. But their grounds were untenable, and you will find yours just as untenable, in my humble opinion.

Your question: How do you regulate the costly army when a pompous elder purchases a fifty-dollar suit, in the order, and helps to expel a sister for wearing a seventy-five-dollar hat, not in the order? This is the way, Bro. Worat; you point out that pompous elder, and you refer it to him. As for the seventy-five-dollar hat, I have nothing to say. The cheapness of the article is no valid excuse for indulging in a foolish, vain fashion. In this day of cheap jewelry and cheap paraphernalia of worldly style and fashion, I am satisfied that maybe a poor soul, with very little money, perhaps only a few pennies, is decrying all the poisonous fogs of the old sinners' respect.

6. That liberty of conscience—You say that you very much desire to hold Sunday-school conventions, but the A. M. will not allow it. Now, Bro. Worat, since you so persistently urge us to furnish the plain Gospel for all that we do, and unless we can furnish a plain "Thus with the Lord," you will not respect the rights of the children, will you not let them go on their own rule? Will you please tell me in what chapter or verse in all the Bibles will I find the following or its equivalent? "Let

your Sunday-school workers call a general convention, and let them then and there discuss the best ways and means for promoting the best interests of the Sunday-school," etc.

You further say, "It is also to preach the Gospel as the Lord's will and all-mighty rule of faith and practice, and that obedience to it alone is all that is essential to salvation; but when we do that, we are expell'd for being progressive." Now, Bro. Worat, in all due respect for you, I beg leave to correct you; for I have always preached the above sentiment and in all places, and all the churches. I have ever heard still preach the same, and I have not expelled nor even threatened with expulsion on account of it. There must be some mistake somewhere about this. Again you say, "We desire the liberty to expose error, corruption and crookedness generally, but the way in which we are allowed to do it, is so circumstantially that it is dangerous work."

Now, do you mean to say that we suffer all the above in the church and make no effort to correct the same? I hope not. Now, is it not a fact that the liberty of conscience you wish to enjoy is the liberty to dress as you choose, as expressed in your declaration of principles? This is what I first stumbled in your declaration, the liberty of conscience. I stopped to ask myself the question, Where is its limit? Answer, Nowhere. From the city of Paris, France, to the remotest parts of the earth, all the fashion-worshippers, of every nation and grade, do not, and cannot enjoy greater liberty than this, the liberty of conscience.

You last question:—"If every Minute Anselm, as you call him, should be lost, would it, in the least, work to the detriment of the church of Christ?" I think it would, although I think the Minutes of A. M. have been much abused and misapplied, and that much harm has been done thereby. Yet I think, upon the whole, they have been the means of holding our Brotherhood together as long as they have. However, if we had no Minutes, starting I suppose, that the first thing necessary would be to hold a convention or council and advise together for the best means and ends to promote the interests of the church.

And now, let me ask you to step with me back to the days of yore, and look at the church of our choice and see how it then was. No Sunday-schools, no protected meetings, no high schools, and a great many heretics, such as we now enjoy, we could not then enjoy; even in our day, the privilege of the press was restricted. And now, Bro. Worat, according to your own standpoint in these things, the Minutes of A. M. are of inestimable worth to you. For you know, but for those Minutes, we could not enjoy those things.

In conclusion, do you not think that, in view of the great progress the church has made, even in our day, since we could not then enjoy; even in our day, the privilege of the press was restricted. And now, Bro. Worat, according to your own standpoint in these things, the Minutes of A. M. are of inestimable worth to you. For you know, but for those Minutes, we could not enjoy those things.

M. T. BARR.

From FANQUIR CO., VA.—June 11.

Dear Brethren:—

ACCORDING to the arrangements made at the District Meeting at New town, Shenandoah Co., Va., May 12th, the Brethren there appointed met at Millland, FANQUIR CO., VA., June 2, to organize the church here. Brethren appointed were Elders Isaac Long, Daniel Baker and Samuel Sherrer. Elder Solomon Garber and Samuel Cline (speaker) were here; some other Brethren from the Valley were with us. Forty-one members answered our summons and several did not come in their letters yet. There are about fifty-three from Rappahannock to Manassas Junction, distance about twenty-eight miles, on the Virginia Millland Railroad. All came here in the last two years. The church was organized and we made choice of Elder Isaac Long as our Elder and Bro. Solomon G. Small as speaker.

Many hearts were made to rejoice when we looked back twelve months from that day, when the arrival of this bit of church news was in the Valley, proposing that the Breth-

ren form a company of twenty families and move to Fanquir. Now to think that in this short time, we have more than we asked for! About eighteen months ago, when the pioneers, brother, Joel Garber, and family came here it was nearly nine months before the Gospel was preached here by the Brethren. Eld. John A. Miller and I were the first to preach the doctrine in this county, thirteen months ago, with perhaps half a dozen members in the congregation. So it continued for eleven months. I was here perhaps four or five times, and a few other brethren, during the time from May, '87 until March, '88. I sold out in the Valley and came here with my family. I have been holding meetings here regularly at different points, while there are many calls that I cannot answer. There is a great demand for having the Word preached here in its simplicity.

It has also made further arrangements at this meeting to build a house in which to worship. We began early in the Spring to raise money to build and we have met with encouragement on every side (but still need more). We propose to build 30x45, 15 feet high, supposed cost \$1000. We have most of the lumber on the ground; expect to raise it directly after harvest, and have it ready for a November start.

This is a fine country here in what is called the Piedmont region. There are three counties, Calpepper, Fauquier and Prince William, where homes could be had as cheap as anywhere in the United States, taking everything into consideration. Land can be had from \$10 to \$40 per acre, according to improvements; \$15 to \$25 land with improvements, such as house, stable, orchard, fencing, etc., will yield from 12 to 20 bushels of wheat per acre and 20 to 40 bushels of corn, grass according. This is a fine grass country; water good, climate good as any in the Middle States; and where the water and climate are good, health will be good in proportion. The citizens are kind, sociable and courteous.

In conclusion, I will say, this is the county to come to if you are tired of the West, with its changeable climate and many objections with only one advantage,—if it can be called an advantage—that is, its rush onward. What we want here is energy. I think the time is come that the South can be settled up and our Brethren can preach the Gospel as it has been throughout the whole South, for it has about quit politics and gone into business.

If any brother has a suggestion to make in regard to the height of our church, whether it is too high to sound right, they will hear him gladly, for we want it right. If you want information about this country, we will gladly give it. We want more brethren here to help in the good work we are now doing. We were baptized while the brethren were with us. The brethren stood up boldly in defense of the doctrine, proving to these people that I was not alone, on the great ancient principles of the doctrine of Christ. May the Lord bless them and all of us that have come out that we may be faithful to the end. JACOB HEDRICK.

[A house 30 by 45 ought to be not less than sixteen feet in the clear, nor should it be higher than eighteen feet. It would be no better if the speaker stands at the end of the house on this side. It is to be the people that look the house at the front end, and leave the speaker's desk at the other end. There should be no window just behind the speaker; end windows should be placed on either side of the speaker, so that when looking at the preacher, your eyes will not be dazzled by the light of a window directly behind the speaker's desk. If all the seats are made exactly six feet long, two rows, end to end, can be placed in front of the desk, and one row on each side of the house, against the wall, leaving two aisles three feet wide. This arrangement avoids an aisle in front of the speaker, and also does away with the danger of getting different length seats mixed, as the seats will fit any place you may put them.—Ed.]

An Announcement.

There will be a Love-Feet at the large meeting-house in the Indian Creek District, Elkhorst Co., Ind., at 6 o'clock, P. M., June 23. There will be preaching next week.

D. SHIPLEY.

The Dayton Convention.

SECOND DAY.

MET AT 8:30, attendance small for a time, but later the Hall was well filled but never crowded. First work was miscellaneous business.

Mason asks to know the power of the evangelists appointed yesterday, and whether it be without limit. Bashor tries to explain, but Spanglow moves to reconsider. Bashor proposes. Meeting not in the best of working order, as some were not present. Some little jangling at this point, and Moderator quits for the day. Resolutions. The report of the Committee on the qualifications of the proposed ministers, was read by its foreman, and from what I could hear of it, I think it one of the best productions of the meeting.—It gave the Word in support of its suggestions and the report was accepted.

Committee on education, reports a paper from Ashland, Ohio, and calls this a New Organization, but from a second reading one of the Committee says the point, and motion to strike out the word new. It was done and the paper accepted.

Mason moved to appoint a committee of three to arrange for a collection in the church, six forthwith, out all Ashland College. A bravo cry from Ashland was read and it says "next the next meeting."

Culp of Me., by letter, asks the convention to aid him in his church relation. Morley says he does not think it best to state at this time all the facts in the case, and Worst moved to deal with only such portions as concern the welfare of the church. Motion adopted. The case of the church at New Enterprise, Pa., was named by Replogle, but he did not present it to the Committee on Reconstruction.

A letter in sympathy with the convention, from Philadelphia is read and it asks for open Communion with the branches gone from the Brotherhood.

A good letter from Dayton, Ohio, was read stating the neglected condition in which the zealous little number has been left. Another letter from W. W. Westing, that we have thirty-five members, and of these one-half are Progressives and they want a Committee. A long bright letter from Eld. Levi Price, of Pa., was read by Holsinger, which assumes neutral ground, and condemns the wrong on every side, and advises caution to be taken, but upon the subject of baptism entirely over-looks Acts 19:5.

Committee on Resolutions report again that two only qualified others be appointed to answer calls from isolated bodies.

Committee on Name and Charter report that they regard the name adopted yesterday as settled, and advise that a committee of three be appointed to obtain a charter of our society. Adopted. LAMBON WYSE.

(To be continued.)

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## Religious Essays.

NOTE.—We wish our authors to think up still, but what we do not acknowledge and credit you not, unless you send to the editor. C. O. D.

### TILED.

Or all thy promises, O Christ—  
This sometimes our best—  
Come to see ye that labor,  
And will give you rest.  
We get to labor, we cannot care  
For many things, we creep,  
Like weary children near to sleep.  
And only go to labor.  
We have been strong to fight and die;  
We have gone forth to fight;  
With force that led to victory.  
Have often in the night  
When there has called as we were gone,  
With gladness steps and feet,  
But that you saw-out hands and hands  
And to do the day?  
We have gone forth to seek you,  
You see our friends, I look,  
Oh, pleasant was the merry song,  
We sing with sweet accord,  
And give you cheer on the right hand.  
And we, by eye express,  
Come to this, Master, in the dark,  
And ask for leave to rest.  
Oh, Jesus, find what way, too,  
To see you with such gladness,  
Way the unshaded tracks are put  
From out the narrow band,  
And give you cheer on the right hand  
That gives us to its best;  
We turn from all the world beside,  
And come to this for rest,  
—*Marianne Feringham.*

### LAY HELP.

BY C. B. RALSBUCK.

To Sister Nancy Spight, of Danbirk, O. —  
I HAVE NO doubt you have long since been rewarded a hundred-fold for the fruit you sow in the field of love. You have loved the more abundantly and with a keener relish of the soul-feeding, soul-gladdening fruit of the evergreen Tree by the crystal river because of your Christian liberality. Love has many sorrows, weeps an eternal river of Divine tears, and yet pays itself as it goes with the luxury of sacrifices. "By this shall all men know that ye are my disciples, if ye have love one to another," *John 13:35.* "A leader here hath no man thus than that, that men may show his life for his friends," *John 15:13.* All other love is but pretension and mockery and selfishness. "God is love," and nothing would express his infinite, faithless, eternal feeling but the giving of his best, his only-begotten, well-beloved, co-eternal, *John 3:16*, and therefore *John 3:16*, "Behold what manner of love the Father hath bestowed upon us"—mark upon us, sinners, enemies, subjects of wrath and heirs of hell. Subjects of wrath, objects of love. Deserving hell, offered heaven. Fighting against God and ourselves, restrained of him with tears and blood and aching groans. How slow and dead must be the heart that is not made it quicken by considerations like these.

"He that dwelleth in love dwelleth in God, and God in him." Love sums up the bliss of the Eternities, is the exponent of the Cross, the attractive power of sainthood, the glory of life, here and hereafter. There comes all our help from God and each other. "He that loveth his mother," that fulfilled the law—"the eternal law"—"Love worketh no ill to his neighbor." Love is the essence of the Uncreated, which went forth in the Logos when the Universe was spoken into being, and transmits, binds, upholds all things. This clinging, cementing, binding, unifying element, is the life and being and power and lifelessness of the church. "I am in the Father, and the Father in me," *John 14:20.* If this were understood, vividly and practically understood, the church would be characterized by the unity of life and end and means that distinguish all vital organizations. Wrong minds, wrong faith, and wrong wills, break up the organic relation of the members to the Head, and to each other. Hence when we speak of unity, we mean unity of minds, organization means unity, sympathy, help.

Of this there is too little among us to give that concert of aims and measures on which the influence and efficiency of the church depend. The idea and sense of the unity of God and the church in Christ, and meant to be expressed in his body, is a grave necessity, and the result is a self-acting, self-moving, self-correcting, refractory individual.

ism. This is "the root of bitterness which defiles so many" in our midst. To fix the issue on uniformity of dress is more erroneous. Dress will take care of itself if Christ is allowed the dominion of soul and mind. Dress is a vital growth as really as the skin. To assert that it is "a mere matter of convenience and custom," is to miss the essential life not only of the Christian life, but of all life. It is simply preposterous. But not a whit more so than the demand for a text that specifies the uniformity of dress. All life is its own text as to its exterior. The uniformity of human nature, in principle and in fact, is both text and type of Christian uniformity as regards dress. God asks no more than the free play of his own life in us; but this he does ask. This is not mere world-judging, flesh-clothing, pride-fostering for either male or female. It is and indeed that ecclesiastical interference ever became necessary in a matter of this kind, and that the Holy Ghost has unnumbered years in us. The Christian life is ever onward, ever upward, eternally progressive, but it means God manifested in the flesh, and Christ crucified, in all its stages and unfoldings. Out of this fact comes all genuine help, and so less ministerial help. So long as it is maintained that to draw for Jesus is to draw for the "ministerial," and that "dress is a mere matter of convenience and custom," and that "it has nothing to do with the Christian life," the church in its annual deliberations, as a simple matter of self-preservation, is compelled to insist on a uniformity more rigid, and more galling to the flesh, than what the native expression of the Divine being requires. A black skin is no argument, but it is a point of view, and then allow the assumption and propagation of the people's tail, the lion's shag, or the rough, unsightly hide of the rhinoceros.

Choice is as much life as the silent, unseeable, involuntary expression of natural law. We will truly help each other just in proportion as we are one with God, moving in the impulse and taking the direction which his benevolent life gives. This includes dress and tobacco, abstemiousness, and dietetics, and conjugal sanctity, and social obligation, and individual Christiness. Less than this "is delusion and deludication." If we are "born of God," "meek and lowly in heart," "re-vealing others better than ourselves," we will not hesitate to clasp hands and hearts on such a platform. It is broad enough for all disciples of the Crucified. Then will help be abundant, hearty, happy help, be extended to all the great enterprises of the church, to all evangelized private efforts to advance the cause of Christ, and the ravens will find even poor, unworthy me on the lonely bank of Cleithra.

### PAST, PRESENT AND FUTURE.

BY MAGGIE MOORE.

Three divisions of time appear to us who are not in the steps of human life. Behind the Past; we see the fragments that time has laid behind. There is the burying-place, filled with the records of the past. What a volume of biography is the grave-yard! There are laid the blooming and the beautiful, the strong and the active, now all moldering into dust. The laughing eye, the noble brow, the silent in the tomb. The back of heavenly love, or a demon of darkness. Its memory will always exist. The remembrance of past acts will therefore live forever. The future is concealed; clouds and darkness hide it from our view. We know not what a day may bring forth, or an hour. We know, however, that death is the end, and after death, the life of the soul. The future is the future—eternal life or eternal death.

But this is all we know, and this is enough if we are wise. How much of joy or sorrow there may be for us in the future, we know not. Whether our path will be strewn with roses or thorns we cannot tell,—most likely we will have both. The opportunity for improvement in religion, duty and morality, or what hindrances we may have, we know not.

A man may plant, and build, and lay up goods for many years, and yet to-day may be his last day; to-morrow his soul may be required of him. If then the past is gone, and the future may never come to us in life, it behooves us to improve the present. God in his mercy offers salvation now. Now is the accepted time; now is the day of salvation. What is it that is offered? SALVATION. The time present, how important! It includes the vast concerns of the eternal state; destroy it not, there is a blessing in it.

Thou rows away, throw, expires and be blasphemed. "The present is now is the accepted time; God will accept you now—He nowhere promises to accept you to-morrow. Think, O your soul and all its value; think of Jehovah and His love; think of Christ and His precious blood; think of heaven and its eternal blessedness; of hell and its terrible torments.

Upon your present contact rests your eternal future. Do you see your sinning? Are you working? What are you treasuring up? Let conscience answer. Think of the past and all its guilt; of the future and its great uncertainty; of the present as yours. To-morrow may be too late. Now you may wash away your sins, calling upon the name of the Lord, inspiring a new life, rejoice in glorious hope, enroll your name among the children of the day, and receive glorious gifts of immortality in Heaven.

Improve the present; "My Spirit," saith the Lord, "shall not always strive with man." O sinner, turn your steps toward Heaven. The Savior is there; He invites you to come, to leave your sins and sinful companions. Delay not, or it will be too late; a moment you may wish when the world will lack you, and you be left.

Panora, Ia.

### "BUT WHERE IS YOUR RETREAT?"

BY CHRIS BUCHER.

THESE were the words of Washington, when one of his generals explained to him the plans of a battle. After examining the details, Washington said, "The plans are well laid, but where is your retreat?" The answer was, "O God! I never thought of a retreat." This was a grand lesson, given by a great man. I have often thought of his words. When I see a boy using tobacco, using just a little for tooth-ache, or "to be big," I think of his words. "But where is your retreat?" Stop by step, he is carried on till nature calls loudly for the weed, and he is taken prisoner, a slave of tobacco.

When I see a young man frequenting taverns, I look after and think of the words, "Look out for the retreat." A dram now and then—step by step he is carried on, and ere long, you will see him reeling along the street. Yes, his boy who thought he could leave off at any time; a drunkard, a slave of the nearest hotel. When I see a silly girl disobey her parents, and disregard their advice, and instead of staying at home in the evening, promiscuous the streets with fast young men, goes to parties, and instead of learning habits of industry, spends her time idling, etc., I think "the day is near." For ere long, she will be a slave to the nearest hotel, to a worthless husband. There is no retreat.

Some one has said, "Marriages are made in heaven." But I do not think that a great many are made by the "other party." And one in the snare of the enemy, a slave, a life-long slave, just for want of caution, want of foresight, want of right training; and by this means the retreat is cut off.

Again, when I see a young man spend more time here or there in debt, taking good care to pay it, I see a man buy a farm when he has not had enough money of his own, I pity his family; for when times change, you can see life-long slaves, working to keep their heads above water, and often when they go down, they will catch at straws like a drowning man.

There is no man anything." It is wise for a Christian to see that he does not have a farm, or a credit system has ruined many noble lives; for in haste to get rich, they ran in debt, had to work hard, and at last their health gave way, ending their lives in pain. Their retreat was cut off.

Again, when I see a coe-consistent church member, a brother or sister, going back to the world, I think of the words, "But where is your retreat?" I have seen a man put on a good looking into the street, or turned the looking-glass to the wall—dismissing those

principles of first love, he will be led in ambush; the retreat will be cut off, and the enemy will keep him forever after, a slave of sin, and at last a prisoner forever.

When I look at mankind as a whole, many, say, millions are outside of their retreat. They serve the unnumbered of this world, live in sin, work under their general, the devil. Day by day, year in and year out, they think of turning back. They, too, will repent; but, on, on they go, to be doomed forever and ever, in everlasting punishment, a prisoner, no longer of pardon, no retreat.

But my dear friends, no wiser than Washington has said, "Now is the accepted time," O, do not hurry, but turn, and serve Him who has overcome death and the grave; One who Himself has gone before and has overcome all the stratagems of the enemy; who has laid the plans for the battle, pointed out in detail everything for you to do, and given the promise that He will be with you, even unto the end of the world. That One was no less than the Son of God Himself.

It may be the same, as parents, a lesson, to teach a child "in the way he should go, and when he is old, he will not depart from it." How many noble minds could have been saved by a little foresight, a little timely advice, who afterwards were dead to all entreaties and prayers, and in the end of their days, do not think of these things; and if you are not sure of a retreat, should you fail to win the battle, better step at once and follow safe ground.

Reidsville, Pa.

### THE WIFE.

BY MARVEL.

The heart of a man, with whose affection is not a name, and love a mere passion of the hour, years toward the quiet of a home, as toward the goal of his earthly joy and hope. And yet, when his heart is bright, he is indulgent, yet thrifty fancy, pointing the loved image that is to adorn it and to make it sacred. She is there to bid you God-speed, and an advice, that hangs like music on your ear, as you go out to the every-day labor of life. At evening she is there to greet you, as you come back wearied with a day's toil; and her eyes are like glowing embers, you are of your fatigue; and she sends her arm around you, with a soul of welcome, that beams like sunshine on her brow, and that fills your eye with tears of twin gratitude—to her, and Heaven.

She is not unmindful of those old-fashioned virtues of cleanliness, and of order, which give an air of quiet, and which secure content. Her words are all quietude; the fire burns brightly; the clean bright flukes under the joyous blaze; the old elbow-chair is in its place. Your very weariness of all this bounds you like an accusing spirit, and yet penetrates your heart with a new devotion toward the loved one who is thus watchful of your comfort. She is gentle; keeping your love as she has won by a thousand unmeasured yet modest virtues, which radiate from her whole life and action. She steals upon you affection like a Summer wind breathing softness over sleeping valleys.

She gains a mastery over your sterner nature, by very contrast; and was you unwittingly to her lightest wish. And yet her wishes are governed by that delicate tact which is so fitting with your manly pride; she subdues by gentleness; by a single soft word of appeal, she robs your veneration of its anger, and with a slight touch of that fair hand, and one pleading look of that earnest eye, she disarms your sterner pride.

She is kind; shedding her kindness as Heaven sheds its dew. Who indeed could be so kind? She is kind, who sheds her kindness by day, and offers her love by night? There is no day of those others, which blunts the point of benevolence; but it tempers every action with a blessing. If trouble has come upon you, she knows that her voice, beguiling you into cheerfulness, will by your tears; and as she draws her chair beside you, she knows that the tender and comforting way with which she takes your hand, and looks up into your earnest face, will drive away from you unnumbered all its weight.

As she lingers, leading off your thought with pleasant words, she knows well that she is decreasing you from care, and soothing you to that sweet, calm, repose, which is the heart of such a one as she. And in sickness—sickness that you almost ever for the



## Bethreem at Work.

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David Yarnum, C. H. Robinson, J. W. Strickland,  
David Hays, J. R. Perry, B. T. Robertson.

## YOUR PAPER.

The date after your name on your paper shows to what time you have paid. It never has been wrong with a regular paper. Do not say "Don't stop 'em," when the paper has been paid up until time. Do not say "No," when the date after the name will stop.

Do not change from one to another without notice. Do not change from one to another without notice, unless you are sure.

## CONSOLIDATION.

The consolidation of the BETHREEM AT WORK and *Primitive Christian* has now been fully agreed upon. Most of the points were settled by the proprietors at a meeting held by them in Kansas City, the next day after the Annual Meeting closed at Bismark Grove. It was there agreed to organize a joint stock company to be known as the *Bethreem Publishing Co.*, located at Mt. Morris, Ill., and Huntingdon, Pa. The company was immediately organized, and incorporated as such under the State laws. This part of the work was done shortly after the Annual Meeting.

Hereafter the Company will publish one paper instead of two. Both mimes will be dropped, and the consolidated paper called *The Gospel Messenger*. For the present it will be put up in the sixteen-page form. Those who desire to preserve the paper, can stitch and cut before using it. Remember that this is the last issue of the BETHREEM AT WORK, and hereafter you will receive *The Gospel Messenger* instead. We regret to part with the name that has become so near and dear to us, but it did not seem fair to drop one and not the other, so it was agreed upon to drop both, and send out the consolidated paper under a new name.

We hope this arrangement will greatly please all our readers, as it will enable them to get all the news in one paper. The price of the paper will remain \$1.50 per annum. Those who have subscribed for both papers will have their time extended, while those who have subscribed for either paper will have their time filled out with the consolidated paper. Look for the *GOSPEL MESSENGER* next week. It may chance to be a few days late.

Bro. Yarnum, writing from Frederick, Dak., says, our readers may expect to hear from him soon. He seems to like his new home, very much, and says crops are doing well.

The Annual Meeting at Bismark Grove lacked considerable of paying expenses. On this account the Committee of Arrangements will not be prepared to report for some weeks yet.

The school-house may be expected to eventually settle the school question down in Tennessee. No grocery can be allowed to do its bad work anywhere in the neighborhood of a school building. Arkansas has a similar law.

Too much of the religious confessions of the day is about theories and not enough about the practical duties of life so clearly taught in the Scriptures. We are living in an age when the practical duties of life should be clearly and forcibly taught, both from the pulpit and the press.

A TRAVELER through the MEVY oasis, a garden spot in the Great Desert of Sahara, discovered seven Jewish families who have been established there for an unknown period of time, and who have preserved intact the constitution, religious language of their ancestors, and their mode of life. There are many stories of isolated Jewish communities in Central Asia.

THE GOSPEL MESSENGER next week.

LOOK for the consolidated paper next week.

ALL orders for the Full Report and Minutes have now been filled.

Bro. Cyrus Bucher, of Fulton Co., Illinois, has been elected to the magistracy.

Bro. N. Z. Sharp is spending this week preaching in Iowa. He left here last Friday evening.

May it be a point to send in church news as early as possible. If delayed too long it fails to be interesting.

The church in Fulton Co., Illinois, seems quite prosperous this season. A number have lately joined with the church here.

Our callers during the last ten days were quite numerous. We cannot name all of them, but we appreciated their visits very much.

We are pleased to learn that sister L. D. Parker, of Ashland, Ohio, is slowly recovering from the injuries received the first of the month.

Bro. J. F. Ebersole, of Ohio, has purchased a farm one and one-half miles east of Warburg, Mo., and will now make his home there.

We are now sending out statements to all those indebted to the firm of Miller &amp; Amick. We hope those receiving these statements will respond immediately. If you discover any mistakes, report to Miller &amp; Amick at once.

The earth seems to be in tribulation in North America. Ecuador was visited by an earthquake on the 10th. Several villages were destroyed. Mount Cotacachi is in active eruption, and the people near by are in great terror, fearing a repetition of the catastrophe of six years ago.

Bro. C. S. Holsinger wishes to inform the churches of Illinois that only four of them have responded to their request for aid as directed by the late District Meeting. He hopes to hear from the other congregations soon, that they may enter upon their work with substantial assurance of sufficient aid.

E. M. David Feantz, of Cerro Gordo, Ill., writes that he had a very pleasant trip to Monticello, Ind., where he attended the Feast a few weeks ago. He thinks the church there is in a good working condition. He says the members there are not afraid to go out into the house and highways, and persuade the people to come to Jesus.

SPEAKING of the Free-will offering to be made to Bro. Hope, Bro. M. M. Eschenauer writes: "Let the Hope girls be for him and family, not to spend for the church, but for him and family. Benefit him in his old days as he has given his all to the Lord. Let his now reap of our eternal things; God made the hearts of his people thus."

The following are the names of those who graduated at the college last week. Four of them are members, Mary J. Stone, J. N. Falkenberg, Jennie Ferrer, Grand Malton, Annie L. Mack, Anna S. Miller, E. S. Young, Jennie L. Sherry, John Hockman, A. E. Gehlbart, Kate Geiger, A. Molschman, Georgie Bixler, Geo. E. Dawson, and A. L. Shute.

We are compelled this week to decline an interesting piece of correspondence, on travels in the West, just because the writing crowded his lines so close together that it is very difficult to read. Better intangible for publication should never be written between the lines on ruled paper. Fine writing of this kind injures the eyes of the compositor.

MEMBERS after the school closed at the College, last week, a full crew of hands were put to work cleaning up the rooms and getting them in a good condition for a large attendance, expected at the Fall term. One thousand dollars are to be expended in constructing more rooms, and making additional improvements about the buildings. We will have no more preaching in the Chapel till this month, which has been completed. We have three other places in this congregation where services are held.

TWO DAYS FROM OUR DESK.

LAST Tuesday was a busy day for many of the citizens of Mt. Morris and vicinity.

The day opened beautifully and was just good enough to make it enjoyable. It was the day set for the graduating exercises in the College, and is always considered a very important day by the people of the Mount and those who have children and kindred in the school. Visitors commenced arriving Monday evening, some even earlier, and by Tuesday morning quite a number of strangers, and also familiar faces from other places were seen on our streets.

The Chapel commenced filling long before nine, and by half past nine the large room was densely packed with neighbors, students and visitors. The building was wholly free from all kinds of displays used on such occasions, save a single cluster of beautiful flowers placed on the stand. Promptly at half past nine some of the school officers and the graduating class of 1883, composed of fifteen students, entered the room and took their places on a large low platform in front.

Joseph Amick then read a Psalm and opened the exercises with prayer. After that each of the graduates stepped to the front and recited his or her production prepared as a purpose for the occasion. They were allowed seven minutes each, and it is astonishing how much may be well said in so short a time. The several productions were not only well composed, but they were well rendered.

The management of the exercises was in the hands of the efficient President, D. L. Miller, who was particularly anxious to have nothing connected with the exercises that could be considered objectionable. Bro. Sharp, after a very appropriate address to the class, delivered the diplomas. Thus closed the College work for the present. Many of the students left for their homes in the evening, and many more the next day.

We left soon after the exercises closed, to attend Prof. Finckey's funeral, in the beautiful cemetery, one mile west of Mt. Morris. It is one of nature's charming groves, and seems a suitable location for the resting place of the dead. Many beautiful monuments mark the resting place of distinguished persons, who have long since been laid away beneath the overhanging branches of forest oaks. Here away from the noise and din of city life, among the silent trees, is found this interesting city of the dead.

The funeral services were conducted by the widely known Dr. Thomas, of Chicago, who for heresy was expelled from the M. E. church a few years ago. He was listened to by a very large assembly. His manner of speaking is very impressive, yet unassuming. The exercises were short, and yet long enough to seem fitting for the occasion.

As soon as the discourse was ended we took a seat with our Bro. Samuel Price in his buggy, and after a drive of eight miles reached the Fine Creek meeting, where the Brethren had commenced meeting in the morning. We found a large gathering of people, and among them a number of ministers. The Love-feast services commenced at seven in the evening, and was very largely attended. The number that remained was very large. Perhaps not more than half the people were able to get in the house during these services, and better often we never saw anywhere. Even those outside of the house behaved themselves in a very commendable manner.

At night we lodged with Bro. Henry Rowland, a very pleasant place indeed to spend a few hours. One who does not travel much hardly realizes how many good people there are in this world. We also attended the forenoon services the next day. The attendance was still large, and the interest unabated. Some were baptized on the first day of the meeting, and also a few weeks before.

This church seems to be in a harmonious and prosperous condition. It is in charge of Bro. Edmund Perry, who governs with moderation and discretion. The members are generally well-to-do, and some of them quite prosperous in the things that pertain

to this life. There is not a finer tract of land to be found in the State than that in which the Fine Creek church is located. The farms are well improved, the buildings neat and well constructed, and the people in the church and out of it are of the most orderly class. There are also many River Brethren in this locality. They have a meeting-house in the same neighborhood. And by the way, they are not a bad class of people to have in any community.

On our way home we stopped one hour at Bro. Samuel Price's, with his family know whether to call it his farm, his shop, or his manufacturing establishment. It is about two miles south of Mt. Morris, near the S. W. Iowa meeting-house, and almost a little less from itself. Here on his farm, Bro. Price has built up a carriage and wagon trade that would be a credit to any town. Here out in the county, are manufactured as highly finished carriages and wagons as are seen on any of our streets. And so far as we know he has kept up this trade with no advertising, relying solely on his work, which always speaks for itself.

Thus ended two days away from the editorial desk. We returned much refreshed, and even encouraged in the good work we are called to perform. We would like to get out among the Brethren more than we do, but we find that we cannot properly edit a paper and do much traveling, hence our friends will please excuse us for not visiting them more.

## MOSES.

MOSES was a man of God, for he was sent by God and stood as a mediator between the Children of Israel and Jehovah. He had special preparation for his work, both in learning and experience.

When called to the work, he finally accepted and entered upon his duties with energy and wisdom. His object was to obey the Lord and carry out all his instructions, yet with all his learning and the special divinity which he received from the Lord, he was not able to withstand some of the temptations which were thrown in his way. He did not which was wrong, and for that reason was not permitted to enter the Promised Land. He was flesh and blood like we are, and was also liable to error.

Moses was a great leader, and was selected by God to perform a work requiring remarkable skill as a leader and statesman. As a leader he was energetic, cool-headed and sagacious. As a statesman he was well educated in all the arts and judgments of the most advanced civilization of that age, had been brought up among the rulers of Egypt, where the science of government was made a specialty, and had himself taken an active part in many public movements. At the time he was called of God he was eighty years old. He had spent forty years in the courts of Pharaoh, and forty years leading sheep in the wilds of Arabia. During the first year he obtained his learning and practice as a leader and statesman. His experience in the wilderness solidified his requirements and made him fully qualified his for his great work.

His work was to lead the Children of Israel from under the yoke of the Egyptians, by which they had been held in bondage for many years. It would be hard to conceive a more difficult task. He possessed all the necessary skill himself, but those he to be delivered had neither training nor knowledge fitting them to take part in so important a work, while on the other hand, the Egyptians, their enemies, were both skilled and numerous. But Moses undertook the work, for he felt that God was on his side. He instructed the people, and succeeded in getting them started on the journey. The first obstacle was the Red Sea. This, by a special miracle, they passed in all safety, while their enemies were drowned in their attempt to follow. One would suppose that the great battle had now been fought, the victory won, and nothing but success and prosperity would greet them on every hand. But such was not the case. Moses found it very hard to lead the Children of Israel from under bondage, but to keep them from turning back to the flesh-pots

of Egypt, required all the skill that he could command. His patience was sorely tried, and at times it would seem that he was almost discouraged. He spent forty years in this trackless wilderness, and died the day he was one hundred and twenty years old, on the east side of Jordan, in sight of the Promised Land. It would require a volume to narrate his work in detail. It is probable that he was never ill, but continued of work till the day of his death. He was a man of too much energy to do nothing. The Lord buried his body in a valley in the land of Moab, and no man was ever permitted to see his sepulchre.

This is the last we hear of Moses for four hundred and eighty years. He then appears with Christ and Elijah on the Mount of Transfiguration, nearly 200 miles north of where he was buried. He was seen by a few of the disciples, then disappeared, and has not been seen by mortal eye since. His name will live in sacred and profane literature as long as this earth shall be peopled, but he will no more appear on earth till the morning of the resurrection.

#### JUDAS.

On another page of this issue will be found an article concerning the character of Judas. The writer claims that whereas he was a duty chosen apostle he must have been a righteous man at the time he was called to the apostleship. We fear that the object of Judas' call to the apostleship is very much misunderstood by most expositors of the Scriptures. From John 6:64 we learn that he was an unbeliever long before he betrayed the Savior. Verse 70 of the same chapter says that he was a devil at that time. Luke says he was a thief, Luke 12:6, while John says he was the son of perdition, John 17:12. These Scriptures seem to indicate that Judas was a wicked man from the beginning, though he was numbered with the twelve, and took part in the apostleship.

We think that his selection, as a witness, was the result of fore-sight upon the part of the Savior. These twelve were to travel with him, hear all his teachings witness his conduct and manner of life both privately and publicly.

He did nothing that they were not permitted to see, nor did he teach anything that they were not permitted to hear. He made them his most intimate friends, and received them as his bosom companions. And to make sure that the world could not justly accuse him of practicing deception in regard to his character and manner of teaching, he takes into his confidence an enemy,—a representative of the ranks of Satan, one who did not believe. Some men are willing to invite intimate friends into their families to see and hear all that is done and said, but who ever before heard of a man taking a bitter enemy into his circle of intimate associates? Had he selected all friends, the people could have questioned their testimony, on the ground that friends will magnify the virtues, and conceal the defects of their lives, and reverence. But by having an enemy as a witness, such a charge could be successfully met.

After spending three and a half years with the Savior, Judas is induced by Satan, whose servant he was, to betray Christ. When he sees that Christ was condemned to be put to death, he immediately returned the money to whom he had lifted him to do the horrible deed, and exclaimed in their presence, "I have betrayed the innocent blood." Matt. 27:24. It had just shortly before his death, he would be expected that his friends would believe Christ innocent, but when an enemy suddenly comes upon the witness stand and speaks to the world that Christ is innocent, we have testimony that would be received and highly prized in any court of justice.

This will enable any inquiring mind to see that Judas' selection is not a misfortune, but rather a matter of weighty importance in the life of Christ's character and the character of his work. To his disciples he said, "ye may have friends if ye do what I command you." John 13:24. It would be natural to suppose that his friends would vindicate his

character when assailed, but that an enemy should, while standing near the brink of death, declare Christ innocent, is more than the world could reasonably expect. And since he has done so, it places the character of Christ and the nature of his work beyond question.

#### PLAIN OF ESDBALEON.

When Dr. Thompson wrote his work, "The Land and the Book," he described the great plain of Esdabaleon as given over to the wandering and plundering Bedouins, and predicted that if their invasions were not stopped, the land would belong to the lawless Ishmaelites, and become barren and uninhabited, except by the nomads and their flock.

All this has, however, been changed. The Sultan has acquired the eastern portion of it, and the Russians, the richest bankers in Syria, own nearly all the villages and lands from the foot of the Nazareth hills to the sea. The plain of Esdabaleon is now a magnificent grain-producing country. It cost \$50,000 last year to transport the Szaszok crop to the sea-port. The Bedouins have been crowded out, and are mostly confined to the east side of the Jordan. Engineers are surveying a line of railroad to run through the great plain and open up a new country to traffic and travel. The productiveness of the land under intelligent treatment justifies the traditions of the dense population it supported in ancient times.—*Commercial Gazette.*

#### FRAGMENTS.

BY E. S. TORING.

SUCCESS is due more to a hundred small things, any one of which in itself seems of but little importance, than to one or two great things.

An Italian philosopher was accustomed to call time his "estate," an estate which produces nothing of value without cultivation, but duly improved, never fails to recompense the labors of the diligent worker.

One of the many uses of steady employment in turning every fragment of time into value is, that it enables a man to compete with the most successful business men. The path of success has never been a primrose path of dalliance, and it is steeper now and thornier than ever before. Competition is greater today than it has ever been before. Engineers are offered more from the way and in the standards is often tripped to death before he can recover. Carlyle says: "The race of life has become intense; the runners are treading on each other's heels. You to him who steps to his shoe-straps. Indeed do some people recklessly squander that which they can never recoup. This seems to me to be waste in its worst form. It is a truth which can not be too often repeated, that lost wealth can be replaced by industry, lost knowledge by study, lost health by temperance or medicine, but lost time is gone forever.

In building an English cathedral, the architect had planned a number of stained glass windows, through which the light was to stream in softened and many-colored splendor upon the worshippers, but as it approached completion it was found that there was one window short. The architect was in despair, when an apprentice stepped forward and offered to meet the want. He had observed that the workmen who made the windows, long aside many a bit of glass as though it were of no use. During his odd moments he carefully gathered these and fashioned a window. It was fitted into the vacant place. When the cathedral was completed and the light streamed upon the altar and priest, it was seen that the window made of fragments was the finest of them all.

The works of nature bear a stamp of Divine power, and the imprint of infinite resources, but there is no waste of material or power. An unobscured mind would doubtless conclude that much is wasted. The fruit that grows upon the stem and withers away before it reaches maturity, the numberless leaves which die and fall to the ground and decay, and many forms of life which last but for a

day, seem to be of little use or purpose. More advanced knowledge or exacter science solves the mystery and says nothing is ever wasted by nature; that she gathers up every atom and turns it to use. Not a flower that dies, not a dewdrop that sinks into the earth, not a snowflake which lasts but for a moment and then vanishes, not an Autumn leaf that flutters from the branch, not one of these is lost. They are constantly re-appearing in new forms of life and granting new forms of beauty.

Time is the most precious and yet often the least prized of one's possessions. Strictly speaking, time consists only of past and future. The present is an unappreciable point, which we get in or speak in, it is gone. The pen of the poet, the chisel of the sculptor, the pencil of the painter, the chisel of the sculptor, the voice of the Divine, alight impress this solemn fact upon our souls.

God in his infinite wisdom has seen fit never to give two moments together, nor grants the second until he has withdrawn the first, still keeping the third in His possession.—Whether it shall be ours or not, remains with Him to determine. Richter has wisely said: "Thou canst not delay for a single moment, the flight of time. Above hangs the future, unchained, and underneath grows the past and becomes always larger as it dies back. And thou dost what remains with me, I answer, the present, however much time may fly away from you, the present is your eternity and never leaves you. "Time is a devourer of all things," says one. "Snatch the day," is an inscription on a dial in High St. Lewis. The motto, "Slippery Time," is very impressive and suggestive as it stands in bold letters over an old cottage.

The proverb is familiar to you all, "Take care of the penny, the pounds will take care of themselves." How much more important is the truth, take care of the moments of time, and the hours will take care of themselves.—Yet with all the evidences, how slow we are to estimate its rapidity and reap some benefit as the moments pass by.

What great results have been achieved and will be achieved by economy of time! A German physician committed the trial of Germany to memory during the time in which he looked from one patient's residence to the next.—Franklin took even from his sleep and meals time for study, and for years strove to grasp every moment for his own instruction. Elihu Durritt mastered eighteen languages and twenty-two dialects, not claiming any rare genius, but appropriating the fragments of time which he could take from his occupation as a blacksmith.

The few busy workers have opened fields for their own experience that life, though short, is long enough when its moments are properly employed, for every necessary work. They were of the same opinion as Arnauld. When Nicolle said to him—"We are not old; it is not time for us to rest?" "Rest," exclaimed he, "have we not all eternity to rest in?"

"Strive to use what you can build by turning to use the broken fragments of time, rendered more precious by their brevity. When the visitor reaches the gold-working room in the United States mine at Pikes delphia, the guide informs him that the singular floor is a network of brass to catch the particles of the precious metal. When the day's labor is completed, the floor, which is in sections or parts, is removed, and the gold-dust is swept up to be melted and coined. Learn from this still nobler economy of time. Strive to save the gold particles of time, which seem fit to be thus wasted, but in the aggregate make riches. Seize every moment of time, grasp every opportunity as it meets you; for these once lost are like water which flows back from the oars of the rower,—gone forever.

In these fast-flying moments, characters are formed and determined. Consciously or unconsciously, we receive impressions to a very minute as it dies. Not only do the great events, whether good or ill, the great sorrows that leave their shadows, influence life and destiny, but the numberless little unnoted incidents have a part in moulding our future. As the tiniest wavelet is also the strongest, storm driven vessel that dashes against the cliff bears an impression

on the rock, so events of the present leave eternal impressions on the soul.

*Mount Morris College, Ill.*

The Full Report of the Proceedings of the Annual Meeting of 1883 is now on our table. It is the best yet reported of our Annual Meeting that has yet appeared. We have glanced over the contents hastily, and find that the reporter did his work well. All orders for the work have now been filled. It will pay those who were not at the A. M. to read this report and see the kind of spirit that pervaded the meeting, and the way questions were discussed. The meeting had no occasion to appoint a committee to revise and patch up the report. It comes before the public from the hands of the reporter, and may be regarded as quite correct. Price, 35 cents per copy, or 85.00 per dozen.

No one who loves this land of freedom would object to celebrating the declaration of American independence on the fourth of July, provided it is observed in a creditable manner, but when the exercises consist of races, clownish amusements and dances, it seems no more than proper that members should be cautioned to absent themselves from such gatherings. The reading of the Declaration of Independence, religious exercises and an antislavery sermon would be in keeping with a propriety, but the way these exercises are now carried on shows that there is but little reverence for the day. This is the reason that the Brethren generally advise members to stay away from such celebrations.

#### Announcement.

LOVE-FAST at West Pine church, near Woodstock, Ill. July 4, at Bro. Joseph Turner's, to commence at 10 A. M.

#### REPORT OF DONATIONS RECEIVED.

##### For the Poor.

For the following names have been donated by the persons named, to send the B. AT W. to the poor:

John E. Bessmer, .....	50
Lothie Ketting, Pa., .....	75
Geo. W. Dabner, Ohio, .....	25
A. Brother, Ill., .....	1 00
Artemus Smith, Ind., .....	1 00
Benjamin Knies, Ill., .....	1 00
Samuel Eldenour, Ohio, .....	50
A Brother, .....	2 00
Previously reported, .....	22 90
Total, .....	\$29 90

A sum, amounting to \$34.45, has been expended for the purpose designed by the donors.

##### Donations for Friends.

For the following sums have been donated by the persons named, to send the B. AT W. to the persons specified by them:

Alpheus Humphrey, .....	1 00
Jacob Haver, Ohio, .....	1 00
Geo. W. Dabner, Ind., .....	1 00
Michael J. Goad, Va., .....	1 00
J. E. Young, O., .....	1 00
S. W. Hoover, O., .....	1 00
John Reiff, Ind., .....	75
Previously reported, .....	153 65
Total, .....	\$160 40

##### For the St. Louis Church.

For the following amounts have been received at this office since our last report:

Elkorn Church, Mo., .....	7 00
Lafayette Church, Ohio, .....	3 00
Amos Schellberger, .....	1 00
Total, .....	\$11 00

##### For the Arkansas Meeting-House.

Amos Schellberger, .....	\$1 00
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##### For Orphan's Home, Southern Illinois.

Amos Schellberger, Ohio, .....	1 00
Calderine Elliott, Mo., .....	4 00
Total, .....	\$2 00

##### For the Danish Mission.

Amos Schellberger, O., .....	1 00
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## Correspondence.

That they had found the Lord spoke often one to another the Lord brought him down it, and a book of the Lord's word before him from that time forth, and that thought upon his name—Mark 1: 3.

San Grove Church, Miami Co., O.—  
June 11.

Dear Brethren:—  
We felt like dropping you a few lines from the Grove church. Our Feast is coming things of the past; it was one that we went forward to with a considerable degree of anxiety. We can now say it was a Feast fit, and one long to be remembered. We quite a good many. Many members of other congregations were with us; there were fourteen ministers present. Brethren from Sanjour from Virginia, and Joseph of Ind. were the Brethren from a distance. We can truly say they all labored joyfully and faithfully for us, and we trust that lasting impressions were made. We feel that what has been hanging over us since dispersed and brighter days and joys are waiting for us, in the face of the Lord's bright and clear promise. We feel that we are waiting for them to come and for themselves, they say they don't see where we could have done. But yet we had to go through the trouble again, and had done better; but what is done, is done, and we hope the Brethren and sisters will bear with us, and pray for us. We will pray in our behalf, that we may be able to do what shall guide us into the path, for we are sufficiently acquainted with the troubles and trials of this life to know where to take up and better world desirable. May we all labor to that end in prayer. JACOB CORCORAN.

## The Dayton Convention.

SECOND DAY.

Continued from last week.

At last morning to reconsider report on Ashburn College, and when passed, he made a speech in favor of its support, and to recommend report on Colleges.—  
The Committee on Right to Churchly advises that rights to church property be maintained as far as the Gospel will permit the matter to be left to each individual church. Passed.  
The report of Committee on Sunday-schools is that of Sunday-schools and argues that the State and State Conventions be held at an early day.

It is suggested to hold these as soon as possible.  
The report asks a re-reading of the past reference to Sunday-school literature which advises a paper and books to be published for the use of their own schools, and not accepted.

The report of the Publishing House, books, etc., said: "The literary tone of our papers and publications shall be under the control of the general Brotherhood," and published by a joint stock company, made up of \$50 dollars each.

It was also suggested to purchase the *Prophet* and *Christian* and to solicit state at once. It was decided that we had about all the articles in the publishing business, and that we had "have made about all the articles over shall. On motion of Bro. A. M. five were appointed to solicit and Worst, Holsinger, Beer, Cober and Brown were elected.

The Committee on Elections of Evangelists advised that we should have a list of names in answer to all calls, and to visit the churches and bodies in need of it. The committee on church government report is their former, and set forth the doctrine of the New Testament, not the old government but church doctrine. It begins by saying when Word would speak against accepting it, and the doctrine of Christianity be left in the New Testament where they belong. He said that the Committee had lost sight of the old operations, and had gone into a doctrine, "a forbidden ground."

Bro. A. M. through a member of the Convention in a strong speech against it, and contradicted its teaching, saying that baptism was not the foundation into the church, and moved a report to be given to the Committee.

The whole affair showed most clearly that Progressive Convention is no exception to the general rule and that human nature is still ever the same,—that committees will sometimes get over the line.

Best recommended.  
Holsinger called for a motion for a committee to devise a plan for general missionary work. Worst, H. F. Hixon and Utery were appointed.

Adjourned for dinner.  
Met again at 2 P. M., and Holsinger said there was a Judge Haynes, of Dayton, O., that was of some value for fee for decision given on application of J. W. Beer, in 1882.

Committee on Church Government again called up, and P. J. Brown reported by leading a New Testament to Holsinger, the Modern.

Holsinger took it, read the title page, and Sprague would to accept it by arising and stating the feelings. The whole audience arose, and well they might, for who does not claim to take the New Testament as the rule in church government. The Committee on education and colleges reported very favorably regarding their work, and Worst gave a strong and well-delivered speech in favor of Ashburn College.

Holsinger said, "No College ever cut its teeth, until it was fifty years of age."  
Dobson said, "And you that are spending one and two hundred dollars a year for cigars, tobacco, and one thing or another, give it to Ashburn College, and after you are dead and gone, it will do some good."

Holsinger said, "The difficulty is here: Money is not distributed in proportion to the liberality of the people." He called for a motion to raise the money in this convention, which was moved that it will be to aid Ashburn College, would indicate it by a rising vote. Perhaps fifty arose, LAMSON WENT.

## From Bridgewater, Va.—June 13.

Dear Brethren:—  
I ARRIVED home from A. M. on yesterday evening. Spent our time since the A. M. with the churches in Keokuk and Washington counties, Iowa, and in the Miami Valley, O. Enjoyed a feast in each State. I found the church in good working order generally. The brethren in the Miami Valley are experiencing a revival in their spiritual lives, and increased vitality seems to be the result, so far as I could observe. Our meetings were well attended and seemingly enjoyed. S. F. SMITH.

## From Brownsville, Mo.—June 13.

Dear Brethren:—  
It has been extremely hot here, ever since we middle. Still, and it continues to be wet, so that we cannot cultivate our corn and the generality of it is getting quite weedy. The wheat crop is fine and the average large. Oats is also promising a heavy yield. The grass is the best that we have seen for years. Gardens and vegetables are as fine as can be. The fruit crop will be a good one, no peach, but all. Health is good, and the prospect is promising to be still better. Peace and love exist in the church here, which renders joy and gladness to the heart of every devoted follower of Christ. DAVID L. WILLIAMS.

## From Stillwater Church, O.—June 13.

Dear Brethren:—  
SINCE we are pressed to read church news from abroad we thought none would be pleased to hear how we are prospering in a church here. The church seems to be in love and union. We are having regular meetings every two weeks and occasionally some between times. Last Sunday was our regular meeting day, when we had a very interesting meeting. Sermon previous to the meeting was on the subject of "The Five of the number were young persons. They walked into the water bravely, thereby manifesting that they were "not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

We are truly glad to see the young coming into the fold, and try to serve their Master in their youthful days. There were many on the field yet, that we would be pleased to see consecrate their lives to the Lord. Our daily prayer should be for those out of

Christ, to "put on Christ," since He has done so much for us that we might be happy.—Some may think they are young and would like to see some pleasure, but to such I would say, that there is no real pleasure out of Christ.

We had a large meeting, (as we almost always have notwithstanding the funeral of Samuel Kinney was at the same time at our upper church. He died Friday evening, June 8th, aged 51 years and 13 days. He died of hemorrhage of the lungs.

Thus one by one is passing away that "undiscovered country, from whose bonny traveler returns." We see daily that we have "two callings in this world." One may should be to profess, that when death comes we can say, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day; and not to me only, but to all them that have appeared."

ANNA OAKS.

## From the Palestine Church, Ohio.

Dear Brethren:—

OUR Communion-meeting on June 12th is now on record as one of the things of the past, and an enjoyable season it has truly been. At 10 o'clock early hour a large number of brethren, sisters and friends were attending their way toward the sanctuary of God. The time of service having arrived, we were very ably addressed by Bro. John Metzger, of Indiana, from John 10: 27, followed by Bro. Jacob Rice, also of Indiana.—Brethren Kinsey, Neher and Holder, from Indiana were also present. Sixteen ministers were heard from, the Valley were present. After dinner, two of the elders were conveyed to the home of our afflicted and much esteemed clerk, Thomas B. Wenrick, who was anointed with oil in the name of the Lord, as directed by the Apostle.

In the evening a large number of brethren and sisters convened, again to renew their covenant, and partake of the ordinances of the Lord's Supper. Bro. John Metzger officiating. In the morning we were again entertained by sympathetic addresses from the brethren. We were made to rejoice, that the Brethren in general remembered us and came and assisted us. Hope you will all come again, and as many more as are trying to live a Christian life, thereby showing by their works that they love God and keep his commandments. Good order prevailing throughout the entire meeting. Much love was manifested among the brethren, and we pray God that it may so continue. DAVID HOLLIGER.

## Was Judas Ever a Good Man?

Dear Brethren:—

LAST Sunday, being in a Dunkard Sabbath-school for the first time in my life, the above question came up, and was answered in this way, "He never was a good man." This causes me to reflect, as I have always been of the opinion he was once a good man. Now, brethren, if I am right, those people were instructed in the wrong direction, and if I am in the wrong, and any brother knows it, how is the best chance to convert one from the error of his way.

In support of my position we learn from the Scriptures, that Judas was vested with the power of healing the sick, causing the lame to walk, the blind to see, having even power to raise the dead, in all the apostles. Now, such power ever given to any other than a good man?

We learn that Judas had been numbered with the apostles, had obtained part of the ministry and apostleship, and by an inference from Acts 1: 20 we learn that he was a bishop, and that he fell from that position by transgression.

Now, the question is, Did God ever choose a man whom heaven was a wicked one, to serve as his apostle, minister or bishop, without first purifying the heart by divine grace? If he did not, then we infer that Judas' heart was once good, and that it had become evil by transgression.

Simply Jesus knew that Judas would be true, him, after it had already been prophesied that he would be false, for that purpose, what was in man, chose precisely the one prophesied of by the prophets.

Again, "After the son Satan entered into

him." Now if Judas had always been a devil, would he have been entering into himself? What inconsistency! "Satan entered into him, and Judas by sin." Then, if we say, Satan was in, and death before he entered into him, with that reasoning we would get sin into the world before it really entered the world. O inconsistency, inconsistency, hast thou no limit?

"The devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." When did this devil put this mischief into Judas' heart? Would any say it was before he was chosen as an apostle?—Surely not. Then the inference is that he possessed the spirit of devilry, only after Satan put this mischief into his heart, and consequently on Lord was betrayed by the one who was destined by prophetic decree to do so.

Now, brethren, let not what I have written divert your minds on this subject, if it is not according to the Scriptural light of the matter, for above all things I wish, not to mislead any one, but let every one be governed by the best reasoning on disputed subjects, and if what I have written, is in harmony with the Gospel, give God the praise, for it is to him we should attribute all glory, power, honor and praise for his inestimable goodness to us, his creatures, who are dependent upon him for all we are-ally we have, or all we ever expect to have. B. E. KISSLER.

From Harlan, Iowa.

Dear Brethren:—

THE Brethren of the Harlan congregation had their feast June 16th and 17th. Though the weather and roads were unfavorable, the attendance was good; much beyond the capacity of the house; the attention and order good for the circumstances. Owing to feasts in neighboring churches there was but one brother present outside of the Harlan membership—he a minister who had labored here in the infancy of the church.—Our saints were called to a service of early days, and a deep solemnity and the very best feelings were manifested.

J. D. HANDBELLEN.

My Plan.

I ENTER a letter way to do the business at the A. M., would be to have no one present but the Standing Committee and delegates.—Let there be a reporter (in place of editors) then let the Moderator see that all the speeches are made so the reporter can hear all that is said. We that stay at home can then have a correct report of all that is said by the Standing Committee and delegates.

There is no necessity of having as much noise around and inside of the Tabernacle as there was at Bismark. Some think that a plan like this would deprive the members of meeting from far and near, and would spoil the enjoyment of the meeting. I think it is not best to connect such meetings with the Annual Meeting business. Such meetings might be held every one or two years for worship, preaching and having a good feast. I can never shut much time at the A. M. to visit. My mind is taken up with the business of the meeting. So I think the better way is to have the meetings for enjoyment separate from the meetings intended for business, for God is God of one. I would be glad if something of the kind could be placed before the Brotherhood.

Munnouth, Kan.

MARTIN NEHER.

From Ervin, Howard Co., Ind.

Dear Brethren:—

ARLEN A. M. we desired to take a trip through Southern Kansas, and boarded a train for Independence. Found Bro. B. A. Hainall on board, with an excursion party that he had gotten up to go to Elk Co. He found he had no speaker, and knowing what was needed in Southern Kansas, he therefore gave up his own trip, for that purpose. We stopped off at Grenola, and went to Bro. J. C. Utery's. Next day Bro. Hainall took Bro. Utery's team, and showed us a strange range of hills, covered with grass and flowers, with beautiful springs of clear, cool water flowing down the hill-sides. The stream which we drank from was the best I ever drank, making a protection for stock in Winter, and giving an abundance of the best of spring water.











